

1923

1922-1923: Abilene Christian College Bible Lectures - Full Text

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Recommended Citation

Smith, R. D.; Barrett, A. B.; Klingman, G. A.; Milholland, Thos. E.; Cox, Jas. F.; Armstrong, J. N.; Smith, John T.; Robinson, C. J.; Carney, T. M.; Winterrowd, Irene; Ethridge, Truman H.; Sewell, J.P.; Showalter, G.H.P.; Ledlow, W.F.; Rowe, F. L.; Campbell, W.D.; McMillan, E.W.; Etter, Carl L.; Swinney, W. L.; Shepherd, F.B.; Durst, J.S.; Smith, Oscar; and Colley, A.O., "1922-1923: Abilene Christian College Bible Lectures - Full Text" (1923). *Lectureship Books*. Paper 60.
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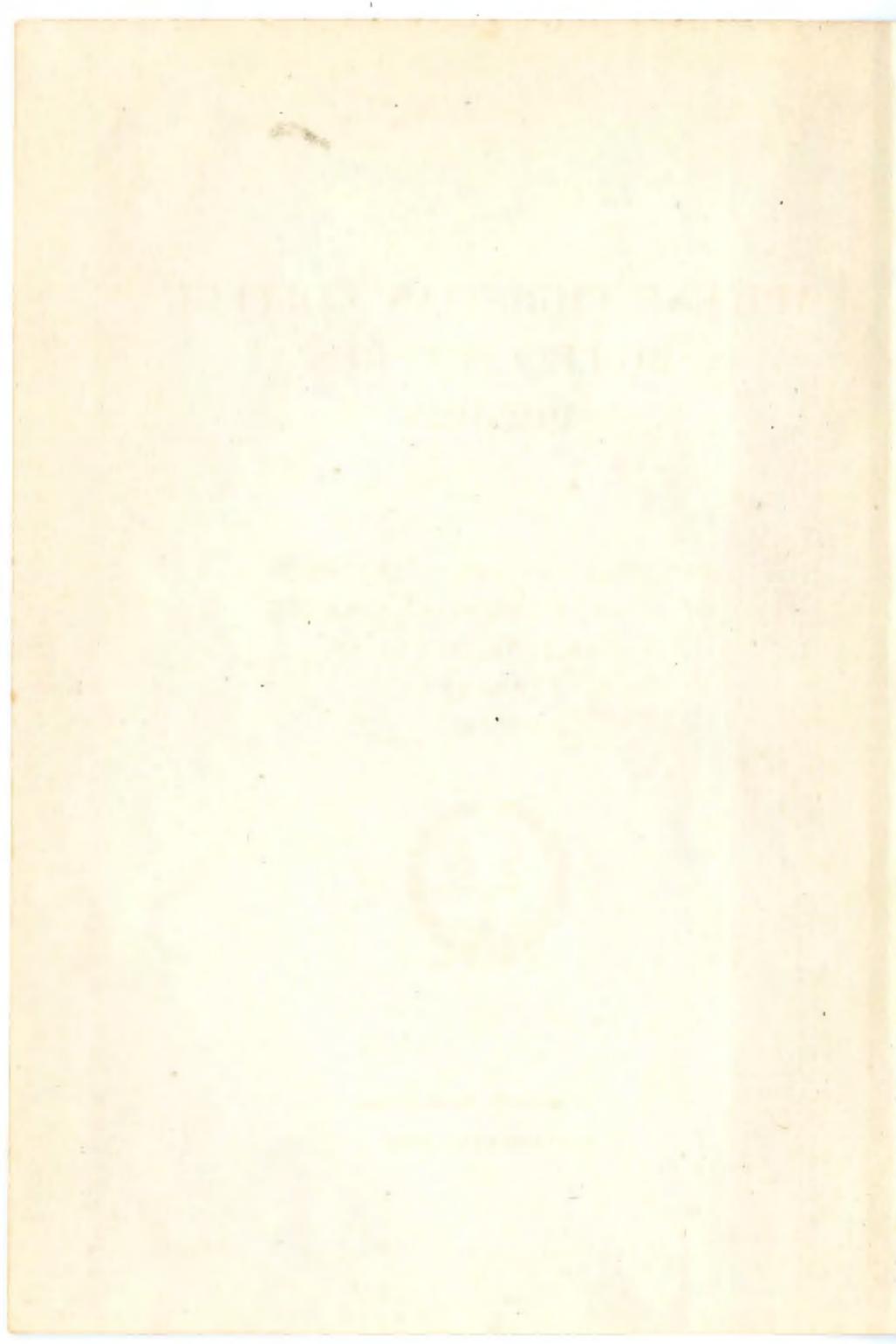
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TO A BOOK

*"If thou art borrowed by a friend,
Right welcome shall he be
To read, to study—not to lend—
But to return to me.*

*Not that imparted knowledge
Doth diminish learnings store;
But, I find, books often lent
Return to me no more."*

* Read slowly, pause frequently, think seriously *
and return duly, with the corners of the leaves not
turned down. * Anon.



ABILENE CHRISTIAN COLLEGE
BIBLE LECTURES
1922-1923

DELIVERED IN THE AUDITORIUM
OF ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS
FEBRUARY
1922-1923



F. L. ROWE, PUBLISHER,
CINCINNATI, OHIO

ABILENE CHRISTIAN COLLEGE
BIBLE LECTURES
1952-1953

DELIVERED BY THE LECTURERS
ON ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS
STANDARD
1952-1953



F. L. BOWEN, EDITOR
CHICAGO, ILL.

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This volume of Abilene Christian College Lectures of 1922 and 1923 covers the third volume, or really the fifth volume, of Lectures, delivered at Abilene Christian College. The Lecturers for 1920 and 1921 were published in one volume. The Lectures for 1922 and 1923 are published in this volume. This gives our friends the benefit of the saving in cost by putting the two years under one cover.

We believe that these Lectures will be treasured as representative of the best products of the Brotherhood. When a man delivers a discourse before a student body of four hundred or more, with a large attendance of interested, representative, visting brethren, he is bound to give his hearers the best he can produce, that it may be perpetuated in their lives and upon the printed page.

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These sermons will live for years after the various

speakers have passed to their reward. They will adorn many libraries and will be found in every section of the world, and will be referred to and the language quoted as representative of the strength of a conquering army, each member wielding the sword of the Spirit.

F. L. R.

THE RELIGION OF THE MAN OF UZ

Job 23:1-10.

R. D. SMITH.

“Then Job answered and said,

2 Even today is my complaint bitter: my stroke is heavier than my groaning.

3 Oh that I knew where I might find him! that I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power? No; but he would put strength in me.

7 There the righteous might dispute with him; so should I be delivered forever from my judge.

8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

As the curtain is lifted upon the mighty stage of past activity permitting a view of the wondrous drama of human life and experiences for thousands of years, lo! we behold one by one God's great men as they come trooping forth till they stand an awful array of giant forms rising above all, and gazing down from their terrible grandeur upon the world of mankind

Amongst these and in the very first rank, towering in his mighty majesty and radiant with everlasting glory, stands the man of Uz; and it is out of the words of this wonderful man of God, who lived in that far off land and in that far away time, that we bring this lesson to you.

From the scriptures read, it is seen that four great

truths are set forth. Truths that are also set forth elsewhere in the word of God and emphasized with great strength. These are as follows: (1) The religion of THE ONE GOD is a matter of Faith. (2) God Cares for His own. (3) He puts them through the Crucible. (4) The ultimate glorious results. These truths appear from the following words taken from the reading: "Oh that I knew where I might find him! that I might go even to his seat!"—"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

RELIGION IS A MATTER OF FAITH

Job would know. "Oh that I knew where I might find him! that I might come even to his seat!"—"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him. How human indeed! The wise of all time have felt just so; and they have exerted every power to discover the great mystery. The ancient philisophers spent much time and energy in trying to demonstrate the existence of God, but the matter is not susceptible of physical demonstration. With the wisdom of all the ages meeting in this the twentieth Century, we are compelled to content ourselves with his mighty declaration, "No man hath seen God at any time. "Oh that I knew where I might find him," said Job; but his efforts to make physical demonstration of the existence of God availed nothing. For after exploring every realm possible to man, he pronounced it all failure. Search all nature, the earth, the sky, the land, the sea, but no positive, visible proof of his existence is found. Nothing, which the five senses may lay hold upon and say this is God.

And yet Job does not follow blind feelings nor superstition, nor is he among the doubters, but on the contrary is a man of unbounded faith in God. The reading given abounds with ample proof of this fact; and beside

we hear him declare in another place, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." And at still another place, "If a man die shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee." Job would know, but he cannot, and yet he believes that he shall one day see God with his own eyes.

And so "We walk by faith and not by sight"; and the child of faith rejoices to sing:

"I know not what awaits me;
God kindly veils mine eyes;
And o'er each step of my onward way
He makes new scenes to rise;
And every joy he sends me, comes
A sweet and glad surprise."

"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

(2) God is Mindful of His Children.

"He knoweth the way that I take." The psalmist recognized this truth when he exclaimed:

"O Lord, thou hast searched me and known me.

2 Thou knowest my downsittings and mine up-
risings, thou understandest my thought afar off.

3 Thou compassest my path and my lying down,
and art acquainted with all my ways.

4 For there is not a word in my tongue, but, lo,
O Lord, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid
thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up to heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

But the language, "He knoweth the way", means more than to merely perceive of the way or to be cognizant of the way. Know is eido, and is defined, to Perceive—Notice—Discern—Discover—Pay attention to—Observe—See about—Consider of—Inspect—Examine—Look at, Behold—Experience—Interview—Have knowledge of—Have Regard for—Cherish—Pay attention to. Thus, "He knoweth the way that I take", would seem to suggest THE FATHER'S watchful care, and even his guidance. God's care for his children is most strongly emphasized by the Saviour in the following beautiful language: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. "Are ye not much better than they?"—Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" And again, "Are not two sparrows sold for a farthing and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

This Divine care and guidance has been recognized by great men of all ages; and their beautiful confidence in THE ETERNAL GOODNESS sends a thrill of admiration through our very souls. It was our great American poet of nature, who, standing at nightfall and watching the waterfowl in its migratory flight, exclaimed:

“Whither, 'midst falling dew,
While glow the heavens with the last steps of day
Far, through their rosy depths, dost thou pursue
Thy solitary way?”

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a power whose care
Teaches thy way along that pathless coast,
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near,

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart,
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

And thus does God preserve an anxious watchful care over his children. "He knoweth the way that I take."

(3) God's Children must pass through the Crucible. "When he hath tried me," said Job. Thus, in the many so called and apparent calamities through which Job was called upon to pass, he recognized and acknowledged the presence and the high purpose of the Eternal Goodness. "When he hath tried me."

Now God always tries or tests his children. One of the most notable examples is that of the offering of Isaac. Isaac had been given to Abraham in his old age; and was the child of promise. God had said to him, "In Isaac shall they seed be called," "In him shall all the nations of the earth be blessed." And yet God came to him one day and said, "Abraham," and he said, "I am here Lord;" and God said, "Take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Come now and let us behold while Abraham carries out the divine injunction. "Early in the morning, Abraham rose up" and proceeded to the work. The beasts of burden and the servants are arranged for the journey, and the wood for the altar is prepared. Then leaving the beasts of burden and the servants at the foot of the mountain, whither they had come, Abraham with the fire for the offering and with the "knife," and Isaac with the wood for the altar, ascend the mountain; "and they went both of them together." And as they went thus on together Isaac said to his father, "My father: And he said, Here am I, my son. And, said Isaac, "Behold the fire and the wood: but where is the lamb for the offering? And Abraham said, "My son, God will provide himself a lamb." So saying he laid hold of Isaac and bound him and laid him on the altar and stretched forth

his hand and took the knife to slay him; but the angel of the Lord called out of heaven, and said, "Abraham, Abraham: and he said, Here am I. And he said, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Then rested Abraham's hand for he had been "Tried".

Also we remember how he tried his people, the chosen ones, in ancient times. We call special attention to that period known as "The Wilderness of Wanderings," and of the many trials through which God led his people. Of this particular period of God's dealings with his people he says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart." "And he humbled thee, and suffered thee to hunger." And he says it was "To PROVE" them, "to know what was in" their hearts. And too, the story of the author of our text is full of pathos. Behold him the prosperous and successful man and yet the faithful, patient child of God, turned over to the devil to be "Tried". See him robbed of property; of children and health; and as he thus sits in the gloom his professed friends come to commune with him, and they taunt him with the insinuation that all these troubles have come upon Job as the result of his unrighteous life. But the trial is not yet complete for his wife who should have been his stay and strength joins the opposition. Said she, "Dost thou still retain thine integrity? curse God and die." Of the trials of God's people in olden times the psalmist has said: "For thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water."

And so does He try us today. Paul, after having described, in Hebrews the eleventh chapter, the severe trials that God's ancient faithful ones endured, then admonishes Christians as follows: "Ye have not yet resisted unto blood, striving against sin. And ye have forgotten

the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." And moreover the apostle Peter when writing to the Strangers scattered in various parts, exhorts: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

"When he hath tried me," implies that Job recognized in all that he had been called to pass through, the presence of the Eternal Goodness; and that he acknowledged the firm grasp of the never failing hand that was leading on through conflict to victory. When the redeemed host shall stand in countless numbers around the everlasting throne, this throng shall be composed of those "Which came out of great tribulation." God's children must pass through the crucible.

THE ULTIMATE GLORIOUS RESULTS

(4) "When he hath tried me," I SHALL COME FORTH AS GOLD." Beautiful comparison and exalted conception. God's children, when tried, come forth as gold. How fitting indeed this comparison. Gold is subjected to the fire that the dross may disappear and the gold in its purity only be left; and in this state it is the symbol of purity; the emblem of that which does not rust, tarnish nor decay. We follow Abraham through the testing as step by step he moves to the wonderful climax at the top of the mount, when with drawn knife his arm is upraised to offer his own son on the altar, till we hear the angel of the Lord say it is enough. We see his arm lowered and hear the voice of the angel of the Lord call out of heaven, saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son thine only son: That in blessing

I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." We delight to refer to this great man as "the father of the faithful and the friend of God"; and no brighter name adorns the pages of Holy writ, nor is there a name that proves a greater inspiration to the faithful today. He comes "forth as gold". And here we mention other great characters, the Hebrew captives in Babylon. The three who went through the furnace of fire and Daniel who passed through the lion's den in the testing. We would emphasize the wonderful and glorious results. The three passed through the fire without the smell of fire having passed upon their garments and were promoted to great honor; and the king ordered that all worship the God of Shadrach, Meshack and Abednego, and their names have been handed down to succeeding generations as the synonym of faith, and we are taught to emulate their example. They came "forth as Gold." Likewise did Daniel pass through the den of lions, but he came out with no harm or hurt upon him. The king then decreed that all dominions of his kingdom fear the God of Daniel, and it is stated that Daniel prospered. The name of Daniel has lived on through the ages and we delight to teach men to emulate his faith. Daniel came "forth as gold".

What shall we say then of this man who said in the midst of the severest trials, "When he hath tried me, I shall come forth as gold?" Suffice it to say that Job rose from the men of his day like some tall mountain, towering above all; and that he so far outshone all other stars in that firmament that their light was completely obscured. And that he held a place in the very first rank of the great men of Old Testament times must be admitted by all Bible readers. But perhaps that which indicates most strongly the glorious results of Job's testing, is that he is amongst those Old Testament characters who have been thought worthy to receive honorable men-

tion in the New Testament, and whom we are exhorted to imitate. He comes "forth as gold".

Thus the Christian, though he must necessarily meet with trials of the severest sort today, may feel as assuredly as did Job, "When he hath tried me I shall come forth as gold." The apostle Peter comforts his brethren in these words, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." And again he says, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." Then James tells us, "Blessed is the man that endureth temptations: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

"When he hath tried ME I SHALL COME FORTH AS GOLD." The trials may be severe, "But he knoweth the way that I take: When he hath tried me, I shall come forth as gold." He watches over and tries his own, but successful outcome is assured. To emphasize this thought may we offer those remarkable words from one of our great poets, Lowell. The quotation is from THE PRESENT CRISIS, as follows:

"Careless seems the great Avenger; history's pages but
record

One death grapple in the darkness 'twixt old systems
and the Word;

Truth forever on the scaffold, Wrong forever on the
throne,—

Yet that scaffold sways the future, and, behind the dim
unknown,

Standeth God within the shadow, keeping watch above
his own."

“Oh that I knew where I might find him”—“Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

“And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his Islands lift
Their froned palms in air;
I only know I cannot drift
Beyond his love and care.”

“He knoweth the way that I take: when he hath tried me, I shall come forth as gold.”

SUBJECT: ROOM FOR THE KING.

TEXT: 7TH VERSE 2ND CHAPTER OF LUKE.

A. B. BARRETT.

This is one of the most pathetic, saddest, statements in the Bible. Mary brought forth her first son and there was no room in the Inn. Isn't that sad? She and Joseph came to the city of their fathers to pay their taxes, in compliance with the law of their times, and now this expectant mother seeks quarters where her baby might be born and there is no room in the Inn. They were poor people—so poor that they had to offer two turtledoves in sacrifice, in lieu of the requirement of the law; and of course the Inn was filled with the people who could pay their bills. Joseph and Mary, though royal blood was flowing in their veins, could find no room in the Inn, hence they had to take up their quarters out in the stable; there the Holy Child was born; there he was wrapped in swaddling clothes, camel blankets, horse blankets as we would say, and laid in a manger, because there was no room in the Inn. The Saviour must have grown up under the impression, received from his mother in early youth, that babies are not wanted in this world; and I like to think that this is one reason, at least, why Christ said “suffer little children, and forbid them not, to come unto me, for such is the kingdom of heaven.” I am glad that he was just such a Saviour as that he would place his hands upon their sweet, tender little heads and bless them. I suppose this is one reason why the Saviour placed a little child in the midst of his disciples one day and said “except ye turn, or be converted, and become as this little child, you shall in no wise enter into the kingdom of heaven”—just as meek and humble and pure as this little child, or there is no room for you in Heaven. Isn't that serious? No wonder He said “it were better for you that a millstone had been hanged about your neck and you had been drowned in the depths of the sea than to have caused one of these little ones to stumble.” I want to tell you, friends, about the most terrible thing you can do in this world is to cause one of Christ's disciples to stumble—to fall away into sin.

Even today, do you know, a baby is about the most unwelcome thing that comes into this world? If you don't think I am correct in this, take your Sunday daily and read the want-ads—"apartments to let—no babies wanted", and if you happen to be so unfortunate as to be the parents of little folks you will find it difficult to rent suites of rooms, or apartments, or flats, in which to dwell. (I understand, however, there is one man in Nashville who has created quite a sensation by erecting some apartments and advertising that no one can rent rooms unless there are children in the family. I rather like that fellow.) And isn't it odd—isn't it strange, that there are so many people in the world who care so little for children? Who have no love and forgiveness in their hearts for the little folks? I have been in homes where there were children and I received the impression that they were a nuisance; that their own parents were embittered against them; were anxious to shove them off, and get rid of them. I saw on the train the other day a man and his wife and two children, the older child being afflicted—abnormal in some way it didn't seem to be bright. Of course it couldn't help it; it had come from its parents, but it was fretful and nervous, and the father very impatiently threw the little thing over on the seat, as if he wished it would die right there. Oh, my blood did boil! Somewhere back there somebody had sinned and caused the abnormality of that child. How the father of that child could treat it that way was beyond me. I want to tell you something—some day the same Christ who said "suffer little children and forbid them not to come unto me, for such is the kingdom of heaven", THE SAME CHRIST, will face us in the judgment and ask us why we were so cruel, thoughtless, and unkind to little children. I cannot understand how a Christian man or woman can abuse a little child, and I believe the Saviour feels the same way about it, because when He came into the world there was no room for Him. HE WASN'T WANTED.

Just think what a mistake they made that day; just think how near heaven had come to that hotel, and just think what a distinction, what an honor, it would have been for the Holy Child to have been born in that hotel!

I don't doubt that many a Jewish mother had prayed that she might be the mother of the Holy Child, and now Mary has been selected as the one of all the earth who should be the mother of God's child, and when the time comes for him to be born into this world there is no room for him. *R* But you say "if they had known it they would have acted differently." They did know it. God had been telling them about it for thousands of years. The prophets had been foretelling this—the very air was charged with the feeling that some great event was about to take place. And as we say "there is music in the air; there is music everywhere," so there was this feeling, this intense feeling in the minds of the people that God was about to bring some great thing to pass, and when it came to pass they found no room for the child of God, though they had been looking for him for thousands of years. You remember Matthew gives us, in the second chapter of his gospel, an account of the birth of Christ, and shows that the scribes were quoting prophecies in proof that they knew what they were talking about. "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews?' for we have seen his star in the east, and are come to worship him. When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem in the land of Judah; art not the least among the princes of Judah; for of these shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

Yes, they did know they had the messages of the prophets, and they quoted them readily enough in answer

to Herod's inquiry as to the time and place of the birth of the Holy Child, but when he was born there was no room for him.

When the Prince of Wales visited this country we received him with open arms and gave him such a welcome as no man had received. He was wined and dined from one end of the country to the other; he visited the public institutions of the country; he hunted big game on our western prairies; he went back home, and we were none the wiser as to why he came. There was abundant room for the Prince of Wales, but when the Prince of Peace came there was no room for him, and do you know I think often times, in fact, too often, our hearts are just like that Inn. There is no room left for Christ in our hearts. Just think of the hearts back there that had no room for him. Take the whole Roman Empire, if you will—there was no room there. Herod said he wanted to worship him, but he was a hypocrite; he really wanted to kill him. The King of the Jews is born into the world and Herod, a petty Roman King under the Roman Emperor, is afraid there will be an insurrection, or rebellion, and he will lose his job, rather than do that, he will kill that baby, and to be sure he kills the right one, he issues a decree that all male babies shall be put to death; hence there is weeping and lamentation in that whole city that day. Oh, just think how those mothers wept—how their hearts bled for their precious babies. What if the Emperor of Germany had conquered this country; issued a decree that every male child under two years of age would be put to death at a given time; men had gone about over this land cutting their throats and throwing them into ditches by the wayside—you tell me there would not have been weeping in this country? That was the way it was there; it was because there was no room for Christ that those babies were murdered by the cruel hand of a man who was so jealous of his position and so fearful lest he should lose his job that he was willing to kill those precious babies, hoping thus to destroy the child for which there was no room in this world. (You know Josephus tells us Herod was so unpopular among his own people that fifty of the

leading citizens of his realm were put to death, to be sure that there would be weeping in the land on the day of his death). That is the kind of a man he was—he found no room for Christ in his kingdom; thus it continued throughout his ministry. They despised and rejected him; did everything they could to do away with him, and so his own people, unto whom he had come as the lost sheep of the house of Israel, joined hand in hand with the Romans in their nefarious plan.

Seven hundred and thirty years before he came, Isaiah had said he was a man of sorrows and acquainted with grief; he was despised and rejected of men, and he was killed. You know the Jews said that he was a blasphemer and he ought to die, because he said he was God. Of course they knew the Romans wouldn't take cognizance of a religious charge, because courts refuse to sit in judgment on church polity—if it is shown that the proceeding is legal they pass it by; so it was then; hence, in order to have him put to death, they changed the indictment against him and charged him with saying that he was king; thus usurping the authority of the Emperor of Rome. Of course they expected the Romans to put him to death for that. Pilate saying that he was innocent of the blood of this just man, washed his hands and said "see you to it". So he consented for his name to go down on the records of time as a moral coward. The people said "away with Christ, we have no King but Caesar"; hence they carried him out there and crucified him. As those cruel nails went hissing through his quivering flesh, they jeered and sneered and spat upon him and hung him upon the tree of crucifixion, the most shameful death they could put him to, saying "if thou are the son of God come down from the cross", but that same loving, tender heart that had so often been made sad among his own people, having come to seek and save what was lost and having been rejected of his own, yet loved them and cried out "Father forgive them, for they know not what they do." It was there he bled and died, because there was no room for him. They said the world isn't big enough for him and us—somebody must get out. We have the power, and

might makes right with the mob, you know. So we will put him out; hence they killed him.

Have you never stopped to think how few houses Christ visited during his ministry and public life? How many can you name? There was the home of the apostle Peter, then there was the home where the guest chamber was prepared for the supper; and, of course, we think last of all of the home of Lazarus and Mary and Martha. They must have been people of ordinary circumstances. There is no evidence that they were well-to-do people; but I am sure very fine, tender, thoughtful people; that must have been a sweet home, a clean home, in which it was a delight to the Saviour to find rest and refreshment. Yes he loved Lazarus and Mary and Martha. When Lazarus was dead you know, they thought first of their Friend; they sent for him, and he came and wept with them that wept. As he stood weeping, some of the Jews said "behold how he loved him." There was room for Christ in that home, but not in many others. I am sure the Saviour longed to meet a Shunammite and his wife, such as you read about in Kings. There were Elisha and his servant Gehazi going about doing good to the people, and there was a great woman, great in her hospitality and great in the simplicity thereof, who said to her husband "behold this is a holy man of God, which passeth by us continually. I propose that we build a little room up there on the wall, put a bed in there, a table, a chair, and a light so that when he comes, weary and foot-sore and tired from the dust of the highway, he can turn aside into our home and rest." Therefore they did it and Elisha appreciated that thought so much that he wanted a blessing to come upon that home; he called the woman in and sought to recommend her to the King or his officers, but she said "I dwell among my own people," just so simple in her hospitality—she didn't feel that she needed to be honored above any of the others of that country—it was their custom to show hospitality. I have gone to places where I would have been glad to have met a Shunammite and his wife. I conducted a meeting in a Texas town once, and if you will pardon a personal reference, I will say that when I reached

that Texas town, a town of several hundred people, where there was a large, wealthy congregation with elegant residences—I didn't say homes, mind you; I said residences—and they informed me that they were sorry, but it wasn't convenient for any of them to entertain me during the meeting, one old brother living out a mile from town said "we will be glad to have you stay in our home". So I went out there and spent the two weeks of the meeting in his home. It was a home just like that of Lazarus, Mary and Martha, just as clean and wholesome and fine. I don't think I ever stayed at a place I enjoyed more than that simple home, but you can imagine how much less I thought of that church; and you can imagine I didn't feel like going back there next year when they asked me to come, because it WASN'T CONVENIENT—there wasn't a home open in that town. Isn't it strange that sometimes people claim to be Christians and find there is no room left in their homes for Christ and his servants? I wonder why! I wonder why it is so today, that there are so many homes that have no room left for the King? I have gone about over the earth a little bit and have found it that way. I am sure the other preachers can give you the same experiences. I could give them to you by the score if I had time, but I give you this one to show you how far we miss being such folks as that Shunammite and his wife, or Lazarus and his family. We are nice folks of a sort, polite in that cold, distant sort of politeness that says "how-do-you-do, Mr. Barrett?" Yes, we have a great deal of that in our church life that is very reprehensible, we are too nice to say brother and sister—that sounds sissy to us; we must say Mr. and Mrs. and so on. Do you think that is the spirit of Christianity?

Homes
I just shudder sometimes to think how far we have missed the heart and soul of the Christian religion, because we leave so little room for Christ in our homes. I have gone to homes where they have informed me, "Brother Barrett we never discuss religion in our home. We found that we couldn't agree and we decided that we wouldn't discuss the Bible. That is an unwelcome subject in our family circle." Think of the home without

God and without Christ and without the Bible! That is the reason we don't have the homes we formerly had. That is the reason so many homes are filled with the popular movie magazines and pictures of the favorite movie actresses and actors; that is why, when they bring a table up into the preacher's room to use in his study, he opens the drawer and finds a deck of cards, instead of the Bible; that is why so often we don't find the members of many families at church; that is why in the homes we find music and dancing, such as I have found even in the homes of elders of the church of Christ not a thousand miles from here, NOT HERE THOUGH; I said a thousand miles from here. That is why so many people get restless and embarrassed and want to leave when you talk religion. I have studied not to be a bore; not to unduly press religious matters; I don't try to embarrass my friends with religious discussions, but where I find it desirable and opportune I make it a point to say something for Christ. I would be ashamed not to; I'd feel like a slacker if I should refuse to speak a word for Christ as opportunity presented itself, but I have gone where the daughter would go into the parlor and play a fox trot or some other kind of trot; the son would light a cigarette and go off to town; the father would remember that he hadn't watered the cow or pigs, and he would leave; then the mother would say, "Brother Barrett we don't agree on religion; consequently we have decided to say nothing about such matters in our home", and so I write a sign and put it over the door "there is no room for Christ here." Worldliness has driven Christ out of this home; it is like that Inn over there in Bethlehem—"there is no room for the King here." Then I go on down town, sad and lonely, wondering what we are coming to; "I pass by the movies where I see the most obscene, vulgar pictures, advertising a show, as Peacock Alley or some such stuff like that; then the Christian people stream into that place, followed by the people of the world, of course, and I put up a sign over there "No room for Christ here"; then I come to church and see so many of the members of the church are absent, and I know where they are. I go

Shows

on down to visit in those homes; I come unexpectedly into a home and find the young lady of the home entertaining with tea, which means progressive set back, pitch, smut or some other popular game in which a prize is offered, and I put up a sign "no room for Christ here." Then I go on to a school building; go into the house, where I find the teacher teaching those children that they came from monkeys, (I wonder if the parents I have just visited hadn't, they act so like monkeys). It is difficult for me to keep from believing that maybe they do have monkey's blood in their ancestors back there. But then I remember that the Bible says "let us make man like God; in the image of God made he him; I remember that Paul refers to Adam as the first man; then I believe my ancestors were created in the image of God and I thank God I am a man and not an animal. Then I hear that there is no such thing as sacrifice, as we have been taught; they laugh at anybody being unselfish and making a sacrifice, because of his love for anybody else; I hear that there is no such thing as the hereafter; we are only mortal; we have no spirits or immortal souls within us; materialism is the thing of the day, when we die that is the end of us; and of course there is no hell or eternal life. Such things are just tales that have come to us from the Dark Ages, consequently the Bible is just a myth, like Uncle Remus' tales for the amusement of the women and children; the men are not interested, and so on; and I write a sign and put it up over that school house "no room for Christ here." Thus I go from one public institution to the other, the great normals and colleges and universities of the land; I put up sign after sign "No room for Christ." And so I am sad, but of course I'm dealing with human nature and I know we are fallible and are going to make mistakes and all that, but, finally, I go to a church, where I think, now surely there will be an abundance of room for Christ and I shall expect to find the whole church alive, given over exclusively to Christ, but then when I go inside and begin to read the Bible and I begin to tell the people about what Christ said, they call me narrow and non-progressive, a crank, etc., demanding that I come alive and be progres-

School

Church
 call me a
 crank
 I write signs
 about places
 people

sive like the folks about me. You know the children of Israel were the same way. They said to Samuel "you are old and your sons no longer walk in your ways, now we want a king like the nations about us." The thing grieved that man of God and I can see tears coming down his cheeks. I can see him in his old age falling down upon his face and crying out in agony of his soul to God; then I hear God saying "Samuel they haven't rejected you; they have rejected me. Now let them have a king, but tell them what will happen, how they will be carried away into bondage; how their sons and daughters will be servants in the homes of their masters, and all the indignities that shall be heaped upon them." And he told them, but they said "we want to be progressive and have a king like the nations about us." They selected Saul, who later confessed that he had played the fool, because he had sinned, and finally he committed suicide, for he didn't have the nerve to face his enemies; then came David, who sinned and didn't follow God, but he called for mercy, repenting in sack-cloth and ashes. Of course God heard him and forgave him; then come Solomon, the wisest man the world has ever known, with his idolatrous influence. Of course everything went to pieces. His kingdom divided, ten tribes were lost and two tribes carried into captivity; therefore they were scattered, and are scattered, even until today, to the four corners of the earth. It is because they had no room left, and that is the most fearful calamity with which we are confronted today.

Israel's
King

Not only in social life, but in educational, civil, and religious life as well. As we come to this Church and try to teach the truth somebody gets his feelings ruffled: stabs the church; sneers and knocks it before the world, and exposes it to the open attack of its enemies. He thus retards the progress of the work for which Jesus died. People like this are in the way; they are a disgrace to the cause; they crucify Christ afresh; put him to open shame, and trample beneath their feet the blood of the covenant where with they were sanctified. You say no Church of Christ ever acted like that! We have one right here in the New Testament, "And unto the Angel of the Church of

the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou saith, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my thorne, even as I also overcame, and am set down with my Father in his throne. He that has an ear, let him hear what the Spirit saith unto the churches."

Do you know God much prefers that a Church shall be cold as an iceberg rather than lukewarm? A Church that has turned to ice can be located; it has gone to the Devil, whole heart and soul; on the other hand, a Church boiling hot, wide awake and enthusiastic for the salvation of souls; whose members are always at the post of duty; who will come to the services and sing and pray and pay and do every thing that Christians ought to do, to carry on the cause of the Lord Jesus Christ, is awake and will not let any opportunity of saving a soul pass by. God says I prefer that you would be as cold as an iceberg, rather than lukewarm." If you want to nauseate a patient, don't give him ice water or hot water, but lukewarm water; it will make him sick. So that a church stiff and distant and dignified, you know—boasting of its past, taking pride in its riches, is sickening to the Lord, and he says that he will spue you out of his mouth. Such a Church feels that because it is rich and needs nothing, it is independent of God, so independent that it has no room left even for

Christ. So a church like this says to Christ, there is no room left for you here, stay on the outside.

I asked a woman one time if she wanted to go to Heaven and she said, "not now." I have my car, my friends and my home, and I don't want to go now." Of course, when she grows old and is disappointed in life, having become a burden to those whom she once served, she would then rather go to Heaven but not now. That is our attitude toward heaven and when we sing "How I long to be there", we don't mean it; we are just doing it to be nice. Can't we wake up? Can't we realize that we need to open our homes and our hearts to Christ? Can't we take God's word as a lamp unto our feet, and as a light unto our pathway? Christianity is not a popular club in which to pretend that we are religious; it is a reality, a life to be lived every day. You can render such a service now that in the years to come men will call you blessed, because your life was a benediction to them. What a life to live, making room for the King, opening to him our hearts, our very souls. Christ says, "Behold I stand at the door and knock; if any man hear my voice and open to me, I will come in and sup with him, and he with me." Preachers sometimes quote this language and apply it to aliens, but it was spoken to church members; such as had excluded Christ, because there was no room left for him in his own church.

Our Lord is now speaking to us, asking that we make room for him in our own lives as we live them in our homes, in our shops, our educational institutions, and in our congregational activities. Will you not make him your Guest? If it were announced that the King of England is going to visit this city and the Committee on entertainment should ask you to entertain him in your home, you would be beside yourself with excitement. Oh, what a cleaning up you would give your place—the parlor, the guest's room, the dining room, and even the back yard would all be cleaned as never before! The whole place would shine like new silver, because the King of England is to be entertained there! Then after he had made his visit, you would see that every paper in the country should have

not talk
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a picture of your home and yourself with the King; you would write to your people in Arkansas and California, telling them of the great honor that had come to you; you would tell it to your grandchildren and instruct them to tell it to the generations to follow. What a distinction! But here is the King of glory who seeks admission into our homes and we have no room for him. Christ would be the Guest in your house, but you say you prefer to go to the movies, rather than entertain him. "Just stand aside Lord, I am too busy making money, having a good time, to be bothered with you." There is no room for Christ in such a life. O, the pity of it!

I am sometimes astounded that God's mercy is so long suffering. That was the astonishment of Paul's life. He could hardly understand how his goodness was extended to him, who was chief of sinners; how he could send him upon such a mission of love, preaching the unsearchable riches of Prince Immanuel. No wonder that he loved God so; and when he came to the end of his life, no wonder that he said "I am not ashamed, for I know whom I have believed; and I am persuaded that he is able to guard that which I have committed to him against that day." This is why he could say "I have fought a good fight, I have finished my course." He knew that he had wrought well; hence he did not fear for the future. But the secret of his wonderful life lies in the fact that he made room for Christ in his busy life.

To take such a Jew and make such a preacher out of him, a preacher of the most wonderful gospel that has ever been preached in the world, is marvelous. We thank God for such a life. Won't you make room for the same Lord and King?

If there is any person in this world who ought to make room for Christ it is a woman. Just think, ladies, what Christ has done for you. Read history if you would know what was the position of woman before Christ came. I have had atheists say there is nothing to Christianity, and I have told them that if they felt this way about it, they ought to go to Africa, or some such dark continent, and rear their families under such conditions; but they

James +
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Paul

are always unwilling to do this, for they know the benefits of such a land as this. So I say that women ought above all others to appreciate the Christian religion. It behooves us all alike to make room for the King, if for no other reason than that ~~he has gone to~~ make room for us. You know he said in John 14, 1-3: "Let not your heart be troubled; ye believe in God, believe in me also. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Isn't that wonderful?

One of the saddest features of Christ's life was his loneliness. He was misunderstood, misrepresented; his motives impugned, because his enemies did not understand and appreciate him. Yet in all that loneliness and sadness, he loved them still; while they were his enemies, he died for them, as for us. This is the most wonderful love the world has ever known. Standing there, he said, "I am going to the Father, and I am going to prepare a place for you." Men would not let Christ have room in the world; they killed him, and put him out of the world, but he asked the Father to forgive them, for he loved them still; and the angels hovering about the great white throne of God rejoiced when they turned from their sins to God. Christ loved them out of the pit, drew them unto himself, that where he was they might be also.

This is the way your Lord loves us all; and there is an abundance of room for everyone in the Father's house. It is there that we shall eat of the tree of life, whose leaves are for the healing of the nations; then we shall drink of the fountain of life that flows out from the throne of God, and sing the song of Moses and the Lamb. Christ calls us his brethren, and assures us that we shall go with him upon missions of love in other realms. O what a Saviour! I would that I could say something that would cause you to fall in love with him. "Remember now thy Creator in the days of thy youth." If you are guilty of sins, let's get them out of your life by the blood of Jesus. Do not make the mistake that Darwin made. He tells us in his autobiography

*Room
for
you
Peace*

that as a young man he loved poetry; then he turned away from literature to science; and after spending the maturing years of his manhood in this field, he turned again, in the evening of life, to poetry, but he found to his dismay that he had no taste left for his first love. Even Shakespeare, his favorite author, was a bore to him! Is that not a sad story? While your heart is tender, and before the evil days draw nigh, won't you turn to God and live? Won't you come to Christ and love him even more than Darwin loved Shakespeare? Make him your friend, take him by the hand and go hand in hand with him to glory.

A little girl went to church one day, and when she returned her mother asked her what the preacher had talked about. The child replied that he had talked about a man who went walking with God; that they walked and walked, until they looked back over the way they had come; and God said, "We are so far from your home, just come and go home with me." The preacher had been preaching about Enoch that day—the man who had walked with God, and he had taken him. Walk hand in hand with God now and he will take you to the home where no tears are ever shed, for there is no death there. Only peace and happiness are found in God's house. Won't you make Christ your King? Why not turn to him today and say, "Lord I want you to be my Friend?" Then you can say, I am not my own, for I have been bought with a price. The Lord will take your life and use it for the glory of God and the salvation of many souls; and bring you finally to that home of where there is ever an abundance of room.

THE SWEET HOUR OF PRAYER.

By A. B. BARRETT.

(Rom. 8:26, 27.)

The word prayer comes from a word that means petition, but its use in the Bible carries with it the idea of thanksgiving. Too many prayers are all petitions, hence it is refreshing to hear a prayer that is largely made up of thanksgiving and praise. Of course we are to make our requests known unto God, but we are also to give thanks in everything.

There are many phases of the subject of prayer that one might discuss; such as our posture—whether we should stand, sit or kneel; and the length—whether one's prayer should be long or short; also as to who may pray. However, I shall pass these questions with only a few words of notice. I am sure either sitting, standing or kneeling is acceptable when the circumstances demand a given posture in prayer, and the model prayers of the Bible are sometimes long and sometimes short, but more often short. It is usually wiser not to pray a prayer that is too long, for those who may be kneeling will become cramped and the prayer will do them no good. I can recall a number of instances when some good brother had prayed a longer prayer, and I was aching all over and unable to follow him in his praying, and he would finally say, "As we are not heard for our much speaking we will hush," and then refuse to do so, but just keep right on praying as if he thought he would give the Lord enough to keep him busy for six months. This always seems to me to be a serious mistake. The Bible teaches us extensively on prayer by precept and example, and a careful study of the subject will show any honest person that only those who are obedient to God may pray an acceptable prayer to him. The altar of incense in the tabernacle was a type of prayer, and its position, immediately before the veil entering into the presence of God

in the Holy of holies, shows prayer is the nearest possible approach unto the throne of grace, while we are separated from God by the veil, our flesh; and as only priests officiated at this altar I conclude that only priests, Christians, are now commanded to pray. Indeed, God said if the Jews used the incense for any other purpose or gave it to a stranger in their camp he would require it of them.

But after we have read all the Bible says on prayer we shall still be compelled to say we do not know how to pray. This is what Paul teaches in Rom. 8:26, 27, which I read in your presence. "In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit himself pleads for us in yearnings that can find no words, and the searcher of hearts knows what the Spirit's meaning is, because his intercessions for God's people are in harmony with God's will." (Modern Speech N. T.) Paul included himself in that plural pronoun "we," when he said: "We do not know what prayers to offer nor in what way to offer them", and if he did not know, though he was a finished linguist and had the ability to express himself as few men have been able to do, I am sure you and I need not despair if we find that we too are unable to pray as we should.

As we restudy this subject in the light of the New Testament we discover a number of important elements that must enter into every scriptural prayer, which are, (1) Pray in faith. (Matt. 21:22; Jas. 1:5-8.) (2) In Christ's name. (John 14:13, 14:15, 16; 16:24.) (3) Keeping the commandments and doing the things that are pleasing in his sight. (John 15:7-9; 1 John 3:22). (4) With an unselfish heart. (James 4:1-3.) (5) In a forgiving spirit (Matt. 18:21-35), and (6) According to the will of God. (1 John 5:14.) I say these are necessary elements that must be in every scriptural prayer, and because the sinner lacks them I am unable to see how he could possibly pray acceptably. But after we have learned all of this about prayer we must still say: "For we do not know what prayers to offer nor in what way to offer them",

Now we are commanded to pray and "We do not know what prayers to pray nor how to pray them." What then shall we do? Shall we just give up in despair, and never pray again? Ah, no! Someone has well said: "Man's extremity is God's opportunity". He expects us to do all we can for ourselves, and, when we have done it all and seem to have failed, he steps in and does for us what we are unable to do for ourselves. This is true regarding prayer. He wants us to study the subject and pray to him the best we can, knowing that we are unable to pray as we ought. God has given us two intercessors who will help us when we, through the infirmities of the flesh, are unable to pray for ourselves as we should. In our text Paul says: "In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, because his intercessions for God's people are in harmony with God's will." To me it is one grand thought that when I fail in my efforts to pray acceptably to God, and I do fail so often, the Spirit comes to my rescue by taking my feeble petition and presenting it before the throne of grace according to the will of God. And our other Intercessor, Jesus Christ, stands before the throne to join in pleading our cause. Paul says: "He is also at the right hand of God, and is interceding for us" (Rom. 8:34.) In Hebrews 7:25 it is said: "Hence, too, he is able to save to the uttermost those who come to God through him, seeing that he ever lives to plead for them". And John says: "If any one sins, we have an Advocate with the Father—Jesus Christ the righteous". He is also our lawyer, who joins in with the Spirit to plead our interests in the heavenly court. We do not always pray according to the will of God, but we may rest assured that when our prayers are presented by the Spirit and Christ they are according to the will of God. I might illustrate it in this way: Suppose you have received a telegram that a relative of yours has recently died in Scotland, leaving a vast fortune to which

you are one of twenty heirs. You immediately begin such operations as you know to claim your share of the estate, but you do all you know how to do and there is yet something that must be done before you can inherit your part of the fortune. Of course, you will not give up in despair but you will engage the services of some skilled lawyers who will plead your cause according to the laws of Scotland and win the case for you. You could call off all proceedings in your behalf and refuse to inherit if you so desired and no one could or would force you to claim the money. And so it is in this matter or our spiritual interest. After we have done all we can, and must confess that we are unprofitable servants, we then have the privilege of engaging the services of our two intercessors, the Holy Spirit and Christ, who will take up our cause and plead it before the supreme court of the universe and gain for us our eternal inheritance. We can refuse to do this and call off all efforts in our behalf and refuse to inherit if we so desire, but no well balanced disciple would think of such a thing. When we contemplate what God in his mercy has so abundantly provided for us we are filled with appreciation for his love and our hearts well up to him with profound gratitude for his abundant mercy.

Then let us be assured that when we are weakest, through the infirmities of the flesh, he proposes to help us if we will come to him in faith and rely upon the mediatorial services of Christ in our behalf, remembering always that both Christ and the Spirit will intercede for us. This is what Christianity, in its ultimate analysis, means to me, and it may mean as much to you if you get down into the golden heart of the Christ in this way. Browning has a sweet little poem that has helped me much, and I pass it on to you that you may gain strength therefrom:

“Unanswered yet? The prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope departing,
And think you all in vain those falling tears?”

Say not the Father hath not heard your prayer:
You shall have your desire, sometime, somewhere.
Unanswered yet? Though when you first presented
This one petition at the Father's throne,

It seemed you could not wait the time of asking,
So urgent was your heart to make it known
Though years have passed since then, do not despair:
The Lord will answer you, some time, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun;

If you will keep the incense burning there,
His glory you shall share, some time, somewhere.
Unanswered yet? Faith can not be unanswered.
Her feet were firmly planted on the Rock,

Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cried: It shall be done, some time, somewhere.

"WHEN THAT WHICH IS PERFECT IS COME"

I Cor. 13:10.

GEORGE A. KLINGMAN.

This passage is understood by some to have reference to the completed will of God, or the completion of the New Testament revelation. Some who hold this view further assert that "the perfect law of liberty", mentioned in James 1:25, refers to the same thing.

Neither Paul nor James had in mind "the completion of God's will". This can be clearly shown from the context. But let us first observe the following considerations: The epistle of James was written about A. D. 50, nearly fifty years before all of the books of the New Testament were written. Surely James intended that those to whom the epistle was sent should look into the law of liberty, the perfect law, and to continue therein, being not forgetful hearers, but doers of the word. In other words, the Christians who lived when this letter was written had "the perfect law, the law of liberty". Paul wrote I Corinthians in 56 or 57, more than twenty years after Pentecost. Did all those who obeyed the gospel during these twenty or more years, have only a partial knowledge of the will of God? Moreover, the New Testament was not completed until about A. D. 98 or 100, when John wrote the Book of Revelation. Was he the only one of the apostles who had the "perfect law of liberty"? and when he finished writing this book of prophecy did that which is perfect come? If so, then we have this strange situation: That the will of God was imperfectly revealed during the life time of Christ's apostles, with the exception of John, and from this it follows that they preached an incomplete gospel; that those who now have access to the New Testament know more than Paul knew when he wrote I Corinthians, and that we can see clearly that which he saw "in a mirror darkly". Let us read carefully James 1:19-25.

The writer exhorts those addressed to "receive with meekness the implanted word, which is able to save your souls", and then he shows that one must be a "doer of the word" if he would be blessed! if he is a forgetful hearer he is compared with a man who takes a glance-look at himself in a mirror and passes on forgetting what manner of man he was; but if he is a doer that worketh, he is represented as a man who "looks into the perfect law, the law of liberty" and "continues" therein. The gospel of God, with all its requirements and commandments, precious promises and glorious liberty, is here set forth as a mirror into which we must continue looking by a faithful performance of our duty.

Any and all who heard the gospel from Pentecost on, had the perfect law of liberty in Christ, and James is just calling attention to it and the necessity of continuing therein; and that law is no more complete nor perfect now than it was when first inaugurated on Pentecost after Christ's resurrection and ascension; those who lived in the days of the inspired apostles were fortunate in having the living presence of men who were inspired of God, and whose preaching was shown to be of God through signs and wonders which they wrought "in the name of Jesus"; we are fortunate in having the inspired record of their preaching and teaching, handed down from generation to generation, and are profiting today through the written word even as those of other days depended (largely) upon the spoken word often accompanied by miraculous demonstrations.

When the gospel was first preached it was a "new thing"; and the question that arose in the minds of the people was whether it came from God or from men; and this question has been definitely answered for all time to come. The writer of the Hebrew letter sets forth the greatness of our salvation through Christ by showing that it was at the first "spoken through the Lord", then it "was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will". Hebrews 2:3, 4. Who

could justly ask for more proof than this? This was God's way of establishing the facts and truths of the gospel by giving his own testimony which was believed then and is to be believed today through the words of the apostles. In the seventeenth chapter of John Jesus is recorded as praying for them that believe on Him through their (the apostles') word. (John 17:20). Whenever God's testimony is thus given, sustained by supernatural manifestations, it is evil to demand more signs. It is not more miracles that people need today—it is faith in the Christ through the miracles of which we have the record. John writes on this point as follows: "These (things) were written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name". (John 20:31). We have not only Moses and the prophets but we have Christ and the apostles, and if one will not hear these, neither would he be persuaded, if one should rise from the dead. See Luke 16:31.

Thus God has ever wrought with the human family. When he called Moses to deliver the children of Israel from Egyptian bondage, he gave him the power to work miracles, proving that God had sent him. When Elijah or any of the prophets had an important work to do—especially when the fact of Jehovah's authority or supremacy was involved, there was the Divine demonstration of the miraculous. So it was in the case of Jesus; throughout all his ministry he "did many mighty works", and he cites these as proof of his Messiahship (John 5:36). And thus were the apostles "endued with power from on high" so that all men may know assuredly that they were divinely commissioned. For this same reason were the various "spiritual gifts" granted to some in the early days of the church. Tongues as a sign for the unbelieving and prophesying, "to them that believe". (I Cor. 14:22).

When, however, the divinely established law of the kingdom was made known to all creation under heaven, and the church set in full working order by the apostles and others who learned of them, and who were to "com-

mit to faithful men" the things which they had learned, and when the miraculously attested word was committed to writing for the use of all the churches, miracles and spiritual gifts were no longer needed. The New Testament scriptures constitute an all-sufficient guide in all matters of faith and practice. "For every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work". (II Tim. 3:16.) Those who are seeking for signs today, after all that God has done for them, are either ignorant of God's plain teaching, or belong to the class referred to by the Savior when he said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet, etc." (Matt. 12:39 ff). Were there no other sign but the resurrection of Jesus from the dead, that would be sufficient to convince any honest mind that Jesus is the Christ the Son of the Living God. See I Cor. 15; Romans 1:4; etc. We have accounts of many miracles and John tells us that Jesus did many other signs in the presence of the disciples, but the things that have been written are amply sufficient to produce faith that is unto the saving of the soul. Well may we sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He has said,
You who unto Jesus for refuge have fled."

From the above considerations it is evident that we do not need miracles nor miraculous gifts today; that sinners may be saved now without the aid of the miraculous and that the church may be edified without the use of the spiritual gifts enjoyed by some Christians in the beginning of the Christian era.

Let us next consider the context in which we find the words of our text.

In I Corinthians, beginning with 11:2 and continuing through the 14th chapter, Paul is dealing with disorders

in the Public Worship of the church. In chapter 12 he shows the utility of spiritual gifts in the edification of the church; but the church at Corinth was divided into parties; they had contentions among themselves; there was envy and strife and with all their wonderful gifts the church was not being edified as it should have been. In 14:12, Paul says: "So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church"; and in verse 26 he says, "Let all things be done unto edifying". Now the most excellent way to do this is through Love. Paul does not minimize the value of spiritual gifts, but he exalts Love as manifesting the more excellent way. In the 13th chapter the value of Love is shown: (1) Negatively by its absence from the exercise of spiritual gifts—"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith so as to remove mountains, but have not love, I am nothing." (2) Its value is shown by its absence from self-sacrifice: "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing". (3) Its superior greatness is shown by its attributes: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things". (4) It is superior to spiritual gifts because the use of spiritual gifts is temporary while love is eternal: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." The temporary use of spiritual gifts is further emphasized by the fact that in a state of perfection that which is partial ("in part") will not be necessary and will therefore "be done away": "For we know in part, and we prophesy in part; but when that

which is perfect is come, that which is in part shall be done away". Paul then gives two illustrations of this point. First, that of a child contrasted with full-grown (perfect) manhood: "When I was a child, I spoke as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things". Surely this could not possibly refer to the "childhood age of the church" during the lifetime of the apostles, and the perfected "manhood age of the church" of our own time. Paul is simply showing by analogy that in a state of perfection that which is limited is done away. The second illustration presents the picture of a man looking into a mirror or through a glass darkly (the original word bears the idea of "a riddle" or an "enigma") while he is in this creaturely condition, limited by his human imperfections; but "when that which is perfect is come", when he shall have been delivered out of the bondage of this corruption into the liberty of the glory of the children of God, he will see "face to face". "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he (or "it") shall be manifested, we shall be like him; for we shall see him even as he is". I John 3:2.

"Face to face with Christ my Savior,
Face to face how can it be;
When with rapture I behold him,
Jesus Christ who died for me?

Only faintly, now I see Him,
With the darkling veil between;
But a blessed day is coming,
When His glory shall be seen.

Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by."

Following these illustrations through which the apostle seems to have transported himself in thought into the very presence of God's glory, he says of himself, "now I know in part; but then shall I know fully even as I was fully known". Can there be any question in the mind of any one as to what the "now" and the "then" refers? All you have to do is to turn back to verses 9 and 10 and the context makes it perfectly clear. It would be the worst form of "destructive criticism" to assume that the apostle Paul knew "in part" that which we now "know fully"; that through the exercise of our fallible faculties we could read the New Testament scriptures and know more than that great inspired hero of God knew nearly nineteen hundred years ago! What a blessed thing it would be if the world today had the knowledge of that perfect plan of salvation preached by the apostles from the very beginning of the Christian Dispensation on that great day of Pentecost? Yes, if all who profess to be true, loyal Christians had that knowledge! What a glorious state of affairs would exist in this world of ours, if all Christians would "look into the perfect law of liberty", which they had in the days of James, (nearly fifty years before all of the books of New Testament were written) and would all "continue therein" by being faithful "doers of the word"!!!

Surely, when Paul made use of the expression, "When that which is perfect is come", there was not the remotest thought in his mind about the perfected "will of God" through further revelation nor did he even intimate that the "law of liberty" would not be complete or perfect until the rest of the books of the New Testament should have been written; but by "that which is perfect" he had reference to the final consummation of all things in Christ Jesus, when all our limitations and imperfections and temporary gifts shall give place to absolute perfection; when faith, as regards its historic element which depends upon testimony, shall turn to "sight", but as regards its trust element shall abide; when hope, having reached that for which it patiently waited, shall "turn to glad fruition"—but in its glorified desires and

new expectations, shall continue forever; when love, looking upon its holiest object, shall be satisfied, but in its unhampered, liberated, perfect form and expression, shall prove itself to be the greatest of all abiding principles.

LASTING MEMORIALS

By THOS. E. MILHOLLAND.

There is an instinctive desire within us—all of us—to be remembered by coming generations. In all ages this has been so. It is really sad to think of being forgotten. Hence we hear Job say, "O, that thou wouldest hide me in sheol, That thou wouldest keep me secrete till thy wrath be past. That thou wouldest appoint me a set time and *remember me*", Job 13:14. David said, "According to thy loving kindness *remember me*". Psa. 25:7. Even the poor old "dying thief" from the same irrepressible desire said, "Jesus *remember me* when thou comest into thy kingdom". Lk. 23:42. And again David said, "Yea when I am old and gray-headed, O God forsake me not". Psa. 71:18.

Men desire to be remembered. And God desires his people to *remember Him*? "Beware lest thou forget Jehovah thy God in not keeping his commandments". Deu. 8:11, Heb. 10:25. If we do this God will remember us. "O Israel thou shalt not be forgotten of me". Isa. 44:21. "Can a woman forget her sucking child, that she should not have compassion upon the son of her womb? Yea these may forget, yet will I not forget thee". Isa. 49:15. What wonderful love! and attachment God has for those who love Him. Keener and firmer and more certain that a mother for her child. In the days of Malachi it was said, "Then they that feared the Lord, speak often one to an other: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name". Ma. 13:16. And God remembered and blessed them and comforted them, "as one whom his mother comforteth, so will I comfort you". How sweet this promise. "As one whom his *mother* comforteth". That is good enough Lord. If you love me "as mother" did, if you will comfort me as my own dear mother comforted me, that is enough for me.

Yet with all these precious promises from God, many of them forgot God. "Can a virgin forget her ornaments (not in this age) or a bride her attire? Yet my people have forgotten me days without number". Jer. 2:32.

In the New Testament aged men did the same thing. The world left him, "Many of his disciples went back, and walked no more with him". Jno. 6:66. Peter says: "This is now, beloved the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandments of the Lord and Savior through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts and saying, Where is the promise of His coming? for from the day the fathers fell asleep all things continue as they were from the beginning of creation. 2 Pet. 3:1-5.

Now to *remind* us of God's promises, pledges and covenants to us, and our promises—man's promises to Him and to prove to the world, that "God is not slack concerning his promises as some men count slackness". I call your attention to some of—

NATURE'S MEMORIALS.

Mountains, Rocks and Rivers.

In the "Land of the Bible" these natural, material memorials were used by God and man as mementos and reminders of many wonderful events.

Ararat, Mount Moriah. Sinai! Nebo. Hor. Herman and Olivet! What wonderful memories hang around these solemn silent sentinels of nature.

Nature does not change. The same sun that shown on Homer's head shines with undimmed luster on the people of earth today. The same moon that beamed on the Patriarch's path is the same one that lights the pilgrims' path today. The same flowers that gemmed the fields and forests then, bloom in their season still. And

the great mountains mentioned are still standing in their places, as solemn reminders of the awful tragedies, conquests, victories, shame, sorrow, sighing, sickness and sin—dangers and deliverances, power and providences of Almighty God—covering history of six thousand years!

MEMORIALS. Ararat. Who can look upon this mountain, and not think of the story of the great deluge. When the heavens wept great drops of water, and the fountains of the great deep were broken up, When wicked man was destroyed off the face of the earth, We think of the grace of God, the faith of Noah, the purpose of the Ark, The new world, and no one on it but those who "by faith moved with fear prepared an Ark for the saving of his house—condemned the world and became the heir of that righteousness which is by faith". The Master thought about it and said: "As it was in the days of Noah so shall the coming of the Son of Man be".

MORIAH? It would take many pages to record the wonderful things that have been enacted on that wonderful mountain! There God appeared to David "in the threshing-floor of Araunah the Jebusite". There, it was that Abraham, "the father of the faithful" raised his arm to plunge the glittering blade into the warm blood and bosom of his son—his only son, his son whom he dearly loved. How terrible this trial! How great this faith! Many are the sweet sad words in this account. "On the third day, Abraham lifted up his eyes and *saw the place afar off*". "And Abraham took the wood of the burnt-offering and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went *both of them together*. And Isaac spoke unto Abraham his father and said, *My Father*: and he said, here am I *my son*: so they went *both of them together*. How could he do it? Who will ever know the battle that was raging in that father's breast. But God had commanded it. Abraham believed God. They have reached the place. The altar is built, the wood laid thereon. The last moment is come! Isaac is even bound and laid—yes gently laid by his own sad father—on the altar, and Abraham stretched forth his hand, and took the knife

to slay his son! Here the curtain falls. But a grander scene follows. An angel appears—calls to Abraham out of heaven and said, "Abraham, Abraham: and he said here am I, and he said Lay not thy hand upon the lad, neither do thou anything unto him, for I know that thou fearest God, seeing thou hast not withheld thy son thine only son from me". "Was not Abraham our father justified by works in that he offered up Isaac his son upon the altar". "And Abraham believed God and it reckoned unto him for righteousness; and he was called the friend of God".

SINAI. The sight of this mountain brings to mind the awe-inspiring scenes of 6,000 years ago! How vivid their memory still. There Moses, the great law giver of the Hebrew race, spent forty awful days and nights in the immediate presence of Almighty God himself. Amid the thunders and lightnings of that cloud-covered mountain the FIRST written law by Jehovah was given to Moses on two tables of stone.

Mount HOR. The sight of this mount stirs sad memories in the Hebrew heart. It was here, here that Aaron, Moses' brother died. Moses stripped Aaron of his priestly garments and put them on Eleazar, Aaron's son, and Aaron died there.

NEBO. This mountain stands—as it were—guard, as an awful silent sentinel over the sacred dust of Israel's greatest lawgiver. Here Moses, a youth of a hundred and twenty summers, his eyes undimmed, his natural force unabated, and "viewed the landscape o'er" for his last time. From this vantage ground his eyes could sweep the whole of the sublime scenery of the "promised land" from the Dead Sea, to Herman's holy height. Sad to think this great leader was denied the pleasure of entering into that goodly land. But this is a solemn reminder that even *preachers* MUST obey God. Can we say, "Could I but climb where Moses stood, and view the landscape o'er, Jordan's stream nor death's cold flood could fright me from the shore".

HERMAN. Here words fail me! Who can describe the scene and tell the story of that wonderful

mountain, "After six days Jesus taketh with him Peter, James and John his brother, and bringeth them up into a high mountain apart; and was transfigured before them; and his face did shine as the sun and his garments become as white as the light". Matt. 17:1, 2. Here Moses and Elias, from the unseen world came and laid their trophies at Jesus feet. Here stood—in the days of his flesh—the son of man. Look at him. A strange change has passed over him. That sad and solemn countenance, which has been so often seen stooping over the couch of the dying, entering the door of the hut of poverty passing through the streets of Jerusalem, and pausing by the wayside—awe-bedewed with the tears of pity—now burn like the sun in his mid-day splendor. Meekness has given away to majesty, sadness to dazzling glory—the look of pity, to the grandeur of a God! Peter is bewildered! Carried away with the glory of the scene, and enamoured with the conversation of heavenly visitors, he offers to build three tabernacles and stay there!

OLIVET. Here the scene changes. This mountain, and the garden at its base bring memories of sadness and gladness. *Gethsemane*, associated with this word are the memories of that awful sorrow, that heart-rending agony. Hear the Master himself, "I have a baptism to be baptized, and how am I straitened till it be accomplished. Lk. 12:50. A *baptism* yes, not a sprinkle. Hear Him pray: "Father if it be possible let this cup pass from me".

Dark was the night, and cold the ground, on which the Lord was laid,
Great drops of sweat like blood ran down, in agony he prayed,

Father remove this bitter cup if such thy sacred will,
If not content to drink it up, thy pleasure I'll fulfill.

From the mount of Olivet, the blessed left this old world forever—till he "comes in glory, by, and by."

The ROCKS and Stones of nature, remind us of David's refuge, of Moses' sin at Meribah, of Jacob's dream at Bethel. The crossing of the Jordan by the hosts under Joshua, where the stones left in Gilgal "shall be for a *memorial* unto the children of Israel forever" Joshua, 4:7.

The great RIVERS of the "Holy Land". The "Euphrates", "Tigris", "Nile", the Jordan, and others remind us of God's dealings with the people of the past, and of their departed glory. Time would fail me to tell you of the glory and grandeur, fate and fall of the great city of Babylon (on the Euphrates), of the wickedness of the people of Ninevah (on the Nile), of Jonah's preaching (after he was whaled) of people's repenting at the preaching of Jonah, and their subsequent salvation. Of the wonders of the lazy Nile, on whose bosom rested the little ark that contained the sweet little son of Amram and Jochubed—the destiny of the Hebrew race. Of the thousand sacred memories of the never-to-be-forgotten Jordan. That memorable stream in which the blessed Master was "buried away from view, the emblem of his future grave and resurrection too" and the numberless other *memorials of nature* that silently, but eloquently testify to the truths revealed in our Bibles that "God hath spoken to man."

The BOW in the cloud, The PASSOVER SUPPER, could be added to these memorials, pregnant with meaning to the reverent student of God's word.

But as men increased upon the earth they desired to honor themselves, and immortalize their names. Hence, we read: "Their inward thought is, that their house shall continue forever, and their dwelling places to all generations:" THEY CALL THEIR LANDS AFTER THEIR OWN NAMES. Psa. 49:11.

So we find in all ages of the past.

MAN MADE MEMORIALS

This desire and longing to be remembered, and to remember our friends and loved ones is evidenced on every hand. You can hardly enter a home where you do not see some little memorial, memento, or reminder of some absent loved one. A picture, maybe, or a little pair of shoes. A book, or some work of art, or something held as a priceless treasure, because of the fond memories attached to it. From these little things, it is but an easy step to the greater and more portentous memorials of men. The fading tomb stone, the crumbling piles of granite and

marble, the gorgeous mausoleum, the venerable cathedrals, the ancient temples and tombs, of the east are but melancholy evidences of man's desire to be remembered, by coming generations.

Men have tried to immortalize themselves with the works of their own hands. They builded the great Pyramids, the mighty Sphynx, the temples of Karnak, Obelisks, the Pantheon and Colosseum at Rome. But these will not last forever. Already the tarnishing hand of time has despoiled of their beauty and razed many of them to the ground. The soil of twenty centuries is heaped upon the noblest monuments of art the world has ever seen! Alas! for the mightiest efforts man has made to immortalize himself without God. Paul says; "Because that knowing God, they glorified him not as God, neither gave thanks: but became vain in their reasonings, and their senseless hearts were darkened, professing themselves to be wise they became fools, and changed the glory of the incorruptible God, for the likeness of an image of corruptible man, and of birds and four footed beasts, and creeping things. Wherefore, God *gave them up!* (how awful when God gives up a man, or a nation!)—to dishonor themselves among themselves." Three times in this first chapter of the Roman letter Paul says, God "gave them up"! What then is the doom? David said; "The enemy are come to an end, they are desolate forever: And the cities which thou hast overthrown, *the very remembrance of them is perished.*" Psa. 9:6.

Why this desolation, this lost remembrance? God was not in their work, that is why. "Except the Lord build the house they labor in vain that build it". Psa. 127:1.

This brings us now to consider,

MEMORIALS THAT WILL LAST

We are ALL builders too, But *how* are we building? *What* are we building? And *on what* are building? On the Rock, or on the sand? For time or eternity! Is the rising generation of young people—our young people—such as the splendid body of students now being trained, and taught under the direct vision and supervision of that man

of God—Jesse P. Sewell, and his able assistants—faculty—of consecrated men and women—destined to pass off the stage of action leaving no LASTING MEMORIALS of their lives and labors to bless humanity when they are gone? I am sure they are not. They are building, not temples made with hands, but characters made sure by the word of the eternal God. “The world passeth away and the lust thereof; but he that doeth the will of God abideth forever”. 1 Jno. 2:17.

THE ESSENTIAL ELEMENT THAT GOES INTO THE MAKE-UP OF EVERY HUMAN LIFE? ORGANIZATION OR UNDERTAKING? THAT GIVES IT VALUE THAT MAKES IT WORTH WHILE, LASTING AND EVERLASTING IS THE *SPIRIT OF CHRIST*.

The individual, family, school, or church government or nation that leaves God out of its plans is doomed to failure. “Blessed is the man that walketh not in the counsel of the ungodly”. “Blessed is the nation whose God is Jehovah”. Christians are the “salt of the earth” the “light of the world.” And we are “salty” and “light” to the very extent that the spirit of Christ dwells in us. Education, is a good thing but it will not atone for the lack of the spirit of Christ. *Christian* education, with the emphasis on the “christian” should be the slogan of the church of christ today. We need more *christian* boys and girls, and more “*christian*” preachers.

Many gospel preachers of the past, (and some of the present) with little or no education, did a great work for the Master, But they were men of *spiritual* power. They went to school of God. They were much with God. A gentleman once asked an old lady of the success of a certain evangelist—why he did so much good? She replied; “Sir, that man is thick with God”. The world and the devil, can tell when a man—a preacher—has been with God.

“Now when they beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and took knowledge of them that they had “*been with Jesus.*” There we get our power! He is the Spiritual dynamo of the universe! Notwith-

standing Moses was "instructed in all the wisdom of the Egyptians" he had to go to school in Midian for forty years, learning the hardships of life, and finally come into the immediate presence of Jehovah on Sinai, with fear and trembling take his Master Degree that he might become the writer of the world's FIRST law book. And there amid the thunders and lightnings of that cloud-covered mountain, gain the secret power that the wisdom of the Egyptians could not give. If then men have done great things without education what might they have done with more—more tools. In many good boys in this country there slumber latent powers which if they were evolved by christian training and discipline could with Larimore's language carry the sweet story of the gospel to thousands of people. Or with Lipscomb's logic could convince the gainsayers and drive the truth home to the hearts of many strong men! Their lives then would be *lasting memorials* to christian education. And their good works like Mary's would be told "wheresoever this gospel shall be preached in the whole world, as a memorial of them.

But of all memorials, natural or supernatural, of earth, land, or sky! The GREATEST of all is summed up in the language of our blessed Lord in these words. "This do in remembrance of me". What do? "As oft as you eat this bread and drink this cup, ye do show the Lord's death till he comes again". Here is one—a *memorial* that has to do with every race, kindred and nation. Here ALL NATIONS can focus their affections and lavish their love, upon one common Lord, and Master. This, and this alone, brings sacred memories that no mountain, rock, stone or river of earth could suggest! The dying love of the Prince of peace. This memorial will outlast them all ALL. When the memorials of men have all crumbled, fallen, and passed away. When the waters of the rivers have dried up, and the mountains have cast into the sea—this memorial will remain—the memory of the dying Savior. CHRIST, had no money, no estate to leave to His loved ones. He was born in a stable, cradled in a manger buried in a borrowed tomb. But he was rich. And for our sakes he became poor, very poor, He said; "The foxes have holes, the birds

of the air have nests, but the son of man hath not where to lay his head". But he left something better than money, He left a legacy of a life sublimely simple, and simply sublime! Filled with unselfish labor to bless, and save humanity. May God help every one of us to help in this great work of christian education. To pray more, to pay more. To increase our spiritual voltage, that we may be seen and known and felt, in this world for the good we can do. Dear reader, use the means the Lord has given you. Break your cruise of spicknard on the splendid school in Abilene, or some other of the same type, so use your time and talent, muscle, mind and money, that when you come to the end of the way, you will rejoice that you have left on earth a LASTING MEMORIAL.

THE PERILS OF THE CHILD

JAS. F. COX.

There comes a time in the life of every individual when his character may be said to be formed and his destiny to be practically fixed. It is said that few new habits are begun after twenty-five years of age and that fewer older ones are given up. It is no wonder then that Solomon said, (Prov. 22:6) "Train a child up in the way he should go: and when he is old, he will not depart from it." The Wise Man has given us here a very fundamental truth from which we may get many valuable lessons. One very important corollary that we may deduce is; Failure to so train the child means that he may probably never get into the right way—the way he should go. Also if a child is trained up in the wrong way, when he is old he *may* not depart from it. We dare not make this statement as strong as Solomon makes the affirmative statement, for many do change from lives of idolatry, sin and wickedness after they become mature. To argue that they could not so change would be to fly into the face of known facts to the contrary, and it would also mean that we acknowledge that the influences of evil are as powerful in the life of the human being as are the influences of the good. No one except an athiest, a fatalist or a pessimist can believe this last statement. To so believe means that the individual does not believe that there is a super-human power to assist us in the fight for the higher and better things of life, it means that the individual believes that he is entirely a creature of circumstance, and lastly, it means that the individual believes that there is more bad than good in the world and that the spiritual and moral nature of the individual will finally be overcome by human lusts and passions.

But this is no philosophic discussion, however we felt that in the very beginning of this lecture it should be clearly set forth that for one to believe Solomon's statement just as it is made does not mean that he is a fatalist. This text does not teach that one's destiny is finally and

eternally fixed during his formative period and by the time he is mature. It does mean, however, that if one is improperly trained during the immature period the chances of his getting into the right way are greatly lessened. It does mean that God's great drawing power for the good life, the gospel of our Lord Jesus Christ, has a much less chance to bring that individual back to God. It does mean that we who believe the Bible—that Jehovah is God, that Jesus of Nazareth is his Son, that there is a future life, a heaven to gain and a hell to shun—should be more cognizant of the dangers and perils that lurk in the pathway of the growing child. We should know that Solomon told the truth and if we really want our children to be Christians and to live for God and the righteous life in this world we must train them up in his way.

In Prov. 23:7 the Wise Man says; "For as he thinketh in his heart so is he". Again he says; (Prov. 4:23) "Keep thy heart with all diligence for out of it are the issues of life." The Savior said: (Luke 6:45) "A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh". It is not necessary here to call attention to the many other scriptures that prove in our relationship to God the heart is the important thing—that the heart is the part of the human being that God looketh on, that he pondereth and is interested in. Neither is it necessary here to argue that in the Bible the heart means the mind and that it includes the intellect, the emotions and the will.

With these facts before us let us now turn our attention to the matter of the beginning of the growth of the human mind. The philosopher, John Locke, tells us that when an individual is born into the world his mind is a blank, that it is like a white sheet of paper upon which impressions may be made. Without attempting here to discuss the question as to the relative power of heredity and environment in determining the character of the individual we must all agree that the blank mind spoken of by Locke means the inborn capabilities and tendencies of

the individual. It also may mean the talents which God has entrusted to the individual and which he is to use.

Whether Locke's conception of the mind at birth is true or false need not be settled now. For our purpose it is only necessary for us to agree that when one comes into the world his destiny is not wholly determined and fixed, that he has a flexible impressionable mind, capable of being played upon by outside forces. The nervous system is the great avenue thru which impressions are made upon the human mind. Deprived of all of the five or six senses it is doubtful if the mind at birth could ever grow and develop, yea, so far as we know it is impossible for the mind to grow except thru the medium of the senses.

In the early years of one's life the mind is practically if not wholly passive. Impressions are made upon it by outside and environmental forces very much like one makes impressions upon paper thru the medium of the pencil. As the paper is passive so is the mind practically passive. Just at what time it ceases to be passive and the power of inhibition arises has never been determined. In fact there is no definite time. The power to inhibit and modify incoming impressions grows up gradually. The nature and extent of this inhibition is determined largely by the mental content.

Along with the power of inhibition goes another God-given power—that of choice, and choice presupposes another God-given power, that of reason. When the individual begins to take his mental content and to work it over, to rearrange it, to compare portions of it, to classify it, to relate it, to infer and to form general notions; we say he is beginning to think for himself. He is using his mental stock-in-trade and so in this way he begins to reason.

Having learned that the human mind is developed first thru impressions made upon it from without itself and thru the special senses, and second thru the God-given power, reason, we are now ready to examine the agencies that contribute to that development.

Of all the agencies contributing to the mental development of the child there is none other so important as the home. Here the first impressions are made upon that very

impressionable thing called mind. At this time, too, the mind has little if any resisting powers and the parents and others in the home play upon it practically at will. It sees, hears, feels, tastes and smells just such things as the parents wish for it to. It is here that the eternal future of the child is practically determined. How many, many dangers and perils have we here for the growing child! Those family quarrels in which there is displayed before the child and indelibly impressed upon his young mind those outbursts of temper, ugliness of spirit and improper and unfair relationships of those who are his models. If such never occurred how different the child would be! Then there are the pictures or the lack of pictures in the home to educate and to train or to distort the child mind. One ugly vile picture kept before the child until he is six or seven years old may mar his entire life, while good pictures will, of course, have just the opposite effect. Similarly the flowers and shubbery and other things of nature about the home make lasting and telling impressions upon the child's mind. Probably of more importance than all of these we have mentioned in the home life of the child are his playmates. From these he learns more than from his parents because he can understand them better. He is more apt to imitate them, too, because their actions are of such a nature that he can imitate them. From playmates children so often learn to lie, to cheat, to steal and to practice many other immoral things. If the playmates are well chosen all these perils may be avoided. Too many times mothers and fathers entrust their children to negro or other nurses with the result that the child's mind is poisoned and warped for all time by the ugly stories and immoral practices of these ignorant and sometimes indifferent people. This home life period of the child is very important—so important for his future life in the school, in the church, and in the State that we can't afford as Christian parents to leave it to nurses, servants nor to mere chance. There should be thoughtful, prayerful, deliberative, systematic, persistent training of the child in the home. That is what Solomon meant when he said, "Train a child up in the way he should go." This is not only *the great educational*

agency and therefore fraught with many perils, but it is the one that is under the complete control of the parents. It is during this period and before the child comes to the opening of the way, before he begins to choose for himself that the parents need to lay the foundation for that future series of instructions that must be given when the child arrives at the age of accountability—or comes to reason and choose for himself.

Let us now turn our attention to that other great educational agency—the school. In modern times this institution has greatly increased in importance as a factor in human development. So many functions of the home have been delegated to the school. So important has the school become as a factor in the development of the child mind that it is no uncommon thing for very young children, even first and second graders, to accept their teachers and text books as models and guides instead of their parents. If there should be conflict of authority and opinion the teacher or the text is accepted by the child as authority rather than the parent. This is especially true in those homes where parents have been negligent of their duties and responsibilities relative to proper home training.

We do not mean to say here that, when a child enters school that his home training ceases. It should not, in fact, the vigilant, interested parent will never allow the school influence to outweigh the home influence. This is possible only when the parents concern themselves about the kind of school they patronize. They should study the school, its text books, course of study, teachers, and general physical conditions. If they find in the text books of the school theories and statements contrary to truth, if they find that the teacher's life and teaching is inconsistent with righteousness and genuine morality, and if they find that the general school environment, social and physical, is inferior and degrading; they should speak out in no uncertain terms against these things in an effort to bring about reform. Thru home teaching they will bring to bear a counter influence that will meet and thwart these dangers.

We have described the ideal condition, the proper

attitude of the parents toward the schools to which they send their children. Unfortunately not even ten percent of the parents ever know of the perils and dangers that lie in waiting for the child in school. Few of them ever carefully examine the books their children study and so often they know little or nothing of those teachers who become the living models for their children. Fewer still of the parents are aware of the dangers their children may be subjected to in their social and physical environment at school. The result of this ignorance and indifference of parents concerning the school's influence in the life of their children is almost sure to be bitter disappointment. Instead of them becoming the men and women they had hoped and prayed they would become they are probably the opposite. Sometimes they wonder why, but not a few times they may be heard to say; "If my boy had never gone to that teacher, if he had never read that book, or if he had never associated with those boys how different he would have been!" It is almost too late now, the thots are somewhat mature, the habits of life are already formed and the character is nearly made. No, parents, you can do little to change the course of even your own offspring's life after they are mature. Don't allow the minds of your children to be filled with secular literature to the neglect of the Bible. Never allow any teacher to have a greater influence in the lives of your children than you have, unless you know that that teacher has higher and better ideals of life. Choose wisely the physical and social environment of your children during this impressionable period. You should know your children's playmates and especially those who are their chums and bosom friends. Simply do not allow them to have chums who have habits and characteristics which you do not want your children to have. We must acknowledge tho, that the most vigilant and the most interested parents are not able to steer their children clear of all the perils and dangers of school life.

There is another great educational agency, the church. Every Bible reader knows that the church is God's institution on earth to spread the Gospel and thru it to bring

His creatures back to Him. Every member of his church should be a teacher of this wonderful Gospel, and especially are *parents* urged "To bring their children up in the nurture and admonition of the Lord". It is not too much to expect all Christian parents to be so anxious for their children to become Christians that they will use every means and exert every effort to plant the word of God, the seed of the Kingdom in their young and tender hearts. They will teach them God's word at home and will carry them to all the meetings of the church to receive whatever instruction there that is suited to their age and advancement. Much of the work of teaching the Bible to children must necessarily be done by others than the parents. There will be public teachers and preachers at the church, and so it is necessary for the parents to go with their children to church and to know the teachers who instruct them in the Bible classes and to hear the same sermons of the preachers and the same exhortations and admonitions of the elders that their children hear so that perils and dangers may be guarded against.

There is no longer any doubt about modern sermonizing failing to reach and teach children. It was probably never intended for the preacher or the public teacher to reach *children*, hence the necessity for the command, "Bring your children up in the nurture and admonition of the Lord." Many parents are not doing this, partly because of a lack of time or a lack of ability, but more because it is the general tendency of this time to delegate certain of the home training to specialists called teachers. The modern Sunday School or Bible School is but a way or method—an effort if you please of parents to meet the obligations to train their children up in the nurture and admonition of the Lord. The pity of it is that many parents believe that they have performed their duty toward their children in this respect when they send them to a Bible Sunday School, not knowing nor little caring in some instances, about the perils that lurk in this way. Of all the sorry teaching that may be found in this world the sorriest may be found in the modern Sunday School. The following reasons may be given for this statement:

a. Poorly prepared and poorly trained teachers, b. The short time devoted to actual teaching, c. The long time intervening between lessons, d. General lack of proper class rooms and equipment, e. A general lack of seriousness of purpose. There are other reasons that could be given, but these are sufficient. It is not our purpose to wholly condemn the modern Bible Sunday School. A little study of the Bible on Sunday even under the bad conditions mentioned above is better than none at all. It can supplement the home training, but how necessary it becomes for parents to personally interest themselves in this work that the perils mentioned above may be avoided. But with the very best Bible Sunday Schools that we can have and with all the home training the average parent is able to give, the child will, in many instances, still fail to get the Biblical training he should have. And here is where the greatest danger lies. So many good people firmly believe that if they can get their children to go to church on Sunday that they will get interested and become Christians. Others just as good believe if they can get their children to go to Bible school on Sunday and to preaching that is almost a guarantee that they will sooner or later become Christians. Each of these groups will more than likely do some home teaching of the Bible, but not very much. There is another group of parents who believe that their children should not only go to hear sermons and exhortations and go to Bible Sunday Schools, but they believe that they should also go to a Bible School where they will be required to study the Bible every day in the week. There is little difference in the quality or amount of home Bible instruction given by these three groups. If there is a difference it is in favor of the second and third groups. Doesn't it make a tremendous difference to which group the child's parents belong? And seriously, now, in which group would a child be less apt to become a Christian. Children must know Jesus Christ before they can love him, they must know the Bible before they can believe it or defend it, and they must have the seed of the Kingdom (the Word) planted in their hearts before they can become Christians. If we as parents,

depend altogether upon the preacher or the Bible Sunday School teacher to do all of these things for the children we are subjecting them to great peril by our neglect. These are good and the two of them is better than only one, but the weekly Bible teaching and the home training must also be used. How necessary it is for Christian parents to dedicate and consecrate their children to the Lord, nurse, teach, and discipline them as God's children whom he has entrusted to their care and seize every opportunity to interest them or have them interested in the way of righteousness. Your child is not going to become a Christian either accidentally or miraculously. There are plenty of evil influences to take him away from God and Christ, and if you want him to be what you are, a Christian, you will have to be on the alert all the time. He will have to get God's word into his heart and he can only get it there by reading for himself or by hearing some one else read it.

In addition to these three great educational agencies, the home, the school and the church that contribute so much to the mental, moral, physical and spiritual growth of the child, there are a number of minor agencies that are also determining factors in the lives of children. Of these we will mention a few. 1. *Secular Literature*, (consisting of popular and scientific magazines, popular novels and newspapers), has much to do with the education of children. Here there are perils because there is as much bad as good in them and many times children read literature that their parents know nothing about. In a measure parents can control this agency but not altogether. No books, papers nor other literature should be allowed to come into a Christian home that parents are not familiar with and know to be safe for their children. When in doubt they should consult some one who knows and in whom they have confidence. 2. Another agency is *religious literature*. Every home should have Bibles, at least one good religious paper and Bible story books, but great care should be exercised in selecting these last. A child's religious training may be greatly helped or greatly hindered thru this agency. 3. *Public lecturers, political speakers,*

entertainers, etc. make up another rather important educational agency. Many times a public speech will set one to thinking along a line that may determine the remainder of his entire life. It is wrong to leave this important matter wholly to chance. 4. Of all the minor agencies there is none more important than pictures and moving picture shows. Impressions made in this way often determine the character of the individual. Notwithstanding this fact, many parents allow their children to go to see pictures that are absolutely and positively bad.

It is only necessary to mention a number of other agencies that have great influence in the life of a child. These are: the stage, the circus, clubs, parties, socials, work and play. All these things that educate the child, change him from the infant to the adult, have many perils that can be avoided and many others that cannot. The result is that many parents are bitterly disappointed when their children mature and do not become Christian men and women.

When the anxious interested parent seriously contemplates the many perils that lurk in the pathway of the child he is almost appalled and dumfounded and he wonders what can be done to lessen the dangers. There is something that can be done if the parents are willing to pay the price.

The U. S. Government learned during the World war that her citizens had been and were being subjected to many great perils calculated to make them treasonable to their country. Many whom we supposed were loyal, patriotic Americans were not only not patriotic, but on the other hand were enemies to the United States. This was a surprise, but the cause was not far to seek. A survey of the situation soon revealed the fact that many people were at work to undermine the very principles of free government and to thwart its purposes. Much treasonable teaching was abroad in the land. It was found, too, that the average citizen knew little of the workings of his government and that Uncle Sam was doing little to reveal his real self to the growing children of this land. It was found that there was no organized, systematic determined effort to teach Americanism in this country. The proper

step was to-right-about-face in the matter, and that is what the U. S. has done. There is now a conscious, determined effort all over this country thru our excellent public schools to teach and fix in the hearts of children the principles and ideals of American citizenship. This is now a matter of first consideration, for our statesmen know that if we are to have a crop of *Americans* we must plant the seeds of Americanism in the hearts of the people. We have here an excellent government, probably the best in the world, it is good to its citizens and it seems incredible that there should be those who have lived here all of their lives and yet are treasonable to Uncle Sam. Yet it is true, and why? Too much bad teaching and not enough teaching of the right sort is the only answer to this. Conditions discovered in this country during the World War opened our eyes to the need of training our children up in the principles of Americanism if we really want them to be good, loyal American citizens.

From the medical profession the church may learn a very important lesson. Recently leading thinkers in this field have come to see that their greatest usefulness lies in preventing disease rather than in curing it. The up-to-date modern physician fights disease by destroying its breeding and thriving places. He attempts to build up the human body so that it will be able to resist and throw off disease. The human body, we know, is subjected to many perils, dangers and disease germs. We vaccinate against some of these, we avoid places where there is danger of getting the germs of some of them, and now we are learning that it is a necessary precaution to build up a strong body to fight diseases that may attack us unexpectedly, and where we have used the greatest care.

When we come to think of the many dangers and perils seen and unseen, known and unknown that threaten the human being as he develops from babyhood to maturity we are made to shudder. So many times we hear sorrowing parents say, "Yes, I had rather my children wouldn't do so and so, but then you know they must sow their wild oats. They will reform when they are older." They might as well say we had just as well let our children go on

and have typhoid fever, tuberculosis, small pox, measles, etc., and get thru with them for they have got to have them anyway. Some ignorant, thotless, careless people do talk that way about physical diseases, but others of us have learned that children don't have to have these diseases, and why can't we learn that children don't have to sow their wild oats. Just as having these diseases is sure to greatly weaken and possibly destroy the physical life, so will sowing the wild oats greatly weaken and possibly destroy the moral and spiritual life. Why not use preventive measures relative to the disease of sin and wickedness just as we do in physical realm? Why not follow the advice of the apostle "to bring our children up in the nurture and admonition of the Lord." and of Solomon "Train our children up in the way they should go or the way we want them to go"? If we believe that Christianity is the right way, is the spiritually healthy way to live, then let us as parents persistently and continually train our children in that way. Let us not deceive ourselves into believing that our children will accidently or miraculously become Christians after they have sown their wild oats. What we need to do is to begin as early as possible to sow the seeds of Christianity in the minds of our children, then keep everlastingly at it. Prevent them from having bad habits by leading and directing them in the good ways. If Christianity is true and, we believe it is, then it is worth more than every thing else in the world. Parents who really believe this should early consecrate and dedicate their children to the Lord, then so instruct them and so shape their environment that thru God's help they will become Christians. In this modern age with our complicated twentieth century civilization there is no other way to guard the child against the perils ahead of him than this constant, persistent, prayful, careful teaching of God's word to him. It is the only safe guarantee against sin and wickedness, just as vaccination is the only safe guard against small pox. Then let us train the child up in the way we, as parents, want him to go, believing confidently that when he is old, or is mature, he will not depart from it.

*School*WHEN WEIGHED IN THE BALANCE, ARE WE
FOUND WANTING?

J. N. ARMSTRONG.

I count myself happy for the opportunity and possibility of this hour. To speak to a young audience is always an opportunity pregnant with great possibilities, but to speak to a young audience, that, like a basket of rare fruit picked from the choicest vines of the vineyard, has been drawn from the best homes of this great country, is an opportunity that would humble afresh any heart that has sat at the feet of the Man of Galilee. In addition to this picked audience of aspiring and inspired youth, I have before me fathers and mothers, brothers and sisters and other friends who have come to this great meeting aflame with like visions of life.

Since my audience has been brought together by a school interest; since we are all brim full of zeal and devotion for the Christian school; and since this in itself makes it a potential hour for this school effort, I need make no explanation concerning my choice of subject for the occasion. I shall strike while the iron is hot. I can only judge your needs by our own and shall endeavor to give you such a message as I should be glad for Harper College to receive. Were Abilene Christian College and Harper College to continue a hundred years, the schools would doubtless be just as needy and the message I hope to give you tonight would be just as timely.

After a quarter of a century of observation and experience, I unhesitatingly say that I regard the Christian school an epoch-making undertaking; one that is fraught with the greatest outcome to the human race of all modern school efforts. In fact, compared with other advances in the educational field, it is infinitely greater.

Go back with me thirty years and enter with me a school in which every student is required to study and recite one Bible lesson daily. So far as we know it is

the only one of its kind in all the world. Let us register as students and enter the "dean's office" for classification. What courses shall we take? Here is our chance: Much Bible, Greek, Latin and a little English, Science and Mathematics. Recognition? Credits? Let it not be named among us. Yet this was the beginning. Can you imagine yourself enrolling in that first school? Would you be guilty of paying your railroad fare from Texas to Tennessee to attend that school? A number of your brothers and not a few of your sisters did this very thing. I think among them was your respected and honored President and his wife. Those who did this foolish thing were so blest in the doing that they still thank our Lord for the straw that turned their course to Nashville, Tennessee.

Although compared with the broad and comprehensive field of learning covered by our modern courses, the curriculum of that first school was crude indeed, it held us all in its vision. It became the mother of us all.

What courage it must have taken for the founders of that first school to make this small beginning under the very shadow of Vanderbilt and George Peabody. How these men, the equal in education and scholarship of any men now helping to man the Christian school movement, must have had to despise their lack of means, grounds, buildings and equipment to begin their work in the Athens of the South! I wonder if we to-day who are guilty of an occasional boast of what we are doing, would have been brave enough to climb the Alps. My friends, I could gladly turn this meeting into a meeting of thanksgiving to God for the undaunted courage of the man who conceived and brought forth that first school.

In thirty years the work has grown mightily! Our academies are recognized as first class high schools and our students are granted everything by higher institutions of learning that is given the students of the state high schools. We are empowered by the state boards of education to conduct the normal training class, and our students in it are granted their certificates on exactly the same terms as the students in the state high schools. Transcripts of work done in our colleges are worth their face value

in the eyes of reputed best judges in this country of educational values. By sending these transcripts into the offices of the state superintendents of this great country our students are receiving state certificates that entitles the holder to teach in all the grammar and high schools of the country. All of this means that our work, judged by others is the equal of theirs in value and deserves the same recognition.

We have done it, too, without money, in an age in which salaries of teachers, buildings, grounds apparatus, maps, charts and so forth form a basis of the valuation. Of the attainments we may be humbly and justly proud.

But after all this has been said, what have we done more than others? What need of the world have we supplied by our struggling schools, if I have now told the story of our work? Are there not million-dollar school plants all around us now doing all the work that I have given us credit for doing, and more? Are they not doing it with more ease and less burden?

Every brick in our buildings and every map hanging on the walls represent keen sacrificing. Every book in our libraries, and every stick of apparatus in the laboratories spell burden-bearing, and that, too, by those who are already supporting, by high taxation, well equipped schools.

Why carry these burdens? Surely there is a reason for our being in the world other than that splendid school work of which I have spoken. Else we make ourselves a group of fools. Truly there is a justification. Those servants of ours who climbed in that first school the unclimbable mountain, and handed to us the banner of victory, found for us also that solid rock. On it we stand today, else we are cumberers of the ground, "salt without savor", "clouds without water", "autumn trees without fruit".

Our justification lies in this one claim, and in this one claim only—we are Christians; else there is no justification for our being. Is it Christian? is the acid test to which every department, every course, and every school activity in which we engage must be put. Any school, any department, any course, and any school activity that

cannot stand this test deserves to die. It is weighed and found wanting.

We cannot decide a course by the sanction of the crowd, by the approval of the church, in which we may worship. We cannot travel a way just because it is legal, or even because it is just. The test is not, Is it the lesser of two evils? Is it commanded by the state? Is it in accordance with international law or the accepted code of morals of the majority? The supreme test is, Is it Christian? Can it be followed without violating his way of life? We must not only sing the praises of Christ, but our lives must be hid with Christ in God. We must no longer live ourselves, but Christ must live in us. His motives, principles, standards and ideals must be ours. Apart from him there is not a principle of Christianity. He is the source of it all. We must believe, with a deep and abiding faith in Jesus' way of life. We must trust it as the most dynamic, powerful and compelling way of life. We must not be frightened, discouraged, or be caused to lose confidence in the way of the cross. Without compromise, though faced by aroused public opinion, we must be faithful to the spirit, teaching, and ideals of the Nazarene. We must count all things lost for Christ's sake follow his way of life without qualification or compromise. To increase the number of men and women in all lands who will not be swayed from following the teaching and example of Jesus Christ is the goal, we who are in these Christian schools must keep in our visions.

Nor must we conclude that it is an easy route. Verily it is a way of self-denial. "If any man would come after me, let him deny himself and take up his cross and follow me." (Matt. 16:24).

An old negro living in a rich tobacco district on becoming a Christian suddenly ceased to cultivate that weed and on being asked why, replied; "I's a Christian now". The Christian grocer cannot conduct his business as other men who are not restricted by Christianity. The Christian who would manage a movie must censor his pictures by the spirit, teaching, and life of the Christ. He can in faithfulness to Christ, have only such a show as that life

will allow. He must be content with the business that a faithful application of this standard of measurement will make; he must be satisfied with the success he can attain under the hamper of Christianity.

But I am not talking this evening about running a movie, or establishing a hamburger joint down town. I am stressing the only justification of Christian schools and making an earnest plea for their future. In no other way can we save the work either to ourselves or to the unborn. All too quickly we older ones must turn the manning of the work into the hands of you who are younger. You will find an almost unyielding force eternally tugging at you for changes that, if made, will mean the forsaking of every justifying principle on which the work stands. As Balak tempted Balaam, offering him great honor and promotion, so those who conduct this work are constantly being tried out. Pressure from within and pressure from without demands the popularizing of the work.

If the Christian school is needed; and if it is justified only because it is Christianity, let us be content with the schools we can give to the world, while faithful to the hampers of Christianity. With eternal vigilance, let us see to it that every school we build is Christian from the cellar to the garret. Let us remember that. No great departure comes in a day. Nor does it come up the front way and ask for entrance. It creeps in at the key-hole, under the door, through the crevices. Like a thief it steals in when we are unaware.

Were we to inspect our school life, as it is now lived on our campuses and in our halls would we find departures in the incipient state that would in another quarter of a century wreck the Christian school? How would a stranger discover we are Christian? Would he discover it by visiting our classes in English, Greek, Latin and Mathematics, or even in finding us teaching Bible classes? Were he to drop into our devotional services at Chapel, would he find convincing proof? How would he test us out? Were our Lord himself to sit among us would he know by our fruits that we are Christian?

Every institution has a life, a spirit, and an ideal. The expression of that spirit, ideal and life is the only test of what sort it is. "Out of the abundance of the heart the mouth speaks" and "Out of it are the issues of life." Our stranger, therefore, must observe our life. He must see us on the athletic field, in our society work, in our treatment of one another. He must observe our attitude of mind to living issues. A school expresses its life in its daily activities.

Is our college spirit Christian? Do we approve under the name of college spirit "tricks" that are in principle dishonest, immoral and wicked? How do upper-classmen treat the freshmen? Do they make them wear "the green cap" and sit on the foot-stool? How about our "color fights"? Do we allow a bitter, mean rivalry to grow up between the literary societies? Do we encourage it? Do we meet the "tricks" of other schools? Do we pay them back in the same coin that they give us? Or do we return good for evil? Two church schools in Kansas this very year were forced to draw up an agreement, a treaty of peace, that the wicked school-fights and tricks played against each other might be stopped, so destructive to property and dangerous to life had this "get-even" game grown between them. They called it "College Spirit". But is it Christian?

An old gentleman in Kentucky said to the boy preacher, "If I could keep the Christian's rule for one day, I would become a Christian". "What is the Christian's rule," asked the boy. From the old man came the prompt reply: "Whatsoever ye would that men should do to you, do ye even so to them." We can play just such tricks, and give just such treatment to fellow students, freshman or seniors, as this great rule allows. We cannot live in violation to it and still be Christians. The question is, is our fun Christian in its final analysis? We are living life *now*, and the conviction and principles that govern us *now* in our relation to our fellow students will prompt us in the greater affairs of life. Therefore, I plead for a testing out of our every trick and spirit in the Christian school.

How about our Senior privileges? The Senior class is a finished product. In its members we may expect the

best showing in actual results. Are they a spoiled company, and do they expect to be handed around on a silver waiter? Do they expect the whole school to take off their hats to them because they are seniors? Do they love the chief seats in the synagogue and do they *demand* the best of all that's passed around? Or are they humble, easy to be advised, and voluntarily obedient to every rule and regulation? Are they peace-makers, and examples to all the school? Do they choose the lowly seats and wait to be asked up higher?

"He called to him a little child and set him in the midst of them and said, Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:1-4).

"And Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister." (Matt. 20:25-28). Are our seniors proud, self-important and too big to serve in the most humble and menial places? Are they ready to wash the disciples' feet? Are they servants or, are they lords? "In honor", do they prefer one another? "In lowliness of mind," do they count others better than themselves? Are they, the finished product of our schools, the exponents of these principles of humility. When honor is to be bestowed are they ready to give away that the freshman may receive it? Do they in humility count the Juniors better than themselves. Are we Christian in our "senior privileges"?

Ye seniors in this audience, feel not that I am your friend. I am offering to you the chief seat. I am inviting you to sit at the right hand of him, who was the greatest of the great; who first sanctified and graced the seat by occupying it himself. I am asking you to come up higher and to adorn the same seat for the freshman that

are to follow. To you freshmen, I offer the same exalted seat. It is just as empty for you as for your esteemed seniors, and you in this Christian institution are obligated to fill it right full. The only difference between you and the upper class-men is that advancement, age and experience increase obligation.

He that is great this evening, because he is a servant of men through Christ; because he humbles himself in lowly service; because he washes the disciples' feet, has even the world to pay him honor. Truly he sits among the Gods.

Shall we weigh our efforts at entertainments and recreation, and will they be found wanting? no doubt all of our schools have been criticised for their "shows and theatricals". Admittedly the entertainment question is a real problem. It cannot be dodged. The craving for entertainment and recreation in man is as natural as the lamb's instinct to play on the meadow. But the satisfying of this demand of the child and of the old man, surrounded by a world drunk with the lust for entertainment is the problem.

But the acid test, again, is, Is it Christian? Every reading, every play, every song and piece of music must be censored by our standard of measurement. It is safe to say that there are few plays written today that Christians can give as they are written. They must be clipped and substitutions made. The costumes of those that entertain must be modest apparel.

All of our athletics, entertainments, class-organizations, society rivalry, and various student organizations and councils must be passed under the measuring rod and all that will not bear the test must be eliminated from the Christian school. All this or we surrender our claims to be Christian. For student activities have become the large part of school life to-day. In these the life, spirit, and ideals of an institution are manifested, and the school that is not Christian in these cannot be Christian.

I crave to be understood. I should deeply regret to make the impression on this audience that I am dogmatic in my application of the standard to which we are obli-

gated. I am willing for the most timid and unlesioned girl in this audience to apply the test to her own problems. I am glad to help her to see aright the Nazarene way of life. But finally I want her to look at that life through her own eyes. I want her to work out life, solve her own problems, guided by a faithful application of the life, as she herself sees it. But to be Christian she must be faithful here. I ask her to be brave enough to decide from that life what dress she should wear, how short it should be and how low the neck; to decide whether she should attend this or that show, and how much money she shall "put into a hat", a picture show, or soft drinks.

I am pleading for the faithful use of the measuring rod; a faithful testing out of our entire environment by the standard to which we are all obligated. The divergence of our paths will not be due so much to disagreement of whither leads our Lord's life; for his life is an open book of easy reading. The distance, therefore, between our paths will be due to our fear to follow the life-principles of the man of Galilee. We trust our own judgement rather. We do what seems good under the stress of circumstances, or pressure of conditions.

The lack of Christianity in the world is not due to a misinterpretation, or misunderstanding of the Christ life, but to the world's dislike for that life. Men have never come to love that life or believe in the conquering power of it.

I know that deep down in your hearts you are pledging yourselves anew to that way of life, your determination to help make all our schools thoroughly Christian is being deepened and the crying need for the success of all Christian schools presses upon your hearts with a new energy; and a new hunger for more schools, made Christian by a faithful application of the Christ-life, gnaws at your heart strings.

I close therefore with a call for heroes and heroines for this battlefield. Were I a young man in the vigor of life, nothing would satisfy me a Ph.D. And the motivation in my toiling for it would be that I might give it with all it might be worth to the Christian school. I

say give it, for hear me, young men, the Christian College can never buy it. Are your A.B.'s M.A.'s and Ph.D.'s too good for this humble work? Is your price prohibitive? I beg you to-night whose hearts move you toward this work forget that your scholarship and your degree have a market value. Lay the best you have on the altar without money and without price. In no other way can the Christian school live forever. Every one of these schools that lives to-night does it because a few heroes and heroines forgot themselves, forgot they were worth anything in a money value, and have intemperately hazarded their life in the cause.

“THE ADVANTAGE OF THE JEWS”

By JOHN T. SMITH.

“What advantage then hath the JEW? Or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God.” (Rom 3:1 and 2).

For four thousand years there has existed a people—peculiar in their manner of life, and wonderful in the preservation of their identity—who are known to us, and for twenty-five hundred years, recognized in the scriptures, as “Jews.”

The name “Jew” first appears in Second Kings 16:6, at about 758 B. C., just before the ten tribes (Kingdom of Israel) went into Assyrian Captivity. At this time it was applied to members of the Kingdom of Judah only. After the Return the word gradually received a larger application, until it ultimately came to include the Hebrew Nation generally, or all the posterity of Abraham—the Hebrew, Matthew 2:2; Acts 13:45.

The same people are elsewhere in the Bible called “Israelites” after Jacob—grandson of Abraham—whose name was changed to Israel. However, Abraham is recognized throughout the New Testament as the fountain and head of the Jewish Nation, see Acts 7:2; Matthew 3:9. Also in John 8:31-39. Jesus recognizes the Jews as being Abraham’s seed. And in Romans 9:6-7; 11:1; 2 Cor. 11:22, Paul recognizes the Israelites as being Abraham’s seed. Thus as we speak of “Jews” to-day, we mean the posterity of Abraham.

“WHAT ADVANTAGE THEN HATH THE JEW”

During the first two thousand years of the world’s history (Sacred History), God dealt with the whole human family, as such; even naming many of the Patriarchs, and giving us a complete genealogy from Adam to Abraham, but, with only a general account of his dealings with them; including this great scope of history only eleven chapters of the Bible—the first eleven chapters of Genesis.

This was during what is known as the Patriarchal age, and humanity was subject to the law of Patriarchy. An unwritten law indeed, yet no less a law; and God's only law for man at that time; under which the people worshiped, made sacrifices, paid tithes and practiced circumcision. See Gen. 26:5. That it was from God, is conclusive proof that it was perfect. During this age the people worshipped around the family-altar; the father, head, or patriarch conducting the worship.

But with the close of the eleventh chapter of Genesis, God seemingly loses sight of the human family as a whole, so far as any record is concerned, only to refer to them incidentally for the next two thousand years. The twelfth chapter opens with God's selecting and calling one man—Abraham by name—with whose posterity he is to deal thereafter throughout the Old Testament. At the same time, he gave him a very significant promise, saying: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed", (Gen. 12:2, 3). Now the promise was not simply that "all families of the earth" should be blessed: but "in thee", or "in thy seed", Gen 22:18). Paul refers to this promise in (Gal. 3:16) saying: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Thus it is clear that the seed promised to Abraham, through which the world was to be blessed, was the Christ. He was to come through Abraham's posterity or blood-line, to redeem the world. No wonder God said, "I will bless thee,—and thou shalt be a blessing." But Abraham being separated from the rest of the human family, didn't alter the law in any respect. Even he was still subject to Patriarchal law.

About twenty-five years after the promise to Abraham, Isaac—the child of promise—was born. When he was 40 years of age, he took Rebecca to wife, to which union two sons were born, namely: Jacob and Esau. To Jacob twelve sons were born. Joseph, the oldest of Rachael's

sons, was sold into Egypt; and twenty-two years later all of Israel's family, seventy or seventy-five souls, went down into Egypt. After two hundred and fifteen years of bondage, Moses led the Jews out of Egypt—across the Red Sea—into the wilderness of wanderings. About two months thereafter these same Jews came to Mt. Sinai where they received the law written upon two tables of stone—the first written law ever given to man. This was about 1500 years before Christ, and we call this law the Jewish law, because it was given to the Jews only. It was given four-hundred and thirty years after the promise to Abraham (Gal 3:17), and though Paul tells us it did not “disannul”, or make their promise of none effect, at the same time it did annul or abrogate God's former law, to them, Patriarchy. For obvious reasons God could not have two different laws, for the same people, in effect at the same time. Patriarchy had then been in force twenty-five hundred years. Why must it now be abrogated? Certainly not because of any imperfection, for it was just as perfect for the time and purpose it was given to serve, as either of the laws which succeeded it. But because of the growth and development of the Jews under Patriarchy, inspired by the promise to Abraham; in the providence and wisdom of God it was time to give them a written law: A law adapted to their present conditions and designed to develop that pure blood-line through which the promised seed—Jesus Christ—should come. Hence, just as the promise was to Abraham and his seed, and did not effect the rest of humanity—(Eph. 2:11, 12), just so the law was to his descendants and did not effect anybody else—Deut. 5:2, 3.

But since the inheritance did not come by obedience to the Jewish law, (Gal 3:18), what was its object or design? Paul said, “It was added because of transgression, till the seed should come to whom the promise was made.” (Gal 3:19). And again; “So that the law is become our tutor to bring us unto Christ, that we might be justified by faith.” (Gal 3:24). Therefore it is clear that the law given to Moses on Mt. Sinai for the Jews was to last only fifteen hundred years, or until Christ should come;

and was therefore to confirm the promise to Abraham. During these fifteen hundred years the Jews had a National worship, conducted by the Priests. They no longer assembled around the family altar, but in the Tabernacle, and later in the Temple—where God had put his name, and where he met with them to own and bless them in their worship.

But, under what law was the rest of the human family—the Gentiles—during these same fifteen hundred years? We have already seen that they were not under the Jewish law. Questions: Were they without any law at all? And if so, what was their condition? Were none saved during these fifteen-hundred years except those to whom the Jewish law was given? If not, why didn't God give the law to all? Did he will the Damnation of some? (Rom 2:11). Or, if some were saved with out the Jewish law, then by what law were they saved? In (Romans 2:12, 16), as if replying to these very questions, Paul said: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law"; "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Obviously those who "sinned without law", were the Gentiles. But I ask, how could they sin without law? John says: "Whosoever committeth sin transgresseth also the law: for sin is a transgression of the law", (1 John 3:4), and, Paul says: "for where no law is, there is no transgression", (Rom 4:15). Clearly then, they could not sin without law in some form. Yet some of them sinned, (Rom. 2:12, 14), therefore they must have had a law. Then what law was it? I answer that it was the same law under which they had lived before the Jewish law was given—Patriarchy, an unwritten law. Hence, when it is said, they "sinned without law", it evidently means without written law. To be sure the Gentiles had perverted and corrupted their law—had added a great deal of tradition to it, still they had some enlightenment by divine truth, and to the extent they knew their law and observed it—They became a law unto themselves. They were not "lawless" or without "law" unto themselves.

After fifteen hundred years, the law of Moses (Acts 13:39), or the law that was given to the Jews, which was to last until the seed should come, was taken out of the way by the death of Christ, Paul said: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col 2:14). And again, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14-16). Hence Christ, by his death, not only put an end to the law given to the Jews, but also made provisions for all—both Jews and Gentiles, that the two might be reconciled unto God in one body. Thus, we read in (Heb. 2:9) "But we see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste Death for every man." See also (2 Cor. 5:14, 15).

But this universal provision would have been without profit or power, unless men had been appraised of it. Just as a will or testament is worthless to the beneficiaries therein named so long as they know nothing of it: even so the death of Christ for all men would be without avail if men were not informed or taught about it. Hence, just fifty days after the Passover—at which time our Saviour was put to death, came the Pentecost, (Lev. 23:15, 16), bringing a baptism of the Holy Spirit upon the Apostles, inspiring them, and enabling them "to speak with other tongues as the Spirit gave them utterance." For the first time in the History of the world, men are taught "to repent and be baptised in the name of Jesus Christ", (Acts 2:38). Thus a new age was ushered in—the Christian Age; and a new order or new law—"the law of the Spirit of life in Christ Jesus", (Rom. 8:2), or Christian law, was given. This new law, in keeping with predictions made by Holy men of God who spake as they were moved by the Holy Ghost, went forth from Jerusalem, (Isa. 62:1, 2: Micah

4:1, 2). It was given about 33 A. D., and Luke says: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven", (Acts 2:5). Hence Jews and Jews only, were favored with this new law at the time it was given. And not-with-standing the provision made for both Jews and Gentiles by the death of Christ, and the abrogation of the Jewish law in order that both might be reconciled unto God in one body, and that Peter, by the spirit, announced on Penecost—"The promise is unto you, and to your children, and to all that are afar off", (Acts 2:39), yet the Apostles and early evangelists confined it strictly to the Jews for several years. Indeed there is no account of it having gone to any Gentile prior to the conversion of Cornelius, (Acts 10th Chapter.) Even then it required a miracle to convince Peter that he should go to the Gentiles: that Christ had broken down the middle wall of partition between them. This was possibly seven or eight years after Pentecost. But, some one may ask: Do we know that Cornelius was the first Gentile brought in under this new law? And I answer, we positively do, See Acts 15:7; Acts 10:28; Acts 11:1-18. But some one may ask: Why had they not gone to the Gentiles before this? And we simply do not know, except that in the wisdom and providence of God the time had not come for them to go until Peter went to Cornelius; For God was directing this work, as is shown by the vision to Peter which caused him to go. Jehovah, by the same vision, could have taught Peter this same lesson of not despising the Gentiles at an earlier date. Then we may with propriety ask: What of the condition of the Gentiles after Pentecost, and before their acceptance at Cornelius' household? And I answer, it was the same as before Pentecost. But, were they without a law from God, without hope, and without any means of Salvation? And I answer no. They were still under Patriarchy, and their condition, as respected their everlasting salvation, the same under their law as that of the Jews under the law of Moses. They were not without hope, only with respect to Jesus Christ. If they had ever been given any hope of Salvation or any grounds for hope—even in the days of Abraham, they cer-

tainly had it still, for nothing had been done to take it away.

Then what of Cornelius' condition at the time of Peter's visit? Luke says, he was devout, that he feared God with all his house, gave much alms to the people, and prayed to God alway, (Acts 10:2). Moreover his servants said, he was a righteous man," (Acts 10:22). Hence Cornelius was worshipping and serving God, and keeping his commandments before Peter ever went to his house to preach to him about Jesus Christ. But, you ask, did God recognize the worshippers under Patriarchy? And I certainly think he did. Was not Balaam a Gentile worshipper and prophet of God? and did not God recognize him as such, putting words in his mouth, and causing him to pronounce a blessing on the Jews even while they were subject to Moses' Law? See Num. 22; 23; 24. And again, did not the prayers and alms of Cornelius—the Gentile—"come up for a memorial before God"? See Acts 10:4. But would Cornelius have been saved had he died before Peter came down from Joppa to his house? And I answer yes, Cornelius was a child of God under Patriarchy, and obviously as perfect as a man could be under his law. Certainly he was not answerable to the Jewish law or to the Christian law, for neither had been given to the Gentiles. He was answerable only to the Patriarchial law, and being a righteous man, was certainly keeping it.

Then what advantage had the Jews over the Gentiles? Paul says: "Much every way." But what was the nature of those advantages? Was the Jew any nearer to God under the Mosaical Law, than the Gentile was under Patriarchy during the same Period? Surely not, only in so far as he was more faithful to his law than the Gentile was to Patriarchy. See (Deut. 10:17; Eph. 6:9; 1st. Peter 1:17; Col. 3:25.) Again, when Christianity came, could the Jews be saved on easier terms than the Gentiles? And once more I answer, no. Paul says the Jews are no better than the Gentiles. (Rom. 3:9). See, also (Acts 2:36-38 and Acts 10:1-48). Then wherein is the Jew's advantage? "Chiefly because that unto them were committed the Oracles of God", (Rom. 3:2). Also (Rom. 9:4, 5), "Who

are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen." Thus their advantages were of a temporal nature, and not with respect to everlasting salvation.

"But we have always heard the case of Cornelius used as an example of the conversion of an alien sinner, and you say he was a child of God." Verily he was a child of God under Patriarchy, but an alien as respected Christianity. In order to become a Christian—to be saved under Christ, he had to do just exactly what an alien has to do to be saved. So did the Jews under the law. However faithful they had been under the law of Moses, they were aliens to Christianity, and in order to become Christians had to believe in Christ, repent, and be baptized. And this is exactly what Cornelius had to do.

EFFECTIVE MISSIONARY WORK.

By C. J. ROBINSON.

This is a broad subject, it may include the work of men, angels, the Devil, or the work of the God of Heaven and earth, but we will confine ourselves to the work of the Lord, as done through his messengers to the children of men.

Effective, describes the kind of work we should do for the Lord our God.

If we are successful as a missionary, we must be prepared for this line of work in order for us to be prepared, we must study the message that God has given us to deliver to the ones we are sent, we must know the needs of the people to whom we go, that we may show them the better way to live that they may have happiness here and hereafter. The character or life that the missionary lives has much to do with the effect of the message that he brings, "A good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit."

When a gospel preacher goes to a place to do mission work he should be a man with a good report from the church that sends him, if he does not "keep himself unspotted from the world, the effect of his message will not do the good that it will when the world can not class him as an evil-doer," but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." I am glad we now have schools conducted by the churches to train the young for effective work in the church as missionaries to the world.

Our colleges are making efforts to prepare students to do efficient mission work. When Bro. T. W. Phillips was a small boy he read to my grandfather, MacGraves, S. R. Ezzell, book, "The Great Legacy," that caused him and my Father Henry Robinson to read the Bible and send to get a gospel preacher by the name of Henry Simson to baptize them into Christ. So we can see that by publishing papers and tracts and sending them out,

we will convert to the Christ.

The words, angel and missionary are used many times to mean the same thing. God has had many missionaries in the world's history. Webster defines effective, to have power, to produce good results. So man from the very beginning of his life on earth has desired power. Man saw the ox had more power than he did, so he tamed him and uses him to plow his fields. He saw the horse could run much faster than man so he caught and trained him to bear his burdens. He saw the river had more power than he did. So man said, "If I only could get that power". So he uses it to grind his bread and run his factories. He saw the lightning as it flashed across the sky, he has harnessed it to light his home. Night is turned to day in the cities, street cars and railroad trains are run by its mighty power. Sometimes man's desire for power causes him to sin. Pharaoh, desiring more power, gave command that all male children of the Hebrews be killed. At the time Moses was born Herod, at the time Christ was born, gave the command to have all the male children in Bethlehem slain. Matt. 2nd chapter. God wants us to have power to honor and glorify him. A missionary is one sent on a mission. Christ has his missionaries and the devil has his. Eph. 6:11, 12. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the Word of God praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." God in his love and wisdom has sent to man messages by his

missionaries in all ages of the world's history, God called Abraham out of the land of Haran into the land of Canaan and blessed him that he might become the father of the faithful ones in Christ. God has never destroyed a nation or a city that he did not send a missionary, either, angel or man to give warning before the destruction sent upon them. God sent Enoch the seventh from Adam to prophesy against the wicked, he sent Noah to warn the Antediluvians. God ordained from Adam to Moses that the father should be prophet and priest in the family worship.

When we look into the heavens and see the beautiful rainbow we are reminded of God's promises to Noah, and all flesh that he will not destroy the earth by a flood of water. When Lot's selfishness led him to try to defraud his uncle Abraham in selecting the plains of the Jordan, God saw the wickedness of Sodom and Gomorrah and sent a missionary to get Lot out of Sodom, before he rained fire and brimstone down from Heaven upon them. Christ said for us to remember Lot's Wife, she was turned to a pillar of salt, because she looked back. A warning to all Christians.

At this time God promised Abraham and wife a son (Isaac). When God tried Abraham by having him offer his son as a sacrifice, he promised to bless Abraham. When Jacob's son hated their brother and sold him into bondage God made him useful to King Pharaoh and all Egypt. He interpreted dreams of the seven years plenty and the seven years famine and saved Egypt and all his own people from starvation. "When the time of the promise drew nigh which God made unto Abraham, the people grew and multiplied in Egypt until there arose another King over Egypt who knew not Joseph." Then God raised up Moses as his missionary to deliver them from bondage. Moses was schooled and educated in all the Egyptian wisdom and was mighty in his words and work, but when he was near forty years old, it came into his heart to visit his brethren, the children of Isreal. But he went to them as a prince and they would not receive him. Neither will people listen to us when we

try to exalt ourselves far above them. God sent him to Midian to learn the lesson of humbleness. So God used him to lead the people from bondage into the wilderness and he gave them laws on Mount Sinai for the Jews to live by until Christ should come. While Moses was in the mountain forty days receiving the law, the Jews worshipped an idol that they made and God killed three thousand of them. Christ was on the earth forty days after he arose from the dead, speaking to his apostles concerning his kingdom. He promised to send them the Holy Spirit to guide them into all truths. He led his disciples out of Bethany's heights and said unto them that all power in Heaven and earth is given into my hand. Go ye therefore into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved. He was then taken up to Heaven where he was crowned "King of Kings" and "Lord of Lords." Where he now sits at the right hand of the father, having entered Heaven itself. There with his own blood he made the atonement for the salvation of the world and as he had promised, he sent the Holy Spirit upon his apostles whom he had chosen as his missionaries to preach his gospel to all the world. On the day of Pentecost, Peter, using the key of the Kingdom opened its doors and three thousand obeyed his preaching and entered into this glorious temple.

The Bible gives us many examples of great and grand men, that God sent to serve him and the world. When he needed a good king to rule he lifted David, the son of Jesse from a shepherd's cot to king. He placed a golden crown on his head, and promised him that he would raise up his son (Christ) to sit on his throne, which he has fulfilled. He gave the world Solomon the wisest man the world has ever seen. The Kings and Queens of earth would come and sit at his feet and listen to the beautiful proverbs that bubbled forth from his lips and returning home would tell their subjects that the half had not been told of his mighty wisdom. He had power to show the world the folly and vanity of a worldly life. God used him to show the power of riches

by giving him silver and gold; even the palace he lived in had a golden roof. He looks upon his gold and asks, how dies the rich man? God answered by saying, "as the poor." Some think that through revelry and rowdyism, dissipation, frolic, frivolity and fun happiness is gained, but God permitted Solomon to show us that this is a mistake. He also teaches us that worldly power cannot give the happiness for which we sigh. After Solomon had walked in all the avenues of life he draws the conclusion for us, which is to "fear God and keep his commandments, for this is the whole duty of man, for God will bring every work into judgment with every secret thing whether it be good or evil." But the time will fail me if I tell of Gideon, Barak, Samson, Jephthar and the prophets who through faith subdued kingdoms wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were strong, waxed mighty in war, turned to fight armies of aliens, women received their dead by resurrection, others were tortured, not excepting their deliverance that they might obtain a better resurrection.

God sent John, the Baptist, in the power and spirit of Elijah to call the children to their parents and the parents back to their children and God. He was a voice crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." John did baptize in the wilderness and preached the baptism of repentance for the remission of sins and there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river of Jordan, confessing their sins. John was clothed with camel's hair and with a girdle of skins about his loins and he did eat locust and wild honey, and preached, saying, "there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop and loose, I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." Christ came from Nazareth of Gallilee, was baptized by John in the Jordan and coming up out of the water he saw the Heavens opened and the Spirit

like a dove descending upon him; and there came a voice from Heaven saying, "Thou art my beloved son in whom I am well pleased."

Our Savior came on the greatest and grandest mission that the loving father in Heaven could bestow upon a world in bondage of sin, he is the balm of Gilead, the physician that can cure the malady of sin. He gives us the remedy which is the gospel. He came to seek and save that which is lost. He is the author and finisher of our faith. He came to show the world the father. Christianity itself is a message of peace and good will. "By the commandments of the everlasting God is made known to all nations for the obedience of faith."

My hardest work in the mission field is to get the co-operation of all the members of the churches that are near the place of meeting. In many places they take no interest in mission work. This is no doubt the lack of teaching. Some seem to have the spirit of Judas, when Mary lovingly came to the master and broke a bottle of very costly ointment and anointed the Savior with it.

"Oh!" said Judas, "you should not have wasted that, you should have sold it and given the money to the poor". Some say the same thing when a poor old missionary goes out as Christ says for them to go and when he does not baptize a great number they cry out, "Waste of time and money". But the word of God is the seed of the Kingdom and when sown into good and honest hearts and allowed to remain there it will bring forth good fruit. Churches should co-operate as churches and not as societies with their boards; things that are unknown to the Bible. The greatest and grandest institution in the world is the church. The only institution that God has called us to work in, is the church. The Lord loved it and gave his life for it that he might "sanctify it, having cleansed it by the washing of water with the word that he might present the church to himself a glorious church not having spot or wrinkle or any such thing."

Christ built one model church at Jerusalem, all others should be just like it; this church grew to be a large church with fifteen thousand members with elders, deacons and evangelist. But the hand of persecution struck it and like a ripe stalk of wheat it scattered the seed of the Kingdom, for they went everywhere preaching the word. Churches sprung up, grew and multiplied until about forty years after this Paul said that the gospel had been preached unto every creature under Heaven.

Christ prayed that his disciples might be one. We are taught to all be one in life and purpose; by all being one we show the world that we are Christ's.

The seven pillars of the Christian faith is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and father of all. For us to obey Christ who said go teach all nations because all power in Heaven and earth were given to him, we must go and work with him.

Christ said, "A house, meaning the Church divided against itself could not stand." Matt. 12:25.

At one time there was only one speech, they came together in the land of Shinar, and made brick and said, "Let us build us a city and a tower, whose top shall reach unto Heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole world. Gen. 11:1-4. And God said, "Behold they are one and will do what they purpose to do." Why did Nehemiah build? Because they had a mind to work.

When Moses and the children of Israel had crossed the Red Sea into the wilderness, then came Am-a-lek and fought with Israel. Moses sent Joshua to fight and went up on a hill, with the rod of God in his hand. He held it out, but his hand tired, so Aaron and Hur held up Moses' hand while the battle was being fought and they gained a victory over Amalek. Ex. 17.

The miracles of Christ teaches us how God wants us to work with him. Jno. 2 CH. Christ told the servant to fill the water pots with water and draw it out and bear it to the rulers of the feast. Jno. 9. A man that

is blind from his birth, Christ spat upon the ground and made clay of the spittle and anointed his eyes with the clay and said unto him, "Go and wash in the pool of Siloam". He went away therefore and washed and came, seeing.

Luke 5:18. The man with palsy was brought to Christ by four men on a bed but as they could not get into the house through the door they uncovered the roof of the house and let him down. Christ looked up and saw their faith he said to the sick man, "Take up thy bed and walk". By the co-operation of the four men the man was healed.

In the 12th chapter of Acts we have a case of Peter's imprisonment. King Herold had James killed with the sword, when he saw that pleased the Jews he seized Peter and put him in prison, with the intention of killing him after the passover. Peter was sleeping between two soldiers, bound with two chains. God sent an angel into the jail and awoke him saying, "Rise up," the chains fell off from his hands and the angel told him to gird himself and bind on his sandals. Peter did so, casting his garments about himself and followed the angel. All this shows how God wants us to do the things we can.

When we look at the work of the Apostle Paul as a missionary to the Gentiles and see how he was persecuted together with many other great men that have lived in the world; when the stream of Christianity was polluted by the false teachings of the Pope of Rome and the Bible was taken away from the people so that many were driven into darkness and superstition, God raised up many missionaries and sent them out into the world to combat this evil influence and purify the Church.

We are indebted to John Wickliffe, who was born about 1324 for the translation of the Bible into English. He is sometimes called, "THE MORNING STAR OF THE REFORMATION."

William Tyndale is styled the great English reformer of the sixteenth century. He published the Bible for which he was burned to death.

When dying he cried, "LORD OPEN THE EYES OF THE KING OF ENGLAND". His prayer was answered.

John Huss was the great Bohemian reformer of the 15th century. He wrote many books against the practice of the Roman Catholic Church. They stripped him of his priestly robe and painted paper mitre upon which devils were painted and the words "A ring leader of heretics". While the fire gathered about him he sang a hymn. The name Huss means GOOSE. He said, "You are now roasting a goose but in a hundred years you will raise up a swan whom you will not roast nor scorch. In the next century Martin Luther appeared, singing his sweet songs and shaking the powers of the earth with his measures of reforms. He is called the great German reformer. He was born 1483 and died 1546. While a student he found a Bible and studied it diligently. He began to oppose the Roman Catholic authority; the Church excommunicated him. He nailed ninety-five theses to his Church door and publicly burned the Pope's bull of excommunication exclaiming with a loud voice, "Because ye have troubled the saints of the Lord therefore let eternal fire trouble you". When he was summoned to appear at the diet of Worms his friends ask him not to go. He answered, "If there was as many devils in Worms as there are tiles on the roofs of the houses I would go on". His dying words were "Oh! my Heavenly Father, eternal and merciful God, thou hast revealed to me thy son our Lord Jesus Christ, I have preached him, I have confessed him, I love him and I worship him as my dearest Savior and redeemer, him who the wicked persecute, accuse and blaspheme." He then repeated three times, "Into thy hands I commit my Spirit, God of truth, thou hast redeemed me." And he fell asleep.

John Calvin was born July 10, 1500, he read the writings of Luther together with the Bible and ably defended the cause of the reformation.

John Knox, the reformer of Scotland was born 1505. He read the writings of Jerome. This led him to read the Bible. One writer said to him, "The light

of Scotland, the comfort of the Church within the same, the mirror of Godliness, the pattern and example of all true ministers in purity of life.

Rodger Williams assisted in religious freedom in America. He was driven out of England because he would not conform to the laws of the Church.

John Wesley was born at Epworth in 1703. He belonged to the Church of England. He organized societies to study the Bible in. He and his followers were nicknamed Bible Biggots, Holy Club and Methodist. They did not leave the Church of England. The idea of, "Mystical conversion" was introduced by Wesley.

Alexander Campbell was born in Ireland in 1788. In 1807 the family moved to America. His father, Thomas Campbell was a Presbyterian preacher. They decided to study the Bible, adopting this motto, "Where the Bible speaks, we speak, where it is silent we are silent". They, together with others soon left the Presbyterian Church and went to the Church of Christ. To all of these reformers we are indebted for much of the gospel light that shines upon this earth.

The Jews tried to kill the Apostle Paul, while he was at Damascus, but his friends let him down in a basket from the wall of the city and he escaped and went to Antioch where he preached one year. The first Gentile Church was organized in Antioch, where the name Christian was given to the disciples by the mouth of the Lord. Isa. 56:5. Paul went to *Paphos*; the pro-consul, Sergius Paulus, asked to hear him preach, but a Jew and false prophet, named Bar Jesus withstood him seeking to turn the deputy from the truth. Paul called him a child of the devil, an enemy of all righteousness and he was made blind. When the deputy saw this he believed Paul.

At Lystra they stoned Paul and dragged him out of the city supposing that he was dead. But as the disciples stood around about him he arose and went into the city. Paul was a great worker, he knew that he was created for that purpose. Gal. 1:15. "For ye are God's fellow workers". 2 Cor. 6:1. We then as

workers together with him beseech you also that you receive not the grace of God in vain. Paul had prepared himself for work, he taught publicly and from house to house. Acts 20:20.

When Paul was a prisoner at Rome he lived in a hired house and preached to all who came to him. Paul believed that Christ would triumph above all his enemies. I Cor. 15:56-58. Just before he died he said the time of my departure is at hand, I have fought a good fight. I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only but unto all them also that love his appearing.

SAUL'S CONVERSION AND APOSTLESHIP

A Vindication of Christianity.

By T. M. CARNEY

This Address delivered at Abilene Christian College, February 24, 1922.

The Eighteenth Century was possibly the darkest period in England's religious history, since the time of the great men who gave their lives in the interest of what has been styled the Reformation. It was the age of the giant deists, agnostics, rationalists and unbelievers, "when all men of rank were thought to be infidels."

During this epoch making period with its unfavorable environments, as stated above, Lord Lyttleton and Gilbert West two of England's most prominent and powerful men, undertook to prove that the Bible was an imposture.

Mr. Lyttleton chose the conversion of Saul and Mr West the Resurrection of Christ for their subjects of criticism. After examining all the facts connected with said subjects, they came together, not as they had purposed in the beginning of their investigation, viz. to rejoice over their success in proving the Bible to be uninspired, but to lament over their own folly and to felicitate each other on their joint conviction that the Bible was the word of God.

I wonder if some of the so called higher critics of today, and of other days, have measured their intellects with such giants as Lyttleton and West and styled them as undergraduates.

The conversion and Apostleship of St. Paul is, in itself alone, a most convincing story in behalf of Christianity.

First. Let us now examine all the important facts concerning his conversion and Apostleship.

In Acts 8th Chapter we find Paul or Saul making "havoc of the Church, entering into every house, haling men and women and committing them to prison", but in

Acts 9 Chapter, we begin with the real story of Apostleship and conversion, and also that which *leads up to his conversion*. 1. Here is Saul "breathing out threatenings and slaughter against the disciples of the Lord, going unto the high priest, desiring of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

"And as he journeyed, he came near Damascus, and suddenly there shone round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the goads." And he, trembling and astonished said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city and it shall be told thee what thou must do." Act 9:1-6.

Next Paul is accompanied by those who have journeyed thus far with him and led into Damascus. "And he was there three days without sight, and neither did eat nor drink."

And there was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, "Ananias", and he said, "I am here, Lord", and the Lord said unto him, "Arise and go into the street which is called *Straight* and inquire in the house of Judas for one called Saul, of Tarsus: for, behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hands on him that the might receive his sight." Then answered Ananias, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the Chief Priest to bind all that call upon thy name." But the Lord said unto him, "Go thy way: for he is a vessel chosen unto me, to bear my name before the Gentiles and kings, and the children of Israel". "For I will show him how great things he must suffer for my name's sake". "And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus,

that appeared to thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Spirit."

"And immediately there fell from his eyes as it had ben scales: and hereceived sight forthwith, and arose, and was baptized."

"And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God."

Again Luke in Act. 22:16, records the question propounded by Ananias to Saul, "And now why tarriest thou?" "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Again, Act. 26:16, Luke states in a very simple way why the Lord appeared to Paul as he journeyed toward Damascus.

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee".

Verse 17. "Delivering thee from the people, and from the Gentiles unto whom now I send thee."

Verse 18. "To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Again, Gal. 1:11, 12. "But I certify you, brethren, that the gospel which was preached of me is not after man."

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Phil. 3:4-8. "Though I might also have confidence in the flesh. If any other man thinketh he hath whereof, he might trust in the flesh, I more." Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee."

"Concerning zeal, persecuting the church; touching

the righteousness which is in the law blameless.. But what things were gain to me those I counted loss for Christ." Get that, what things were gain to Paul he counted loss for Christ.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ".

1 Tim. 1:12, 13. "And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry." "Who was before a blasphemous and a persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief."

Again he says in behalf of his apostleship. 1 Cor. 15:8. "And last of all he Christ, was seen of me also, as of one born out of due time."

Now with all these facts before you, I shall lay down four propositions which, should exhaust all the possibilities in the case.

1.

Either Paul was an imposter who said what he knew to be false, with an intent to deceive: or

2.

He was an enthusiast who imposed on himself by the force of an overheated imagination: or

3.

He was deceived by the fraud of others, or, finally

4.

What he declared relative to his conversion did all really and truly happen: And therefore the Christian religion is a divine revelation.

1. PAUL NOT AN IMPOSTER. I here raise the question of motive. What motive could have led Paul to turn away from the task he had purposed to accomplish, i e. to carry out his authority in bringing the disciples of our Lord, bound unto Jerusalem, persecute them by shutting them in prisons, consenting to their death when killed; etc? Act. 26:9-12.

1. Was it wealth, or its influence? Certainly not, for Paul was associated with one of the richest sects of

that age, viz. the Pharisee. Was Paul succesful as a member of said sect? Hear him. Gal. 1:13, 14. "For ye have heard of my conversion in time past in the Jew's religion, how that beyond measure I persecuted the Church of God, and wasted it.

"And profited in the Jew's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

What did Paul do? He forsook one of the greatest and richest sects on earth and associated himself with those lowly followers of the Christ who had within their ranks, some of the poorest of the poor. So needy were they, that those who had possessions sold them and brought the price thereof and laid it at the apostles' feet that distribution might be made as every man had need.

One of the burdens of Paul's labors was to collect means for some of those that were threatened with starvation. The condition of some of his brethren was such, that he often refused to take from them the bare necessities of life, and labored with his own hands, supporting himself and sometimes others.

To the Corinthians, he writes, "Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place: and we toil with our own hands." 1 Cor. 4:11,12.

O, how like the Son of God is this pathetic statement of Paul, viz. "We have no certain dwelling place". Jesus said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head." Luke 9:58. In this Paul followed the ideal hero.

In Paul's farewell to the Church at Ephesus, he said, "I coveted no man's silver or gold or apparel." "You yourselves know that these hands ministered unto my necessities, and to them that were with me."

My friends, the facts are these; Paul forsook this great, powerful, influential sect, with its magnificent temple and rich treasuries and became the subject of criticism and persecution, and laid his life on the altar of sacrifice. Hear him, as he solemnly and pathetically tells of his trials. 1 Cor. 15:32. "If after the manner of men, I

have fought with beasts at Ephesus what advantageth it me, if the dead rise not." Paul was beaten with rods, shipwrecked, and imprisoned, many times, he went hungry, and without proper clothing. Near the close of his life he presents to us the picture of an old man shivering in a Roman dungeon, pathetically asking for a cloak to be sent him. 2 Tim. 4:13. "The cloak that I left at Troas with Carpus, bring with thee."

Then when you ask me if Paul was influenced by wealth to quit the Jewish sect and follow Christ I answer, No! Because all the facts connected with Paul's conversion and apostleship make such an idea ridiculously absurd.

2. WAS IT REPUTATION? What was the reputation of those with whom Paul now associated himself? Jesus their leader, and son of a carpenter, had been put to death, yea the shameful death of being crucified between two thieves. The chiefs of the cause that Paul espoused were not superior to himself, that is, from a literary viewpoint. On the other hand the worldly wise and the wisdom of this world rejected the teaching of this new religion. Paul says, "The preaching of Christ crucified, was to the Jew a stumbling block, and unto the Greeks, foolishness." 1 Cor. 1:23.

There was no personal glory for the great disciple of the learned Gamaliel in leaving the honors conferred upon him by having been brought up at the feet of this intellectual giant and doctor of the law, and associating himself with a company of people styled as poor and ignorant fishermen.

All the reputation Paul had gained in this elite Pharisee society of the world was gone the very moment they knew of his having accepted Christ. Yea, Cor. 4:13. "Was counted the filth of the world and the offscouring of all things."

3. WAS IT POWER PAUL WAS SEEKING

We are apprised of the activities of men to get into positions of prominence, that they may have dominion over their fellows. Mahomet, the pauper, and others, have put forth certain spiritual claims so as to promote thereby their own selfish temporal welfare..

Paul how about you?

What is your ambition?

The whole career of Paul brands such an accusation against him as being absolutely false. As someone has correctly said, "Paul had no eye for worldly ambition, in that he interfered with nothing in government or civil affairs; he meddled not with legislation; he formed no commonwealths; he raised no seditions; he affected no temporal power. He regarded himself as not worthy to be called an apostle, as less than the least of all saints, as the chief of sinners."

Again, he did not seek to have the authority or the pre-eminence over other Christians.

He styled those who were in the gospel field as "fellow laborers" and "fellow servants." Some of his enemies preached the gospel through envy and strife, but Paul rather gloried in the fact that the Christ was proclaimed. Phil. 1:18. "Yea I rejoice and will rejoice."

He did not lord it over the churches, even over those whom he had set in order.

To the Pauline Party in Corinth he said, "Was Paul crucified for you, or were you baptized in the name of Paul?" 1 Cor. 1:13. Again, "We preach not ourselves, but Christ Jesus as, Lord, and ourselves as your servants for Jesus' sake." 2 Cor. 4:5.

Men who selfishly seek for control and power over men, flatter them with pleasant associations and fair speeches. Take Absalom for example. By his cunning actions and fair speeches he stole the hearts of the Israelites. We do not find such in the life of Paul.

While he was a great diplomat and used good policy whenever and wherever necessary, but deceptive and flattering methods, never.

He reprov'd and rebuked his own brethren unsparingly for their sins and idolatry. And when necessary even incurred their displeasure. This old world with its changing customs and seasons didn't mean but one thing to him, viz: to preach Christ and him crucified. One of the most sublime statements ever uttered by mortal tongue is found in Gal. 6:14. "God forbid that I should glory

save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world." Thus Paul used his education to preach the gospel of Jesus Christ instead of the gospel to preach his education. "Sublime words, sublime lesson, used by a sublime man," may all preachers emulate this one, viz: glorying in the cross of our Lord Jesus Christ.

Objection No. 2.

Paul not an Enthusiast who Imposed on Himself.

Things that might contribute to make one an enthusiast.

1. A Lack of Self Control, Ignorance, Imagination, Egotism.

While Paul was exceedingly zealous but instead of allowing his intense fervor to destroy reason and soberness, he made zeal one of his best servants.

He possessed an unlimited amount of tact which proves his self control.

In matters indifferent where the truth did not have to be sacrificed, he became all things to all men.

When before the noted Felix, (Act 24:25) Paul reasoned of righteousness, self control and judgment to come. When Paul was before Agrippa, Festus said, "Paul, much learning doth make thee mad." Paul's answer was "I am not mad most noble Festus, but speak forth the words of truth and soberness." Act 26:24-25.

2. Ignorance.

Was Paul ignorant? No. Brought up at the feet of the great Gamaliel, he proved himself to be master not only of Jewish, but also of Greek and Roman learning, as is evidenced by the fact that when in debate with either, or all of them, he was victorious.

Self Conceited, Egotism.

There was not any of this in Paul. When forced to prove his apostolic claim he does it effectively, but briefly, and rather apologizes for having to speak in his own behalf. 1 Cor. 15:8-10.

When he had a vision of heaven, he withheld his own name, and for fourteen years he was silent on this special favor from God. 2 Cor. 12:2.

Would a self conceited man act in such manner? I Cor. 3:4-7. "Neither is Paul that planteth or Apollos that watereth anything, but God who giveth the increase."

Again, 1 Cor. 3:5. "Who then is Paul, and who is Apollos, but ministers by whom ye have believed, even as the Lord gave to every man."

Was it Imagination?

1. On this, one usually sees that which he expects, but did Paul expect a vision from God, such as the one already described in Act 9th, 22nd and 26th Chapters? No. His intentions were clearly established in that he went to the high priest and obtained the authority to bind and persecute Christians even before his journey to Damascus is begun.

Then how account for his going to a certain spot in Damascus, and then having received and heard the man sent from God, Ananias, who after three days restores Paul's sight?

One destructive critic is said to have advanced the idea that Paul at this time was suffering from an attack of epilepsy. Could it have been possible for all of them, that is, all of Paul's company to have received a like attack at the same instant?

This vision was so unexpected and dazzling as to cause the whole company to fall upon the earth. Act 26:14. The marvelous life work of Paul revolutionized the history of his age. And his influence today, like that of Abel's is living and burning in the hearts of teeming thousands.

One writer, in defending Paul against such hyper-critical sophistry, as mentioned in the above, has suggested it a pity that such a professor could not have had a similar attack of what he is pleased to brand here as epilepsy.

Paul was not deceived by others.

1. Paul was the most unique man of his day. No apostle, priest, King, Ruler or Saint of Paul's day, ever possessed enough wisdom to deceive this powerful logician trained in the school of Gamaliel.

2. Some one has asked this question: Could they, the disciples of our Lord, produce a light brighter than the midday sun? Cause him to hear a voice speaking out

of that light; make him blind for three days and then restore his sight? Listen, there were no Christians present when the miracle of his conversion took place.

There is only one thing left, viz: What Paul declared to be the cause of his conversion did all really take place; and therefore the Christian religion is a Divine revelation.

And may the Bible truths herein suggested, lead others as they led Paul to follow Jesus Christ, until death shall call us from labor to rest. In closing this brief address the deliverer thereof feels grateful for every help received from any and all his "fellow laborers" to the end that the word of God may be vindicated. But above this I am thankful to our heavenly Father, that he has breathed into his Book such a consistent message as to make it living and active and sharper than any two-edged sword, "which is destined to continue on and on, while error wounded writhes in pain, and dies among his worshippers."

OUR MEASURE OF RESPONSIBILITIES

By IRA LEE WINTERROWD.

Some one has said that "your influence has to do with your power and responsibility." It is also said that every one has influence; and that it requires all kinds of men to make a world. If these are true premises, it follows that the world is just what the combined influences of men are, and that you and I are responsible, according to our power, for the present state of affairs in this world.

But all things, animate and inanimate, have more or less of power and influence. For, if science is correct, all material objects influence, in some measure, all others. The potentiality of matter, either active or passive, is stated in the law of inertia, viz: that a body at rest tends to remain at rest, and a body in motion to continue in motion in a straight line unless acted upon by some external force.

Now, stored up power can accomplish nothing unless it has an outlet. And power uncontrolled may be a dangerous thing. So then if influences are what they should be, there must be about power some external restraint. With normal human beings this power is mind; the door of exit is opportunity; the restraining force is responsibility, and the influence is but the results of life. Mind is the greatest force in the universe, because it was before matter. It acts through matter, as a medium. So in this world, we may say that where mind has to do with matter, we find the greatest influences. Mind as a cause, and influence as the effect, represent two extremes. While opportunity and responsibility are but the means between the two.

Here is involved the moral idea; for until mind acts sanely upon matter, and is responsible therefore for its influence, there can be no morality proper. But whence is this mind? And why is this responsibility concluded? Only one reasonable answer can be given: It is of God.

He, being the source of all power, wisdom and goodness, has bestowed upon men these favors, without which they would be only as dumb driven cattle, destined to tread this earth alone. But with the power of mind, and guided by the divine principle of responsibility, men stand in position to attain to the highest realms of happiness, and the eternal years with God.

Man is like God in that he is responsible for all his works. He has power to construct or to destroy, and he alone is accountable for the influence that derives from either alternative. To illustrate: The mighty dreadnaught, which includes many and diverse kinds of power, engines, machinery, great guns, ammunitions and the like, is a mass of potentiality. Its purpose, destruction, can never be accomplished while it lies in the shipyard. But once launched, it can take hold in the element for which it was intended, and the whole formation speeds over the ocean to deliver its strength upon the enemy. Its launching was its opportunity, its effects, its influence, but where is its responsibility? It has none. That belongs to the men who made it and are in it.

Look at God's work. A tiny twig has life, and with the proper environment it produces fruit or shade, according to its nature. You remember the fig tree that once grew in Palestine, in the days of our Lord. Because it had no fruit he cursed it so that it withered away. It had life, but perhaps poor opportunity to thrive, and hence it bore no figs. Yet, it was irresponsible. Its curse came to teach the lesson of faith on the part of responsible beings. In the parable of the fig tree the absence of fruit brought the order that it be cut down; but the dresser of the vineyard would wait another year, dig about it and fertilize it and give it a better chance, and then if it should bear no fruit, he would lay the ax at the root of the tree and cut it down. There was no moral obligation upon that tree. But everything must serve its purpose or be disposed of in some way.

Now, there are different kinds of trees. Some bear good fruit and some evil fruit. One is to be cultivated, the other may be destroyed. You can know them by their

fruits. And if a tree that is not responsible must give its place to something else, what should be expected of men, who are accountable for their deeds?

In the parable of the vineyard the Lord speaks concerning moral beings. Here we find men who have power to work, but are all the day idle because no man has hired them. They only lacked opportunity. And when the master gave them that, they went and did his will. But they were held accountable for their work and were paid accordingly. "Did ye not agree with me for a penny? Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" With these words we perceive the idea that both the Lord and his servants were responsible for the work that was done in that vineyard; He for placing them there, and they for the manner in which they receive their reward.

Another case in point we find in the upbraiding of the cities of Chorazin, Bethsaida and Capernaum, because they repented not. While Tyre and Sidon, Sodom and Gomorrah had more or less of opportunity, and were responsible for their wickedness, the cities of Christ's day were more accountable than they. "For if the mighty works which were done in them had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes, and would have remained to this day." And why will it be more tolerable for the land of Sodom than for these cities? Because of their better opportunities and a greater measure of responsibility. And so on, ad infinitum.

Now to the quotation that "influence has to do with power and responsibility." We have found the need of opportunity, and have given some consideration to this truth, which all like to include in the matter of accomplishing something in the world. Men are prone to disclaim responsibility for serious things in life. They like to talk of power and influence, but forget, if they have ever realized that there are necessarily other factors which stand between these extremes. All men should face the proposition that *responsibility is commensurate with opportunity*. These two factors are indispensable in the lives

of men, in any moral deed whatsoever.

It is illogical to say that a man is responsible for a position that we know he has no opportunity of attaining. Will God hold men responsible for life on the planet of Mars? To affirm would be absurd. Then, will God hold men responsible for life in the Patriarchial, Mosaic and Christian ages of this world? Of course it would depend on his having lived in all these ages. This is impossible. Man is responsible for life, and that degree of light he has enjoyed, no difference where, when and under what circumstances he may have spent his existence. If his opportunity were small, so should be his responsibility; but if it is great, great will be accountability. On this proposition he must stand or fall.

When God had created the heaven and the earth, there were latent powers-possibilities. But until light replaced darkness, and life desolation, there were no opportunities and hence no responsibilities. He must yet create man and constitute him moral before this degree of divinity could grace the earth. So in Adam we find our first example. He was a bundle of possibilities; in Eden were his opportunities; in the choice between eating and not eating of the forbidden fruit lay his responsibilities; and from his fall we derive his greatest influence. All sin is traced back to Adam. In Cain, his son, was the glow of life. His opportunity was not rightly used in his offering; the responsibility of being his brother's keeper was rejected, and his influence has ever been that of a vagabond in the earth. Noah was given the privilege of building the ark; he feared and obeyed the injunction to construct it according to pattern, and is known as the preserver of the race. Abram was a righteous man who ad a call from God; he obeyed his voice to become a sojourner in a strange land, and is forever to be the father of the faithful. What consolation have we from the assurance that it is a blessed inheritance to rest in Abraham's bosom! And, his noted descendant, Jacob, purchased his opportunity in the birthright, met his obligation in rendering to God his tenth, and finally earned the time honored appellation and significance of Israel. Moses, brought

up in the household of Pharaoh, and in all the learning of the Egyptians, was favored above all. He bore his burden of leading out the Children of Israel and tutoring them in the ways of the Lord, and is a strong type of the meekness and importance of the Christ of God. Saul found a kingdom, cast it away in disobedience, and is ever to be known for his infamous example to Israel. David, the shepherd lad, received his anointing which made him the favorite of Israel; but he acknowledged his responsibility, under God's direction, and is a synonym of kingly power and glorious humility. Solomon, with his great wisdom and wealth, was in position to do great things for God; but he allowed himself to be ensnared with the evils of idolatry, and ended his existence amid the cries of vanity. John the Baptist, being the harbinger of our Lord, fulfilled his mission, and became the first example of martyrdom for the Kingdom of Heaven. Last but not least is Jesus the Christ, who, anointed of God to be the savior of the world, made the swiftest use of his opportunity, and in four short years, so lived, and so bore our burdens, finally upon the cross, that he is forever the author of our salvation, and a shining light with saving influence in the world.

Such characteristics as we find in these ancient worthies can be traced in the lives of other individuals, in both sacred and secular history. One example from each may suffice. In Saul of Tarsus we discover a logical mind, as well as many other wonderful resources, the development of which, under the careful training of a doctor of the laws along with the strict religion of the Pharisees, proved a very great asset in the making of the Bible; and while making his struggle for the righteousness of God, he enjoyed at all times a clear conscience. And though as "one horn out of due time," he wields an influence which only the greatest of all the apostles could hope to do, and is remembered as the great martyr to the cause of the Gentile world.

And of all the examples of the world's profane history, there is none more illustrious than the American idol, Abraham Lincoln. What possibilities rested in him as a

child! And had the door of opportunity been opened to him earlier and wider, as it is to the youth of today, what may have been his influence after those great responsibilities fell upon his rugged shoulders? Yet, the means to the end which he did attain, were just a few books, a bit of tutoring, a few hours each week of concentrated study, and finally the practice of his profession. The result was a great statesman, not the founder of his country, but perhaps, better still, its savior. Had he been a mere politician, he could never have successfully carried out his emancipation proclamation to the enslaved fellow beings of our land. Moral restraint from personal gain, a kindly spirit toward every one, made him the people's great champion of justice to whom justice is due. He lives, though he is dead.

I make special reference to him because he belongs to our age, and illustrates so well the developments possible for the normal man, and because of his living virtues which should survive as the fittest for the world.

Now, while, as we have seen, every man has ability, yet there may not be the possibilities in many, as once there were; for the power of mind and soul, if neglected in the early years, wanes and becomes more ineffective. Still, while there is life there is a measure of opportunity and of course responsibility. So our interest should be centered in the possibilities, opportunities, and responsibilities of the youth of this land. Their influence upon the future is being determined by the use they are making of their faculties according to their present opportunities. In them is the hope, not only of this nation, but also of the world. We are saying that the world is looking to America today as the leader politically, morally, and spiritually. Then, if a nation is only what its people as a group of individuals are, it must follow that all depends upon the character of the people of America and the disposition they make of their opportunity to serve, and their responsibility to act. Ability means power; and to respond is to answer; so the two combined must signify to answer for power. We have some power and must answer for that power.

It is a proposition better told in the language of the parable of the talents. To have five talents implies the obligation to gain five more. Or to make the proper use of two talents reflects glory on the owner, and accredits salvation to the servant. Even one must not be neglected, or else dishonor and humiliation awaits the unhappy steward.

But I cannot, and you cannot answer for abilities in a community in which we do not live. "Charity begins at home". So we must look to ourselves in our own country and in our own house.

Every family is a unit in the social, moral, and economic life of America. So is the church the greatest factor in America's spiritual life. Then the better the family and the purer the church, the more Christian will the nation be. And the influence of this nation upon the rest of the world will be found to the extent that she can disseminate light, administer justice to the world, and lead on as she now has the privilege to do.

But are we prepared for the service? If we are, great is the responsibility if we do not act. And if we are not prepared, greater will be the responsibility if we do not prepare. The lack of preparedness for this service must mean the failure of the home and the church—the two great social institutions, of which God is the author. But does this imply that God is responsible for our lack of preparedness? Most assuredly not; for in His establishment of these, He gave abundant instructions as to the purpose and nature of each. Further duty develops upon men who should be faithful servants, as in God's house. But how men have fallen! When there was only the one, the family, dense ignorance and superstition prevailed upon the earth. And it was not until God created the second, the spiritual family, by combining the natural with the divine, that there began to be light, justice, and righteousness truly upon the earth. And who will rise up and say that the world has not been made better by the existence of the church or christianity among men? Yet, all must admit that a greater measure of the religion of God would have prevented many of the evils of the past, and would now

serve as a more healing balm for all our woes.

In this land of religious liberty, where freedom in Christ can be more easily enjoyed, we find the church, or that which claims to be the church, often winks at sins, customs, and worldly pleasures, in a measure astounding to the virtuous observer. Instead of rebuking and punishing these who are guilty of these practices by a strict discipline, they palliate, and make excuses for them, allowing their unwholesome and destructive influence to be injected into the very fibre of our social and religious life. For just as the church is in its ideals and practice so will the membership be. And since it must come in contact with the world it will leaven the whole lump with the impure elements of its own nature. The church must either glorify God and exalt His word, or else be a reproach unto God and blaspheme His word.

When the word of God became flesh and dwelt among men, the world received its greatest opportunity. For the material things perish, and men are mortal; but Christ's mission was to give light and life to the world. He said, "The words that I speak unto you, they are spirit and they are life." And, "A man's life consisteth not in the abundance of the things which he possesseth". So the world's brightest prospect has its origin in the fact of God's great love; and its responsibility rests in the acceptance or non-acceptance of the great principle and truth that "Whosoever believeth in him should not perish but have eternal life." For having furnished the grounds of evidence that are extant in His word, it remains that "without faith it is impossible to please Him." And as Paul says, "we make it our aim to be well pleasing to Him"; but to do this we must not only "believe that He is, but that He is a rewarder of them who diligently seek after Him." This is true of churches as well as individuals. A church today without faith,—true faith in God—is like a ship without a pilot; it is drifting o'er the deep in the darkness, and is in a condition for swift destruction. But the church with *the faith* is one with a guiding star, for Christ will pilot it to its haven in heaven. It is the ark of safety, with pearls from many seas and jewels from

many lands—the souls of mortal men. God's protection is about it, and it needs to fear no shipwrecks.

Yet, the ship that is laden with such a cargo is the one that has visited all lands through all seas. It has launched out into the deep. It has been sent on a voyage, and has a definite purpose. The church that saves people is the one that was sent of God in due time, and has reached them under varied and trying circumstances. Are we sent? Have we a commission with authority to gather in the precious souls of earth? If not, we cannot take the glad tidings, for "how shall they preach except they be sent?" But if we have it, then are we responsible for it. To whom is this "Go ye into all the world and preach the gospel to every creature"; and "Go make disciples of all the nations"? Are we going? Or do we intend to go? We must answer for the opportunity that today is ours.

When Jesus sent the twelve over Israel, saying, "Go ye only to the lost sheep of the house of Israel", those wicked cities were living in their disbelief, unjustifiable as it was, and yet they were very closely joined to idols, and their opportunity to know the nature of the Kingdom of Heaven was meagre, compared to that of the cities of this day, who enjoy the favor of a world-wide commission, "Go into all the world—go teach all nations". Their responsibility is commensurate with their opportunity. Then what would be the imprecation pronounced upon the world today, having two thousand years of evidence of the divinity of Christ, and the facts of Christianity? Measuring on the same scale, would they not be "weighed in the balance and found *wanting*" in a much greater degree? Yet, these modern cities and nations are very largely what the church allows them to be. We have not gone to them, though we have known the command. Then are we "sent" disciples of Christ? Can we reach them? The world never saw better opportunities for travel and transient service. Conveyance is quick and accessible. If necessity is truly the mother of invention, the demand for even better facilities would be created, were we to make a better use of what we now have. The necessity of the world war revolutionized methods, and made such demands of science that the

unbelievable was brought about. Such a pity that the warfare of the Lord cannot be made so effective as to do even as much!

Can we be called a Christian nation with much consistency, when half of the people are non-religious? Recent estimates show that about 58,000,000 of America's inhabitants are without any church affiliation. And a large per cent of the nominally religious classes are certainly not acceptable with God. Though this government was founded by people who desired to worship God as they believed would be acceptable with Him; and though we boast of our freedom from religious tyranny, we have not yet put into practice what we have for so long been at liberty to do. With our lauded greatness and power, and with the wonderful opportunities we have enjoyed for over a century, we have not shouldered the responsibility that belongs to us. And until we do, we shall continue to have the same slight influence that we thus far have wielded among other nations. But we are more interested in the Americanization than in the Christianization of our own people, to say nothing of those whose allegiance is not with us. There is no difference between Americans, Englishmen, Frenchmen, Germans, or the rest of mankind; for this idea is not germane to the subject of righteousness. God is good, and his goodness is to be told to every nation and every creature. "God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him".

The Christianization of any people is an educative process. We are alive to the need of education, and we are stressing it more and more continually. The result is that we can educate more thoroughly, because we possess greater facilities in material equipment as well as in scientific developments. Trained teachers today are legion. The standards of the educational world have been highly exalted in the last century. The youth who crave knowledge are numberless, and the people are educated to the point of believing strongly in education. The curricula have been so arranged as to provide for every possible need except that of the famishing souls of men. Who will write into

these courses, prepared for the lovers of wisdom, those never dying principles which are found in the Word of God alone? If Christians, who know the word, do not write them, then who will? Christ is looking to his friends to take care of this part of the world's redemption. And since we have obtained a foothold in the door of opportunity, shall we not go forth in this moral obligation and do greater things for God?

Truly the state has not for its purpose the spiritual welfare of its people, except that it provides a law which gives the people the right and authority to live as they choose, religiously. We should ask for no better opportunity than this; for the world has suffered enough in the dark ages, without the blessing of separation of church and state, for us to desire to return to such a regime. Neither do we need the state as dictator and legislator in matters religious. The iniquities of a religio-temporal domination, as it was in mediaeval times, created the necessity of reform. There were no schools by either state or church which provided enlightenment for the people. Martin Luther, under adverse circumstances, stealthily gleaned from the true word of God the salient truths that have given light to the world. Out from that covert of darkness did the human race arise, even through the efforts of a very few men. "Few there be that find it." But God, with a few, even the weak, can confound the mighty in the wisdom of this world.

God has schooled His people from the days of Moses, by the prophets, and in these last days by his son. Jesus himself said, "It is written in the prophets, 'And they shall be all taught of God'" He also said, "I came down from heaven, not to do mine own will, but the will of him that sent me"; and, "Take my yoke upon you and learn of me". Then Jesus as the teacher, and his apostles as the learners, constituted the most effective school the world ever knew. The curriculum was practically of four years duration, and the subject matter was the word or the seed of the Kingdom of Heaven. And at the close of that preparatory school, there began that universal church of disciples which has continued to grow till now. And we, if

we are his disciples, are in that school. And just as the Jews were responsible to the school-master which brought them to Christ, in the moonlight; so are we the spiritual house accountable for our conduct toward him in this sunlight age of the world. For in the proportion of the degrees of light and opportunity do we find our measure of responsibility.

Now, if it has been God's wisdom to lead the race from darkness to light by the means of a school-master, how can we improve on his plan in the education of the people in some particular part of His service? We have had our schools of philosophers, of poets, and of scientists. Why should we not have schools of Christians, not as different sects or beliefs, but as groups of individuals, brought together for the purpose of instilling the divine principles of God into their lives and characters? Since the Reformation of Luther, which brought the world out of the abyss of darkness to a better knowledge of the light, there have been many schools inaugurated to propagate knowledge. All wisdom, whether pertaining to natural or divine things, is of God. And it has always been considered proper for the naturalists to form themselves into schools for the investigation of the truths of nature. It likewise is indispensable for Christians to labor together for the purpose of ascertaining the greater truths of divinity.

It is a matter of history that great religious movements have had their beginning in the atmosphere of scholarly influence. Moses had the advantage of all the learning of the Egyptians. He was called upon to write the law for the Israelites. Saul of Tarsus learned from Gamaliel the logic and wisdom of the Greeks and Romans. And because of his attainments, which influenced his character, he was a chosen vessel to the Gentiles, and wrote the greater part of the scriptures which were for the instruction of the church for future ages. Luther was the scholar who translated the Bible into the German language, and thereby started the great protestant movement which has not ceased to spread over the earth, though it has met the enemy on many fields of conflict. Wesley of England, while in college, was moved to inflame a religious

zeal, which is perhaps unequaled in the history of the church. Campbell of Bethany, educated in a university of Scotland, was prolific in his writings, as well as powerful in the oral defense of the doctrines of the holy Scriptures. And even since the great restoration movement inaugurated by the Campbells, Stone, Scott, and others, there has been great need of scholars to maintain the equilibrium and regularity of such a religious awakening. We should be thankful that we have had the blessings of just such characters. For in this fact we hold in our possession the invaluable legacy of advanced enlightenment in the words of holy writ.

As a concrete example of how these men have utilized the natural or social advantages of the times in which they lived, for the propagation of the sacred doctrines, I mention Paul's continuing in the school of Tyrannus for the "space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." But for a space of centuries there were no such opportunities to teach the word as Paul did then. However, just three centuries ago our Pilgrim fathers were at Plymouth Rock, for the sake of serving God as they thought they should. Our great school system grew out of the tendency which they manifested, in building schools and colleges where they taught their religion systematically and continually. We had drifted so far from this tendency that the state was building the schools instead of religious groups or individuals. The result was schools of infidelity, skepticism, or agnosticism. But to offset this influence, there were those men who recognized the destructive work that was being done, and who began to arrange to retrace our steps back to the old plan, namely, to teach the wisdom and righteousness of God, according to the Bible, along with the arts and sciences known to men. An instance, which means so much to us, can easily be cited in the establishment of the Nashville Bible School, by the venerable and valiant soldier of the Cross, David Lipscomb. Seeing the need of this method of education, he made use of his opportunity to teach in a private manner the things conducive to Christian character and conduct. Setting

aside a considerable portion of his worldly possessions for the maintenance of this institution, and giving freely the ripe experience of his life, and the best of his knowledge of the will of God, he rendered to God his talents with interest, and met his obligation to his fellowmen. Perhaps it was the practical beginning of a system of Christian education that will mean the salvation of primitive Christianity from the throes of infidelity and materialism.

And now that we have solved many problems incident to such an undertaking, and have still the privilege of enlarging our borders throughout this land of religious freedom, in the matter of religious education, shall we not arise and carry on the cross of our responsibilities? What we do now points to the future. We can not help the past. It is very true that we are responsible for the unused opportunities of the past; and there is only one way by which we may divest ourselves of the guilt. The antidote for the sin of neglect can be only the remedy of reparation. Today we must take care of our own and the world's salvation. We live in the present, not in the past. But what we do now will influence the future. Therefore we will be largely responsible for the future condition of the generations yet to appear. I am talking to the servants of God, who have heard and believe, and "have tasted that the Lord is gracious."

Today the church of the living God has within its numbers more men and women prepared in a special way to lead and instruct in the ways of righteousness than ever before. Those who have these blessings are responsible in the greatest measure, no doubt. Much learning brings greater obligations. And yet, these trained ones can not do their best if the entire body of Christians will not stand behind them, or send them into this field of endeavor. Every dollar, every material possession must be utilized in accomplishing this task. They represent talents. And woe is unto the one who does not answer for the ability he enjoys!

Then what is our measure? It is world-wide. Our heaven, good or bad, is working. Does the individual Christian drive away souls, or does it help to draw them

to God? Hear the Lord: "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of My Father who is in heaven." And what is the Father's will? "And this is the will of Him that sent me, that every one which seeth the son, and believeth on him, may have everlasting life." Then Christ was sent that he might be seen of men, and believed on in the world. Why did He send His apostles? That the world might see Him, by faith and glorify the Father in heaven. Why did He send the Church? Without doubt it was for the same purpose. "And with what measure ye mete withal, it shall be measured to you again." It would be good for us to realize our obligation with regard to this matter. I am made to think about this as we read; To him that knoweth to do good, and, doeth it not, to him it is sin." Shall we fail as an individual, as a church, as a school, or as a nation? "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Then, seeing with our very eyes the ravages and wages of sin, in the downward, sweeping influences about us, will we not, under God, arise in His strength and move forward against the tide of wreck and ruin while it is our privilege to do so? "What thou doest, do quickly." "And beho'd, I come quickly; and my reward is with me, to give every man according as his work shall be." Amen.

TREASURES IN EARTHEN VESSELS

TRUMAN H. ETHERIDGE.

The subject of Treasures is of universal interest, and the interest in the Christian's treasure should be coextensive with Christianity. Especially so since our Savior said, "Lay up treasures in heaven where moth and rust doth not consume, and where thieves do not break through and steal", and the Apostle to the Gentiles said, "We have this treasure in Earthen Vessels"—(II Cor. 4:7).

Now the first thing for us to settle in this discussion is, "What is this treasure"? We usually think of "jewels of silver, and jewels of gold, and precious stones" "as treasures," but anything that is esteemed beyond its ordinary value is a treasure to the one so appreciating it. A small kodak likeness of a dead child might mean nothing to us; but to its mother it represents more than this big world with all its power, pomp, and influence. Just so, what is this that is so esteemed by really true Christians as a "treasure"? That I be not tedious, let me suggest that it is the gospel of Christ. Well might it be, for the gospel is declared to be "the power of God unto salvation, to everyone that believeth, to the Jew first, and also to the Greek".—(Rom. 1:16). Suppose we take an illustration: A few years ago, M. and Mme. Curie, after painstaking effort, found a new element in the Earth, which they called Radium, on account of its great radiant powers. There are but a few ounces of it in the world. These represent millions of dollars. Now Radium is supposed to cure cancer, and should someone be afflicted with that dreadful malady, and another come to him, offering Radium, which had cost him a fortune, surely the sick man would think that he had a treasure in his possession! Well, the case of the gospel is even stronger. When sin, the moral gangrene of the soul, had fastened its clutches upon men's hearts, as an octopus fastens its tentacles upon the person of its victim, God retired to the Laboratory of Wisdom and sought out a specific—for transgression. He found it. It

was the only way to cure the sin-stricken soul. It cost Him, however, more than a fortune, for it cost the life of His only begotten Son! The only specific for sin that God, even, could find was the blood of the Son of God. I speak reverently, but it is the only cure. Now through the gospel of Christ are the benefits of Christ's death given us. Should not the gospel, then, be considered by Christians, a treasure?

And do you not remember that the Apostle in this very connection speaks of it as a "ministry", a "manifestation of truth", a "preaching of Jesus Christ as Lord", and even as "Our gospel", and then declares, "We have this treasure in Earthen Vessels"? Indeed, the gospel of Christ is this very thing.

The next question to decide is: What are these "Vessels?" or rather, Who are these "Vessels?" Paul was one. Of the penitent, praying Saul of Tarsus, Jesus said to Ananias, "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles, and Kings, and Children of Israel".—(Acts 9:15). Any Christian may be such a vessel—"If a man purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use".—(II Tim. 2:21)

Now doubtless the term "Earthen Vessels" is used in contradistinction with heavenly vessels. If so, God does not tell men directly what to do to be saved. There was a time, perhaps, when He did, but Moses was the last one "with whom He talked face to face", and even "in times past" God spoke to the fathers by thz prophets, and "in these last days He has spoken to us by his Son". Why? Because, "We have this treasure in Earthen Vessels".

Then Christ, since he went back to heaven, does not tell us what to do directly. True he once talked with man as friend with friend, but since the Ascension, not so. Surely he would have told Saul of Tarsus, if he would have told anyone, as he had died to save Saul, and then paid him a personal visit. Besides Saul cried out, "Lord what wilt thou have me to do"? If he could afford to tell anyone, surely this is that one,—an honest persecutor, soon to be the boldest defender, of the faith, and destined

to stamp his individuality and philosophy of life more indelibly upon the hearts of men than any other man, save Jesus only. But will Christ tell him? Hear the answer, "Go into the city in the street called Straight and *there* it shall be told thee what thou must do". Why not tell him, yourself, Jesus? Let Paul, in after life, tell us, "We have this treasure in *Earthen Vessels*".

(2) Nor will the Holy Spirit tell directly what a sinner must do to be saved. Do you not remember that the Angel of the Lord directed Philip to leave Samaria and go south to the Jerusalem-Gaza road, and he went? Then you remember the Eunuch who was reading Isaiah's prophecy, as he rode along in his chariot, don't you? (It is in the eighth chapter of Acts). And the Spirit said to Philip, (the preacher) "Go join yourself to the chariot". Philip did so, then explained the prophecy, then preached Christ to him, then baptized the Eunuch, and "Then the Spirit caught away Philip that the Eunuch saw him no more, but he went on his way rejoicing". Now why did not the Spirit tell the man about Christ and salvation Himself? Was He not on the grounds during all the preaching? Then why send for Philip to make that hard, hazardous trip of about fifty miles, since the Spirit will be there anyhow? The answer is, "We have this treasure in *Earthen Vessels*".

(3) Finally Angels will not bring the message of life and salvation. If so, why did the Angel of the Lord appear to Philip, while he was preaching in Samaria and send him down south to intercept that Eunuch? Then remember the first Gentile convert, Cornelius. The Angel of the Lord appeared to him—The very man to be converted—and told him to send to Joppa for Simon Peter, who should tell him "words" whereby he and his house might be saved—(Acts 11:13-14). Why does the Angel not tell him his duty? Well, in the economy of God, "We have this treasure in *Earthen Vessels*".

But suppose an angel *should come*, and then *would tell* us what to do to be saved, or how to live the Christian life, *what message could he bring* other than has been brought by the Apostles and Evangelists of our Lord? Let

an Apostle answer. "Though we, or an angel from heaven preach any other gospel unto you, other than that which we preached unto you, let him be anathema"! Indeed "We have this treasure in *Earthen Vessels*"!

Right here an objection is interposed: This doctrine involves human instrumentality in salvation? What if it does? If the Father of our Spirits deigns to use the being "created in His image", and who wears the stamp of divinity on his brow, in the salvation of others, *who are we that we should complain?* Rather should we not be greatly complimented? Besides one should weigh well the consequences of an objection before he makes it. Should I object to human instrumentality in salvation, I should never pray again in Jesus' blessed name, nor trust in his atoning blood! Could he have been our Savior, and the "propitiation for our sins", if he had not come into the world? And when God brought him into the world he brought him by a *woman, a human instrument!*

Then, too, this is the way of the faith in Apostolic times. Paul said, "Whosoever shall call upon the name of the Lord shall be saved, but how shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher"?(Rom. 10:13-14).

Did you ever hear of a conversion in the Apostolic age when a preacher was not present? Of course you never, for Jesus said, "No man can come to me except the Father who sent me draw him", and then told us how the Father draws. "Even as it is written in the prophets: They shall all be *taught of God*. Every man therefore who *hath heard and hath learned* of the Father *cometh unto me*".

Now instead of complaining of God's way, we should rejoice that He has conferred such a great honor upon us, that we should labor with Him in the work of the gospel—that is labor with Him in the Kingdom of Christ. Should President Harding call one of us to assist him in the affairs of state, we, and the whole church, would be honored, but we forget that God has called us to labor with Him in the greatest government of the Earth—that we

*Preacher
Present*

are "laborers together with God"—Paul. If it is an honor to be a "servant of the people" how much greater to be a servant of the living God! But we have not only the honor to be His Servants but we are more than servants. We are "friends"!—(Jno. 15:15). Yes, we are more than friends, for we are called the "children of God". "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God"! Here I am reminded of a story of a good man who ran an orphanage. He had several children in his home, and among them was a little "waif"—worse than an orphan. She had never had a home, *nor a name*—never had known a parental home and the pure, untarnished love of parents. In addition, she was slightly deformed, and was badly scarred from burns received about her neck and face. She was horribly ugly. None of the children wanted to look at her, and they would not play with her! She didn't dare go about the good man who had given her a home, and he noticed that when he went away and returned that all the children would hug his neck and kiss him a happy greeting, but this little nameless, deformed waif would only stand a short distance away and cry! One day, when they were alone, he asked her, "Why do you never kiss me and hug my neck as all the others do"? Her heart was broken and she sobbed, "Oh, Doctor, I'm too ugly"! What did this good man do? He took her, and adopted her for his daughter! The others might be his *wards* but *she should be his child*! Now God saw us, marred and scarred by sin, "aliens from the commonwealth of Israel, strangers to the covenant of promise, without God, and without hope in the world", and we were "no people", but God said, "Though your sins be as scarlet", though you be "nobodies", though you be deformed and marred and ugly, yet you shall be My Children! "Behold what manner of love"!

This entails the weightiest responsibilities. Honors and responsibilities are always proportionate. When we elected Mr. Harding to be chief magistrate of the nation we conferred the highest honor in our gift, but we also hold him responsible in the highest degree. Just so, when

God enlisted us in the greatest, grandest work, he makes us accountable in the highest degree for the work to be done. Is this not reasonable? Does not the child owe filial obedience to his father? The friend respect and gratitude to his friend? And the servant everything to his master? Then dare we go to the judgment, neglecting this "Treasure in Earthen Vessels"?

The next question to consider is: What use shall we make of this Treasure? We have heard this age condemned as a vicious expression of cold, calculating commercialism. Perhaps it is, but for a generation common morality has been asking wealth the question, "*How did you get your wealth?*" and for a number of years, philanthropy has gone morality one better, by asking, not only "*How did you get it?*" but also, "*What are you doing with it?*" If men of the world recognize the principle of moral responsibility for wealth amassed, largely through men's own efforts, what a dreadful responsibility rests upon the Christian to whom God has given this super wealth—"This Treasure we have in Earthen Vessels"! Moreover it has been shown by all history, sacred and profane, that life—real living—is made up—not of shunted duties—but of met and mastered responsibilities. Standing in the blazing light of the twentieth century we cannot cry with the murderer of Cain: "I am not my brother's keeper"!

That we may get the force of this, let us remember that the gospel is,

1. The Bread of Life.
2. The Light of the World.
3. The Solemn Warning to the denizens of Earth.

If a common beggar should be in danger or starving, none of you would withhold your substance from him. I know you would not, for I speak to men,—not stones! Should you refuse him bread, and he should turn away from your door, and die, you could not sleep that night, but when literally millions are perishing for the "bread that satisfies", we turn a deaf ear to their cries! And when they die, "having no hope and without God in the World", ye feel no compunction of conscience! This, too, when death means eternal destruction!!!

31

a. bread

b. Again above all the needs of this big world, the world needs light, most. God has given us the true light. The Philippians were seen as "lights in the world holding forth the Word of life". Christians are commanded, "Let your light so shine that others seeing your works may glorify your Father in heaven". What are we going to do about it? P. P. Bliss had the exact vision when he wrote that great old song, "Let the lower lights be burning". The picture is this: Along the coasts, the government has built light houses. Men are employed to keep them forever burning and when fogs and darkness settle down upon the coast every lamp must be trimmed and burning, lest a ship coming in, go aground, or destroy itself on the rocks, and the cargo, including human freight, be lost. Should some life be lost the government would hold the "light keeper" guilty of criminal negligence and the judge would sentence him to prison for involuntary manslaughter. When we appear before the courts of Jehovah, not having shined our light, we might be judged guilty of involuntary soul slaughter.

c. Now let us look at the gospel as a warning. Ezekiel had a wonderful vision. He was declared to be a watchman for the city. (Ezek. 2 and 3 Chaps.) It was his duty to warn the city of the approaching enemy. Should he warn the city, the citizens might rally to the walls and protect the city. In that event he would save the city. Or should he warn the city, and it should refuse to hear him, the city would perish, but the watchman's skirts would be clear. But should the watchman not arouse the city, it would perish, and the blood of the people would be required at the watchman's hands! Now Christians are watchmen on the walls of Zion. Their cry must be, "For the time is come for judgment to begin at the house of God: And if it begin with us, what shall be the end of them who obey not the gospel of God"! (1 Pet. 4:17). Dare we go to the Judgment, with the loss of souls on us?

Now let us consider our wonderful possibilities through these treasures.

(1) First. We can clear ourselves from the guilt of souls. The watchman who warned the city, even though

the city did not awake to its danger, and was lost, saved his own soul. As an excuse for the great dearth of missionary activity among us, some say, "Well people won't hear us, anyway". How do you know, Brother? Have you tried to get them to hear? But suppose some won't hear; others will. But to be generous, let me suppose that no one will hear; then preach anyhow. They will be lost, but you will be saved, since you have warned them. Remember God commanded us to preach the gospel to everybody. He does not require us to *convert* all people. Do your duty and God will take care of the rest.

Second. We can be heroes of God. The world appreciates the man who takes his life in his hands, and does something really worth while for his fellows. A monument is built to his memory. The Carnegie Foundation awards a medal, and a competence to many such persons. I am not here to criticise that. I'm glad that it is done. We have too little appreciation of true worth at most. But there is another hero in the world. He it is who lays his all upon the altar and serves Jehovah. I have reference—not to preachers specially, though this describes most of our men, who are in the field—but to their wives, as well and to that great company of Christian men and women who make possible our schools, and meeting houses, and eleemosynary institutions, whose names are legion. Some cannot go, but "send a hand". Verily they shall not lose their reward. "As his part is that goeth down into battle, so also, shall his part be that tarrieth by the stuff". All such are heroes indeed. A boy is drowning. A man pulls off his coat and rushes out there. The boy has gone down twice! It is a race between succor, and death! Look! he reaches him. The issue is uncertain. Now the rescuer is drawn under the water. The drowning boy fights his rescuer in his frenzy. The rescuer is above water again. See he holds his head up! He pulls toward the shore. Now he touches bottom. Help here somebody. We take the drowning boy from him. Now he is resuscitated. A life is saved! We now turn to the hero. What has he done? He has saved a life from physical death, for a few weeks, or months, or perhaps for a few years,

after which that life must be ended! But when men are rescued in soul it is not for days, nor weeks, nor months, nor years, but for eternity! I have no desire to minimize the work of the medical profession. Theirs is a noble work, and I doubt if we shall ever live long enough to return the kindness that our physicians have shown us,—but their work, important as it is, pales in comparison with the work of Christianity. Happy must the man be, who is engaged, as so many of our Christian doctors are, in both professions!

(3) Third. Through a correct attitude toward the gospel, we have the opportunity to show our loyalty to God. Once upon a ship crossing the Atlantic, was a man and his invalid wife. She was utterly helpless from rheumatism. Her husband was a big, fine looking man, slightly grey, and slightly past middle age. He would have to take his wife in his arms as if she were a baby, and take her to the salon for her meals and, then to their stateroom again. This attracted the passengers, and one day when he had passed carrying his precious burden, a thoughtless girl remarked, "It is a great shame for a great, big fine looking man like that to be tied to an invalid wife". His sensitive ear caught the speech, and when he had placed his wife in her chair, and had propped her head with pillows, he sought the company of which the young lady was a member. He spoke kindly but firmly: "Pardon me, but I heard the remark made a moment ago and I wanted to tell you how it is. I was once a bankrupt, and when I would have taken my own life, my wife, who was young and beautiful, saved me. Afterward when traveling in company with those I considered my friends, I contracted yellow fever. Everyone forsook me, but that little woman. We were alone—'strangers in a strange land'—but she never faltered. For days I lingered between life and death, a raving maniac. She nursed me and prayed. Well, you see I got well, but her health was permanently broken. You doubtless think her a great care. She is, but the most sacred care ever given to any mortal, and I only pray God that I may live so long as she does that not one thing that she may need be denied her. Yes, I'm tied to

her, but the cords that bind me are cords of love, which shall never be broken"! That is loyalty. Do we love God? Do we appreciate what he has done for us? Then what is our attitude toward "this treasure in Earthen Vessels"? I cannot speak for others, but I can pledge you my unswerving fidelity to the great cause of world evangelization that the time may soon come when from Orient to Occident, from pole to pole, from mountain to shore, and from shore to the farthest island of the sounding sea shall usher the glad acclaim of an educated, an enlightened, and a redeemed people—redeemed to our God and His Christ.

UNDENOMINATIONAL CHRISTIANITY

By J. P. SEWELL

(Text Col. 1:18)

"And he is the head of the body, the church: who is the beginning, the first born from the dead: that in all things he might have preeminence."

(Introduction)

The word church in the New Testament is translated from *ekklesia* and means "called out," "assembly" etc. It might refer to any kind of "called out," meeting or "assembly" or "congregation." The *ekklesia* of the Lord would be the "called out," the "assembly," the "congregation" of the Lord, and refers to those people who have been called by the Lord through the gospel out of the service of Satan and sin into the service of God and righteousness. The idea is indicated in John 15:18-19. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." God's church, *ekklesia*, consists of those chosen out of the world, all of them, without exception of one single one.

The word church has three phases of meaning in the New Testament. First, it is applied to local congregations or called out assemblies of the Lord, as in Acts 15:41. "And he went through Syria and Cilicia confirming the churches." When it is used in this way it carries with it the idea of organization, that is, the idea of the "called out" of given community organized together after the New Testament pattern for the worship of God and the service of humanity. Acts 14:23, "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Acts 15:4, "And when they were come to Jeru-

saalem, they were received of the church and the apostles and elders, and they rehearsed all things that God had done with them." Acts 15:22, "And it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and to send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren." Second, it is used in reference to the local congregations or churches in a given province or political division. Acts 9:31, "So the church throughout all Judea and Galilee and Samaria had peace being edified; and, waling in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." 1 Cor. 16:19. "The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house." 1 Cor. 8:1. Moreover brethren, we make known unto the grace of God which hath been given in the churches of Macedonia." Third, the word is employed to designate the entire congregation of the Lord, all of the called out of the earth. Matt. 16:18, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Cor. 1:18, "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." When the word is used with its second and third phases of meaning, that is to refer to the churches in a given territory or to the universal church it does not carry with it any idea of organization. There is no suggestion or intimation in the word church, or otherwise in the New Testament, that God willed the organization of the congregations of any territory or of the entire world in any manner. There is no suggestion of any kind of church organization other than the local congregation.

This idea of the church is presented in numerous figures of speech in the New Testament. We have the vineyard, with Christ the husbandman and the called out as the vines. There is the vine and the branches, Christ the true vine, and each saved individual a branch in the

vine. Then we see the sheep-fold with Christ as the great shepherd and the redeemed as the sheep. Again it is presented as a sheep-fold with Christ as the door by which the sheep enter. The idea is presented in the figure of a family with God as the Father, Christ the elder Brother and all of the "called out" as brothers and sisters in the family, heirs of God, joint heirs with Christ. And then we have the figure of our text in which the church is presented in the figure of a human body with Christ as the head and the saved as members of the body. In all of these figures we have the picture of oneness, unity and harmony. The idea of division is not once suggested. We do not see the picture of a vineyard divided up into hundreds of separate distinct and different blocks, each one conducted in such a way as to conflict more or less with all of the others. We see a great vineyard all arranged in the most harmonious manner, conducted under the direction of one husbandman and for His glory. We do not see Christ as many vines with distinct separate clusters of branches in each vine, each of these vines growing and operating in such a manner as to conflict with all of the others. We see one great glorious vine, Jesus, the Christ, with every redeemed soul a branch in Him, saved and sustained by Him, and bearing fruit for Him. We do not see a sheep-fold divided up into several hundred small flocks, each being conducted by different shepherds and in competition and conflict with each other. We see one great wonderful sheep-fold with one shepherd, Jesus Christ. We do not see several sheep-folds with as many different doors. We see one fold with one door, Christ and all the called out entering through that door. We do not see in the divine picture several hundred different distinctive families, each one more or less at variance with all of the others, each one with a distinct government of its own, all claiming the same father and every child in every family claiming Jesus Christ as his elder brother. We see one great harmonious, affectionate, united family, with God as Father and Christ as elder brother, all working together for the finding and adoption of other

children. We do not see five or six hundred separate distinct human bodies, each one with its group of members and out of harmony with all of the others, Christ trying to head all these warring, contending, fighting bodies at the same time. We see one body with one head, Christ, and every saved individual on earth a member of that body, all of the members working together under the control of the Head, each one supplying its part to the protection and growth of the body. In all of these divine pictures there is not the faintest intimation of a suggestion of division, of denominational Christianity. In all of the pictures there is oneness, harmony, co-operation, undenominational Christianity, everywhere.

A THEORY

There is widespread in the world today a very popular theory that it is perfectly right and proper for those who believe in Christ and are trusting Him for salvation to be divided into several hundred denominations, each one different in faith and practice from all of the others, and all of them more or less in conflict with each other. What man has not heard some preacher or other, professed Christian, in prayer fervently thank God that there are so many churches that every man may find one to suit his own notion or faith?

This theory is very clearly presented in the "union meeting" idea and practice. The various denominations of the neighborhood decide that a special campaign should be conducted for the salvation of souls. They call a meeting to consider it. The suggestion is made that they set aside all denominational distinctions, all of the things peculiar to each denomination, the things which separate them, and unite for a vigorous campaign of a certain number of days for the salvation of the lost. It is agreed that many more souls can be saved by this united effort.

May I ask; if all these denominational distinctions, the things that separate them from each other, can be set aside in the interest of union for the days of the meeting,

why can they not be set aside for all the days to come? May I ask further; if more souls can be saved by a united effort during the days of this meeting could not more souls be saved by continuing the union through all the days? But consistency has a very small place in modern denominational Christianity.

All of the denominations join in talking, advertising and making preparations. Well known evangelist, singer and workers are secured. Great audiences are present at the first services eager with interest. The best of psychological methods are used. The evangelist pictures the awfulness of sin, the goodness of God, the grace of Christ, and the beauty of holiness. The people are invited and urged to accept Christ. Hundreds of them in all sincerity accept all they are taught and do all they are told to do. They are told that they are saved, redeemed, forgiven, converted, regenerated. If this is true they are members of the church, the church of Christ, the church of God, the only church we read anything about in the New Testament. In the very process by which they were (if they were) saved, redeemed, forgiven, converted, regenerated they became members of the church. Please consider carefully Acts 2:36-41, 47. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles. Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should

be saved." Those people heard the gospel, believed the gospel, obeyed the gospel and the Lord saved them and added them to the saved, to the church. They continued where God put them. They did not divide up. They did not join anything else. Please listen to Verses 42-46. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

With the great event and facts described in these scriptures in our minds let us now come back to our union meeting. It is the closing night. The converts have been invited to occupy the front seats. Here they are hundreds of them. The evangelist makes a talk as follows: "We have had a great meeting. The Lord has abundantly blessed us. Hundreds of people have been saved. Our hearts are full of gratitude and joy. I now turn the meeting over to the local pastors." If he is correct what have we at this point? Exactly what Peter and the others had at the close of that wonderful Pentecost meeting, hundreds of saved souls, members of the church, added to it by the Lord himself, all united and standing together. But denominationalism cannot permit this duplicate of the New Testament conditions to continue. The pastors of the several denominations one by one make about the following speech: "We have indeed been wonderfully blessed. God has gloriously worked in the saving of so many souls. I now open the doors of my church and invite all of these saved people who desire to enter my denomination to stand over here with me." In response to each invitation a number separate themselves from the others and stand with the denominational preacher. The last preacher has spoken. Our New Testament picture is destroyed. Denomina-

tionalism stands forth. These hundreds of people were united—they were one body. Now they are divided—they are many bodies. This is denominationalism.

DOES IT PLEASE GOD?

No scripture in addition to the ones quoted should be necessary for those who accept the Bible as it is indeed the word of God, but I invite you to consider earnestly and prayerfully with me a few others. I urge that we seek for God's will, for the truth as He has revealed it. Nothing else will save. In Eph. 4:1-6, we read, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye also were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." The vocation of the Christian is a serious calling. To walk worthy of it requires care and prayer. "Endeavoring to keep the unity of the Spirit in the bond of peace." is one of the things required by the Lord. Can we claim that our endeavor is very strong when we accept the divided condition of denominationalism as a matter of course, give our consent to it, and even thank God for it? Can the closing procedure of the union meeting be classed as a very strong endeavor "to keep the unity of the spirit in the bond of peace?"

In the foregoing passage we are given by the Holy Spirit through Paul a picture of the church, "the called out", "the assembly of the Lord," as God saw it and desired that it should be. That picture shows oneness, unity, harmony in every detail. "One body." The Holy Spirit says, "There is one body." He says this just as emphatically as He says there is "one Lord," "one God." Denominationalism divides believers in Christ into hundreds of bodies. Does it please God?

“One faith, one baptism.” This is God’s emphatic declaration. Denominationalism says, “several hundred faiths and a number of baptisms.” This difference is too radical, too definite and clear cut to be passed by with a mere shrug of the shoulder and an “Oh, well, it doesn’t make any difference.” There must be a decision between God and denominationalism.

Let us now read 1 Cor. 1:10-13. “Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I of Cephas and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul?” It will be difficult to find a more accurate description of modern denominationalism than Paul by inspiration gave in this passage. But Paul did not accept the situation which he found. He did not pass it by as a light insignificant thing. He condemned it even with sarcasm. “Is Christ divided? Was Paul crucified for you? So were you baptised in the name of Paul?” Then why are you divided up into little groups calling yourselves Paulites, Apollosites and Cephasites? In this you certainly do not “speak the same thing.” You are not “perfectly joined together in the same mind and in the same judgment.” And what he said applies with all of its divine force to the same condition today.

I urge you to consider carefully and prayerfully a few other divine statements which I shall present without comment. Col. 2:18-19. “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit to-

gether, increaseth with the increase of God." Eph. 4:14-16. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Rom. 12:4-5. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members of one another." Please do not forget that in these passages we have a picture of the church as God saw it, as He desires it to be. "But," you say, "what can we do about it? Would you have us all join your denomination and thus do away with division and denominationalism?" I answer, not at all. In the first place I have no denomination. I do not belong to one. I have never joined one. You remember do you not, that wonderful Pentecost meeting about which we read not long since? Peter preached Christ. The people heard, believed and obeyed. God saved them and added them to the church, His church. As members of the church, the one to which God added them, they continued steadfastly in the worship of God and the service of humanity. This is where my brethren and I stand today. We have believed and obeyed the gospel. We are trusting God for salvation through Christ and for membership in His church. We have joined nothing else. Locally we are organized into churches after the New Testament pattern. These local churches are entirely independent under God to study, understand and practice His word. They are not organized together in any way. They do not constitute a denomination. You could not join our denomination. There is no such thing. You can do just what those people did on Pentecost and what all of the converts about whom we read in the New Testa-

ment did. You can stop where they stopped. If you will do that you will be what they were, a Christian only. You will not be responsible for the division that exists among believers. This is what my brethren and I are trying to do. This is what we are free to do.

ALL SPIRITUAL BLESSINGS ARE IN CHRIST

Our Father has no spiritual blessings for human beings that may not be enjoyed in Christ, in His body which is the church, without membership in any denomination. Eph. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."

1. In Him we may enjoy the remission of our sins. Eph. 1:7, "in whom we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

2. In Him we may be free from condemnation. Rom. 8:1, "There is therefore now no condemnation to them that are in Christ Jesus."

3. In Him we may be sealed with the Holy Spirit. Eph. 1:13, "in whom ye also trusted having heard the word of the truth, the gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise."

4. In Him our prayers are heard and answered. John 15:7, "If ye abide in me and my words abide in you, ask whatsoever you will, and it shall be done unto you."

5. In Him we are prepared for death. Rev. 14:13, "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit that they may rest from their labors; for their works follow with them."

The multitude who heard, accepted and obeyed Christ as he was presented to them by the Holy Spirit through the apostles on Pentecost, were forgiven, saved, and added to the body of Christ; the church, by the Father. In this relationship they enjoyed all of the blessings God has for

us in the world and were prepared for death and heaven without joining anything of any kind. The same is true of the many thousands of other converts about whom we read in Acts of Apostles.

All of the dividing up and organizing and planting denominations began long after the close of the ministry of the Apostles. It has no sanction of any kind in the New Testament.

STRANGE PLANTS TO BE ROOTED UP

The church the body of Christ will stand. God will save it. Its glory will fill eternity. But he will destroy the strange plants planted by men. Matt. 15:13, "But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up."

My brethren are Christians only. They have joined nothing of any kind. They have accepted the Lord Jesus Christ and in Him they worship God and serve their fellows. In this position they are entirely free from any responsibility for the divisions that exist. There is no denominational wall around us. All Christians on earth, all who have believed and obeyed Christ, are our brethren. There is nothing around us to separate them from us. They may have fellowship with us at any moment without joining or coming into anything. We are separated from all denominational believers by the walls which they have erected about themselves. They are separated from each other by these same walls. Our plea is for these walls to be torn down, for all who believe in Christ to be left free under God in their local congregations to study, understand and practice the word of God, without the intervention of denominational authority or consideration for denominational creeds or confessions. It is this freedom that constitutes the greatness of our plea. No, we are not perfect. We would not claim that we have discovered all divine truth or that we perfectly practice that which we have found. But each of the thousands of congregations standing with us for this great plea is absolutely free from all human authority, free under God to study, to under-

stand and to practice any and all truth revealed in God's word. It is this freedom, I repeat, that constitutes the glory of our plea, the greatness of undenominational Christianity.

BIBLICAL JOURNALISM.

By G. H. P. SHOWALTER.

The Scriptural propriety of a gospel periodical is seldom called in question; hence in this field of service our efforts are seldom challenged. But though the Scripturalness of it is generally admitted, no line of work opens a field for greater opposition from those, who, in their religious faith and practice are not in accord with us. It is true there have been those (and some of them men of ability, too) who have gone so far as to assert that we have no Scriptural warrant for running a religious newspaper—because forsooth the apostles had none, living as they did before the printing press was invented. But this indicates only how men's minds will operate and how some of them fail to distinguish between a principle and the agency employed in its application—between a requirement of heaven and the circumstances connected with obedience to it. The art of printing through its rapid multiplication of copies from a given form, offers facilities for greatly increasing the opportunity for disseminating thought expressed in words. And when we come to consider how greatly important is the message we are striving to bring to the world—the message of life and salvation through the gospel of Christ—we should certainly summon every legitimate or Scriptural agency that is potential in its operation, that the work may be the more effectively, efficiently and quickly done.

Christ the Great Teacher. Jesus Christ was the incomparably superior model and our great exemplar as a teacher. No one as a teacher can do better than to follow the example he has set. To study the simple manner of his discourse and his natural and easy approach in both public and private address will be worth vastly more to the teacher of today than all the great works on pedagogy that have flooded the world and that are now in the required courses of the schools of education. The apostles were schooled under the great Master. Aside from the

inspiration of the Holy Spirit by which their tongues and pens were directed, during the years of their ministry following the ascension of our Lord, their style was doubtless favorably effected by their long schooling under Christ their great instructor. The former we can not possess, but the latter we may readily acquire by a serious, careful and earnest study of the manner of Christ the great teacher, as embodied in the Sacred Memoirs that have been preserved for us on the pages of inspiration. The teachers in this great institution of learning (Abilene Christian College) and the writers and public speakers everywhere who are striving to teach the doctrine of Christ would do well to take under consideration these fundamental facts and undeniable truths that they may make the most of their opportunity in the realm of religious instruction.

Three Great Agencies. To teach the doctrine of Christ we have at our command today three great and distinctive agencies—methods so to speak—by which we may make an approach to the minds and hearts of the people:

1. Popular Evangelism.
2. Our Bible Schools.
3. Gospel publications.

It may be that my terms are not the most appropriate. But by "Popular Evangelism" I mean that work variously styled "protracted meetings," "revival meetings," "mission meetings," etc. We have a large and influential class who are proclaiming the gospel in this way and who are teaching the people and leading them to obey the Lord. "Bible Schools," as conducted by loyal Christians, seek to magnify the Bible as the most important branch of study. Of these we have not too many. The ideal would be to have a Bible School under the direction of every local congregation, where their children and the children of others whom they might influence could learn the word of God from brethren who are loyal to Christ and are capable exponents of the word of righteousness, of truth, of salvation. We may have enough of the larger schools or colleges, enough institutions, at least, designed to provide "higher education." But I do not entertain so much satisfaction in regard to the provision that is being

made for lower education. The Catholics are scrupulously careful to train the children while they are young, and tell us that if they can have the child till he is twelve years old, others may educate him then—he will always be a Catholic. And they usually are. But we have very nearly reversed this process. Where are the schools that are providing for the children under twelve years of age? We are usually content to have them schooled by most any institution that opens its doors till they are far beyond that age and then lament in later years because they do not share our conviction and faith in the God of the Bible.

No one of these methods should be regarded as exclusive in the realm of our religious activities. We can not think of dispensing with our protracted meetings as a means or method of enlightening the people with reference to the saving truth of the gospel of Christ. We need every gospel preacher now in the field. There is abundant work for all of them. We need others; those now engaged are not sufficient for the tasks before us in the work of soul saving. And this leads to the necessity of Christian colleges and Bible schools. These institutions of learning are intended to prepare young people for useful Christian lives whatever may be their avocation in this life. They encourage young men to go out in the field and spend their time in the vineyard of the Lord. I can think of no more important work than that of a really Christian teacher.

But now for the Biblical periodicals; I am expected to deal briefly with that subject in this address.

It is a day of periodical literature. If a man is a lawyer he reads the Court Reporter and such other papers and journals as relate to his profession. He becomes efficient by an attention to what is being published for his information and instruction in legal affairs. What kind of a lawyer would he be who takes no paper, journal or magazine, in the interests of the legal profession? And the physician takes the medical journal and he pays for it, and reads it, too. It becomes a necessity to him in his profession. He could not keep posted without it, and

would be an unsafe man to whom we could intrust the lives and health of the members of our families. Then we have the mechanical journals, the scientific journals, the farm journals, the labor journals, the political papers; we have the daily papers to keep us posted about what is going on in the world. How many homes are now without the daily paper? How many would really want to get along without it? What would you think of a school teacher who does not take and read some school journal? Now, if the reading of this varied periodical literature is needful to success in law, medicine, pedagogy; in science, labor, politics, and the common affairs of every-day life, let us not rashly conclude that the Christian needs no Christian paper in his home. It is rather difficult to see how a Christian can live up to his opportunities and not take a good religious paper. The Methodists, the Baptists, the Presbyterians and all the great religious denominations have their weekly and monthly papers and magazines to enlighten their people and to teach others, to define and defend their peculiar and respective contentions and claims. I fancy the Mormons would long ago have disappeared as a body of religious people were it not for their publications. They are strong along the line of papers, tracts and leaflets. They recognize the power, and we might say, the necessity of the printed page, in the day in which we live, as a means of extending and perpetuating their peculiar dogmata.

Now I can hardly see how a loyal Christian can really expect to live as he ought to live in the day in which we are trying to live and not have in his home a good gospel paper as a regular visitor. When there were no automobiles, nobody else had them, and we got along very well without them. But since everybody else now has them we have to have them also—we could not keep up without them—we go and buy them. If there were no locomotives and railroads we could do well enough to ride horseback or go in a wagon. We could reach our destination in due time—the others would not be going any faster and we would be on time. But in an age of railroads we must use them if we would do well what we undertake to perform,

where transportation or travel are involved. If a representative from Alaska should decline modern modes of travel and determine to go up to congress on horseback or muleback across Canada and the United States, to Washington, the session would close before he reached the place. As a gospel people we have, and must have, and should have, gospel papers. We should make them as good as is possible, and use them to the very best advantage for the cause of Christ. We should sustain them, support them and give them the great circulation that their power and influence abundantly justify. We must recognize that, as the man riding a mule can not compete in point of speed with his friend who rides a motor car and will always lose everything because he is not there on time, even so we will fail of success in the gospel of Christ in this day of propaganda literature if we fail to make use of it and to make the most of it.

Papers are like schools. Not all of them are beyond the point where improvement is possible. Most of them are sharply below this point, and no more important work could be done or attempted than that of instituting those improvements in our periodical literature that are needed and that will contribute to the accomplishment of that high purpose that must control those who are promoting this line of work.

Two things are important: 1. The character of the gospel paper. 2. The attitude of the brotherhood to the paper. What then must be the character of the gospel periodical? That it must be of an order that best serves the interest of the cause of the Master is of first importance. For whatever may be the subsidiary motives for publishing a gospel paper, the primary purpose must be the glory of God through Christ in the salvation of the lost, through the proclamation of the gospel.

A paper must have an editor and other writers. The policy of the paper depends directly on the managing editor. He must know what are the things essential for its success, and must understand how to put them into application. It is no small service to be a writer of influence, and this is of sufficient interest and importance to call for

much care and study in the preparation of essays seeking publicity in the columns of a widely distributed gospel journal. The eyes of many thousand people fall upon the printed page of such a paper and the impressions made are deep and lasting. To those upon whom fall the responsibilities of the publication and distribution of gospel literature some special considerations for the editor are of vital significance and importance. I will mention some of these:

1. Work heartily.

2. Remember it is the Lord's work—not ours.

3. Be willing to learn. Receive and consider suggestions (plenty of them will be offered) make the most of them, and then act in line with that wisdom which is from above.

4. Consider the spiritual needs and interests of the many who are being reached through the medium which you control. Consider the value of each soul, of every life.

5. Exercise the love, patience and forbearance of Christ. The meekness and gentleness of our Lord are binding upon all his professed followers, but they are never more in place than in the editor's study as he receives and examines the thousands of letters from his interested and interesting readers.

6. Learn what ought to go into the paper to make it most useful and helpful to all who read. This is not a small task—not by any means. There are many people and many needs. A paper should contain more than one subject. One-ideaism or "hobbyism" has ruined many journals. Do not decide that the brethren require only one subject considered, and that only one particular point (whether right or wrong) is all that is necessary for salmany others. Animals require a balanced ration and so do Christians. Men may be right on one point and wrong on

7. Learn what ought to be kept out of the paper. This is most important. There ought to be a big waste basket in the editor's office. There will be plenty to fill it if judiciously handled. The judicious handling of much mat-

ter intended for the paper is to see that it reaches the waste basket.

8. There should be a full and hearty co-operation with others engaged in the same work. Christian colleges and schools should have a common sympathy, because they have a common cause. And so with gospel papers, and, in fact, with all gospel work.

The next matter of importance is the attitude of the brotherhood toward the gospel periodical. A paper may be never so good, yet it would accomplish nothing if it were not read. The paper's influence may be greatly circumscribed by a non-responsive, careless people who are supposed to be its friends. What can you do then, what can we all do, that the gospel paper may indeed be a medium for the accomplishment of the greatest possible good for man and of glory to God our heavenly Father? We can all do something.

1. Write the editor and criticise or commend him as may seem good. If he makes mistakes tell him in the spirit of Christ. Let him know if the paper is helping you and your friends in living the Christian life. Tell him of some good which you know the paper has done. Encourage him, admonish him, exhort him. He is just a human and enjoys good letters.

2. Take the paper. It is due your family, yourself and your friends who visit in your home that a good gospel paper be found there. The greater the number of subscribers the larger the field of influence of course.

3. Solicit other subscribers. This is one of the many ways in which we may become the means of leading some soul to Christ. Many a person has learned the truth from the gospel paper, and many a Christian has been kept in the narrow way by the action of a brother who leads him to subscribe for the paper.

4. Pay for it. Loyalty calls for strict honesty and promptness in all that is right and it is right to pay your subscription and to pay it promptly. Many a paper has been seriously hindered in its usefulness by delinquent subscribers.

5. Read it. Yes, read the paper. Do not become too busy to do this. Keep posted on what the brethren are doing.

6. Donate the paper to others. Is there some widow, some poor brother, some afflicted sister or brother? Make their long hours brighter and their lives happier. There are several ways to do this and none perhaps more effectual than to send them a good gospel paper.

7. Give the paper your moral support. Stand by the brethren who are in the paper business and encourage them. Speak well of the work when it seems to merit commendation.

8. Buy the paper in large quantities and give it free distribution in your town or city. It is seldom that a real gospel paper is published one week that it does not contain, in some form, the gospel plan of salvation. Many persons have had their eyes opened to the truth through the reading of one copy of a good gospel paper.

And now, may we all realize our responsibilities and the solemn obligations which we owe to one another and to God. Much has been committed to us and of us much is expected. Every agency for the accomplishment of the Lord's work must be brought into action. Life's sun will not always stand at its zenith. The long, deepening shadows of the closing day will soon remind us that the toils and labors, and sighs and sorrows, of this mundane state have closed forever, and we must pass from earth into the great eternity beyond. May we be faithful to the vows we have taken as sons and daughters of the Lord Almighty, and stand with the redeemed on the deathless shore, where sickness and sighing and sorrow are unknown; where wounded spirits are all healed; where broken, aching hearts are bound up; where tears never come and joys never end.

CHARACTER BUILDING

W. F. LEDLOW.

This is an age of improvement. Development is the slogan of the day. Men seek to rival one another in raising better hogs, cattle, and horses. Factories strive to see which can give the world the best machine. Schools and colleges vie with one another to offer the world the best in education. Luther Burbank has spent his long life at work with plants. He has made many improvements and has greatly blessed the world.

Child life is the most important life on earth. It is criminal to spend our time, talent, and money to develop animals and plants, and neglect the boys and girls of our land. With them rests the future of the home, society, church and state. "The child is the father of the man," and upon him rests the responsibility of every thing. Some one has said: "The child's education should begin a hundred years before its birth." The world needs better men and better women worse than it needs better horses and cattle. Shall we not do more for our children and less for animals? To develop the child means to improve every worthy institution; to retard it means the ruin of all. The child's influence will extend in every field, and will affect every phase of life.

"Character" is the only source of happiness. Money, cattle, and land can not produce genuine pleasure: such is found only in heart and soul purity. Jesus said: "Man's life consisteth not in the abundance of the things that he possesses." If it does not lie in what he has, his worth must consist of what he is. The child's own life is involved in his raising. It is a positive sin against the child as well as against society to neglect to train it as best we can, and fit and prepare it for its place in the world.

The man who works with material things, works for time and time only. His work cannot be permanent. Death and decay are stamped on all things earthly. The finest

house in the world, the greatest monument on earth, and the most costly invention known to man are doomed to perish. The human soul is immortal. Labor and effort spent with the soul will not be lost: the soul and its culture will live forever! Can we afford to neglect that which is eternal and give our time to that which is earthly?

The child is born without a character. It has no "treasure of righteousness" nor "inherited sin." It has the possibilities out of which character may be made. Like the rose bud, it contains material, but it needs growth and development. The rose must have soil, rain, and sunshine: the child must have physical, mental and moral training. To fail in one of these, it suffers in all.

Youth is the critical age. Character is easier "formed" than "reformed." It is much better to teach a child the right than it is to show him the wrong, when a man, and turn him from it. Youth is the tender age. This rule holds in every field. The human body, the mind, plant life, and every animal are "weak and tender" at birth. If trained at all, they must be trained in youth. The bones in a child's body are much more tender than bones in an old man. With age our bodies harden, our minds mature, and our life settles. It has been said: "You cannot teach an old dog new tricks." This means that the old are settled and cannot be so easily changed as can a child. We know that one's mind is more easily impressed in youth than in age. The first impressions are the most lasting. The moral nature, like the body and mind, can be trained in youth, and can be made to be either good or bad.

An old man recently visited the place of his childhood. He saw a large tree which was only a bush when he was a child. In his childish play, at least forty years ago, he tied a knot in this little tender tree. It has now grown to be a very tall, large tree, yet the knot is still in it. As the old man looked at the deformed tree, he said: "How easy that knot would have been to untie when it was first tied, but how difficult would the task be now? The same way it is with life. In childhood, bad habits may be easily overcome, but it is very difficult for the mature man to change his life." How true!

Young life is wholly dependent. At birth the child is totally helpless. It must look to parents for all it has. Its mother is its principal support, and its greatest benefactor. Physically, mentally, and morally the child is a child. The way it starts so many times determines the way it goes. "Train a child in the way it should go and when it is old it will not depart from it." The first few years of a child's life are spent with "mother." She gives it its first impulses and earliest aspirations. "The hand that rocks the cradle is the hand that rules the world."

The first few years of a child's life are imitative. It copies and borrows from others. It thinks, talks, and acts as others do. It has but little individuality. Its mind is blank at birth and is filled by matters that it meets. How important is it that we say and do the right thing in the presence of a child? No one would knowingly give poisoned milk, bread or water, yet we give it poisoned words and deeds! The crime is much greater. He who injures my body does me a temporary wrong, but he who corrupts my soul has ruined me forever!

The Catholics have said: "Give me your child till he is ten years old, you may then have him; but he will be a Catholic as long as he lives." The seed is sown in childhood, and cultivated in youth. The harvest is reaped in mature life. The spring is the seed-sowing season, the fall is the harvest. The human life must resemble the year. The first of life—as in the year—is the time to plant. He who waits till late in the spring to plant his grain, fails to reap a crop. The same is true with life. No man can build a great character who does not begin early.

From the years of twelve to twenty-five, the child forms his habits and settles his methods of living. What he has gathered in his earlier life and held as collected mass, he now assimilates, organizes, and makes his own. Life assumes with him a more settled form. As the mind and body grow to maturity and he feels that he has become a man, the human being becomes settled and is inclined to remain where he is. There are very few men who ever make an important change after they are twenty-five years old. They seldom adopt a new habit or quit an old one.

Like the grain in the field, the human life grows in the spring: it settles with summer, and ripens with the fall.

It is extremely important that these years be carefully guarded. To neglect this development period, means disaster to the whole life. Any accepted truth deepens its hold upon the mind with its repetition; the more you believe a thing and the more frequently you hear it discussed, the more firmly do you cling to it; but a rejected proposition tends to harden the mind each time it is repeated. The human mind is a delicate thing. To turn the mind, heart, and soul the wrong way early in life means a great risk for the future. If the gospel is rejected for ten years, the chances are that it will be rejected forever! Each time it is heard and refused, it has less charm and apparently less power. There are many exceptions, but the rule is that one who rejects Christianity till he is twenty-five years old will never accept it. He grows harder with age.

Sin has a most destructive effect on human life. It dulls the sense of right and wrong; it mars the vision; it clouds the sky; lowers the ideals; and renders one incapable of attaining the heights that he otherwise might have climbed. We see the principle illustrated in every day life. The wounded limb is never so strong again: "each pain brings us nearer the grave." There was once a small bird that came each day to a certain brook to drink. After it quenched its thirst, it would fly away into the open sky. Its flight was upward. A wicked boy had often watched it and had envied it the heights it attained; for it flew so high it could not be seen. One day he hid himself near the brook with the intention of killing the bird. When it came, he shot and broke one of its wings, but it made its escape. In the course of time the pain ceased and the wing grew together, but the bird could never fly "so high" again. We see men and women with crippled limbs whose gait has been much retarded. Sin cripples the soul. You may obtain pardon for the evil done, but the scar is left and the results remain. Its deadly effects cannot be removed. It is by far the best to avoid sin. No boy has the time to "sow wild oats" and the world does

not need them. The markets are flooded now.

The influence of children is great. One child with strong personality can control half the children in the community. It is often true that boys with this strong magnetism are neglected. They become magnets and control the morals of the neighborhood. What a blessing to the country if such boys are trained in Christianity; but what an awful curse to the world if they are encouraged in sin!! Parents have the most responsible place to fill, and many do not know it. Carelessly and thoughtlessly we drift and our children "do as they please". They have not the instruction needful in early life.

The building of character much resembles the building of a house: it takes materials. The worth and durability of any structure is determined by the nature of the material that composes it. No workman can construct a costly and substantial building with worthless materials. In the building of character, thoughts, words, and deeds are essential materials.

1. Thoughts are the raw material out of which life's structure is built. Much depends upon the "rough material." Thoughts originate in the heart and either build or destroy the finer nature of the soul. "As a man thinketh in his heart, so is he;" and "keep thine heart with all diligence; for out of it are issues of life" are statements worthy of consideration. The child should be encouraged to think properly: all evil thoughts should be excluded from the mind. Men can control their thoughts and can select matters of pure thought. When an undesirable character comes to your home, you are not compelled to invite him to share with you your hospitality. You know he will ruin your family. You close the door, do not ask him to come in, and he leaves. In all probability he will never return. But if he is made welcome, is treated courteously, and urged to return, he will visit you frequently. He may be emboldened to propose some vital and prominent relation with the family. It is so with thoughts. An evil thought treated coolly and spurned, will not likely return. It will make but few visits if it receives no encouragement. In a man's sober moments, he should contemplate the

noblest and best; and allow his soul to take flight to realms of purity and love; he should ponder "the world to come"; should set his affections on things above and not on things on earth,"—these thoughts will contribute much toward the building of the proper character.

2. Words are the oral expression of inward feeling; not always, but usually. A thought may perish in the germ and never harm another, but words, if poisoned, will corrupt and ruin the world. One word spoken wrongly in Paradise, caused the fall of our parents. Satan did the world inestimable harm by the use of one word. Solomon says, "words fitly spoken are like apples of gold in pictures of silver." No artist can draw a prettier picture! Well chosen and well spoken words carry a charm and beauty that moves and sways the world. Wicked words are filled with death. They are like the Indian's arrow, filled with poison. But words that are pure and healing to the soul—they contain "Gilead's balm."

The child borrows what it hears and incorporates the words into its own vocabulary. In turn other children copy the remarks, and God only knows where the influence will end. Some one has said: "A pebble thrown into the ocean will produce a wave that will wash both shores." Words carry an influence that effects both time and eternity. If I could fully feel that one word wrongly spoken by me, might change the map of time and eternity for a dozen souls, I should certainly not speak it. Such may be true. One word has often changed a human life! !

3. Human conduct is the most tangible thing in life. We associate with people, and every day see what they do. Words so often reveal what we claim to be, but deeds show what we are. Words and deeds often conflict. They sometime run parallel. When a man's words and conduct agree, they present a double influence and each supplements the other; but when the tongue and life take different paths, the deeds are taken as the true index to the life. In either case—with words or deeds—we furnish material for public comment, and can never recall nor erase. Words spoken are public property and deeds committed become history. If you do not want your life mixed with the great

Ocean of humanity, you must close the windows, shut the doors and live a secluded life. You must live alone or give the world your life. If you mix with men, you must help them or harm them.

"The deed returns to the doer;" no man can escape what he does. Paul says: "Whatsoever a man sows that shall he reap. He who sows to the flesh, shall of the flesh reap corruption; but he that sows to the spirit, shall of the spirit reap life everlasting." At the close of each day we send material to eternity and out of this material our destiny is constructed. You largely build your own house—and seal your own fate.

There are two fundamental principles without which no child can hope to be a "man". These are "honesty and truthfulness." They constitute the only foundation of every good life. "The good and honest heart is the good ground" into which God's word falls and produces fruit. The gospel cannot grow in the dishonest soil: Christianity cannot thrive in an untrue life.

Every child should be impressed early with the awfulness of the sin of lying. There is no better way to do this than to inspire him and encourage him to tell the truth. Thousands of children have been inspired to speak the truth by the story of "Washington and the hatchet." One who loves truth more than he fears punishment will make a great man; but the child who will lie to avoid correction will sooner or later come to ruin. Truth is a twin sister to honesty and the two are the greatest jewels in the world.

The world loves an honest man. Abraham Lincoln was once a clerk in a store. One day he made a mistake of a few pennies in giving a woman her change. That night he walked several miles to her home to correct the error rather than wait till morning. His extreme desire to do the right won for him the title of "honest Abe." The lives of great men are a great help in lifting boys to a higher life. The world is full of good examples. No other book contains so many as does the Bible. The best way to arouse the patriotism of a nation is to appeal to the heroes of the past. The "battle of Marathon" and the splendid type of

Greek heroism shown there has inspired thousands of Athenian boys to do their best. Abraham, Moses, Daniel, Job, John the Baptist, Jesus, Paul, and others may be used as worthy of the most faithful imitation. The Christ should have the first place in all description; for He has in the absolute what others have in a measure. In Him is blended all the colors of the rain-bow, and He contains all the traits in His own character that are diffused among all the sages of the past and present.

One of the greatest scientists of today was a poor boy. His father died early and his mother worked and planned to procure an honest living. One day the child overheard his teacher say: "That little boy is addled: he has not enough sense to learn his lessons, and we had as well tell his mother, and save her of further expense." The child hurried home and told his mother what he had heard, and she with him returned at once to the school house to see the teacher. Indignantly she told the teacher that her son had more sense than any teacher in the school, and they would live to see him a great man. When she and the boy returned home, the mother mad and the child heart-broken, he fell into her lap and cried. After she had expressed the strongest faith in him and his future, he raised his head and looked through his tears to his mother and said: "Mother, if you have such confidence in me, I will die before I will dissappoint you." Mothers and fathers so many times complain rather than praise; blame, more than pity; scold rather than sympathize, and blight the hopes of the child. We should seek to inspire a child to the highest and best, and this can be done only by an appeal to his better self.

In England some are born "common" and some "lords" and the great principle taught the child is that "each shall be satisfied with the rank in which he was born;" but in our country all are born with a right to greatness and fame, and he who wins may have the laurels. There are some birds content to live in the barnyard and be fattened for the food of man, yet there are others who build their nest in the mountain tops. The proper ambition will place the child among the highest, greatest and best; but low

ideals and no ambition will cause him to sit at the foot of the ladder.

A small boy once was injured and lost his eyes and became totally blind. His parents said: "We will send him now to the blind school." The neighbors came with their advice and suggested that his parents secure him a "hand organ and send him to the streets as a beggar." Both parents and neighbors failed to impress him. He had a more lofty aim. "I shall be a United States Senator some day, and shall serve my country," the boy said. "No one ever does much in a blind school; I do not want to go there. Let me go to school with my brothers, and as they learn they can read to me, and I shall learn also." He carried out his plan, and lived to see his dream a reality. If a blind child can battle against poverty and blindness, and can climb to the United States Senate, there is no reason why the normal boy cannot attain the highest point of usefulness.

To trust a boy and show love and sympathy for him will greatly assist him in making a man. The human soul is so constituted that it dies when distrusted and grows when loved. I have a good friend who was once a teacher, and he told me the following story:

"A father and mother came to see me and told me what a bad boy they had. They said that he was beyond their control and that no teacher had ever been able to manage him. We are going to send him to you, but we know you will not be able to control him; for he is the worst boy in Texas.

"The boy came to school and was just as bad as his parents had represented him. Punishment did him no good. The harder I punished him, the worse he grew. One day I decided to adopt a new plan. I asked the boy to eat dinner with me, and he agreed. He and I went into the woods and sat down on a log and ate together. As we were eating I discussed with him our experience together. He said that he knew he was bad and hardly knew why.

"I had noticed that the boy had never told me a lie. He seemed to have the profoundest regard for truth, and from this standpoint I appealed to him. I told him that

a boy who always spoke the truth could be a great man. I placed my arms around the little fellow and told him that I loved his soul, and wanted to see him a great man. The child cried and said: 'You are the first human being that ever told me he loved me. My father and mother never do. They complain when I do wrong and have always said I would never be worth any thing. But if there is one man who loves me, I will do my best to be a man.' " 'That teacher believes that somewhere in this world that little boy now lives as a useful man. Love, confidence, and sympathy furnish much food for the soul; they drive the cobwebs from a man's sky, and help him to see the star of hope. Hot water thrown upon a tender plant will produce its instant death, but water accommodated to its temperature will cause it to grow. Words, works, and general treatment may either save or destroy the child. If you blur its vision, cloud its sky, and lower its aim, you destroy its future; but if you make the world bright and fill the child's life with hope, you pave the way for its success and happiness.

It was my pleasure some years ago to see the greatest painting of its kind in the world—it was a painting of the Crucifixion. It was the most impressive picture I ever saw. It moved and touched every part and faculty of my being. Thousands went to see it and all were moved by it. I am told that it cost its present owner one hundred thousand dollars. As I viewed this wonderful production, I asked myself the following questions: If this picture is worth one hundred thousand dollars to one man, how much is the real Christ worth to the whole world? If this picture can move me and others to tears and deep emotion, what can Christ himself do for us?

The painter on perfecting this work was both sad and glad. As he contemplated his work and reviewed his efforts, gladness filled his heart. He had surpassed others and had reached the high water mark in the world's painting. He felt that the world would record him as one of its greatest men, and his work as one of its wonders. He felt the satisfaction that can come only to one who has done his best, and has reached the ideal for which he lives.

But when he viewed the picture again and contemplated its decay, his joy turned to sadness. He saw in it elements purely earthly and qualities essential to death and decay. Time will destroy it all. How sad the thought? All material things must perish and rot with the fading hand of time.

But he who builds character works not for time and need contemplate only perpetual joy. He who takes the human soul as his canvas and God's truth as his paint, and produces in the soul the image of Christ, creates a work of art that will live forever! The Sun, moon, and stars may cease to shine, the earth may no longer perform its daily work, and all matters may perish in the wreck and ruin of worlds, but this picture will last forever! What a glorious thought! What a gracious blessing!

Solomon saw the world and men as they lived. He presents in Ecclesiastes human life in drama. The different types of men and their ideals pass before us in review, and we are allowed to see the world as it is.

The rich man appears to display his wealth. The curtain rises and we see him with his millions. Certainly he is happy: for he has that for which the world strives. But the curtain falls and we hear him say: "All is vanity and vexation of spirit." Money fails to satisfy. It makes none happy but often wrecks and ruins the soul. We need something better.

The educated man appears on the stage to display the culture of mind and brain. Thousands have felt that an education will bring happiness. Solomon was the wisest but not the happiest. The curtain falls the second time and we hear: "It is all vanity and vexation of spirit." Education is useful as a means to an end, but the word must have something deeper.

The king appears in his glory. Political power is displayed in all its splendor. The king has his servants, attendants and friends. He rules a mighty nation. Is he happy? The curtain falls, and he exclaims: "It is all vanity and vexation of spirit."

The man who seeks pleasure and wishes to have the best in life—wishes to revel in sensual life—comes to the

stage and play his part. The world's charms fade with age. What appeals to youth disgusts the old. Time can offer no permanent charm. All must fade and lose their power.

As the world sits in contemplation and wonders what is the best for man—what will bring him permanent happiness and fit him best for time and eternity, the curtain rises and an old man appears on the stage. His hair is gray, his eyes dim, his body bent, and his voice shattered; but we can hear him speak distinctly:

“Let us hear the conclusion of the whole matter; fear God and keep His commandments; for this is the whole duty of man.”

THE PERSONAL ELEMENT

By F. L. ROWE.

“Even a child maketh himself known
by his doing.”

Proverbs 20:11

Beginning with our national life, we recognize that it was the personal element that influenced others to following the lead of those demanding independence. It was the confidence of the Colonists that made them follow Washington against overwhelming odds. The sterling qualities of the man, his own high sense of justice, his personal interest in the people in the New World, and his determination to free them from the persecution of England, caused him to assert himself, and his personality was reflected in the lives of those associated with him. His own confidence in a God of Justice helped him to win our independence. Without this personal element, Washington would have been simply a man instead of a leader and emancipator.

Even our good friend, Mr. Wilson, thinks it was the personal consideration that God had for him that caused him to be elected president. In writing to Mr. McComb, his campaign manager, who had naturally requested certain favor from Mr. Wilson as a proper reward or consideration for what he had done for him Mr. Wilson replied with characteristic Presbyterian conviction, “I owe you nothing. Remember that God ordained that I was to be the next president and neither you nor any other mortal could have prevented it.”

The personal element develops the best in every activity. Restraint, enforced or voluntary, produces nothing great. Unionism in trade is in fact destructive of the highest in life as it dwarfs individual effort and puts a premium on mental inactivity. It is the

personal element that brings out inventions and makes discoveries; that improves and perfects machinery, that startles the world by the application of heretofore unknown laws: all because the personal element cannot be restrained.

When John saw Jesus coming, he exclaimed, "Behold, the Lamb of God, that taketh away the sins of the world. He must increase, but I must decrease." Jesus, in answer, said "Of all that are born of woman, there hath not risen one greater than John the Baptist." Again, Jesus walking by the seaside, saw two fishermen, Peter and Andrew. He said, "Follow me, and I will make you fishers of men." Going up from thence he saw two others, James and John: he called them, and they left all. The day following, Jesus findeth Phillip: he said, "Follow me." Phillip findeth Nathaniel. And as Jesus passed by he saw Matthew sitting at the seat of Customs, and he said, "Follow me". His personality swayed them. He had done nothing for them. They were to him strangers, and he was to them as a stranger, but when he uttered those magnetic words "Follow me," there was an irresistible impulse that caused them to leave all and follow him. All through his ministry this same personal element drew men to him. He was like all other men in every natural, normal condition, but no man spoke as he did when he uttered the words "Follow me." Zaccheus is spoken of as a sinner, yet the Saviour went to his house and dined with him. Did Zaccheus draw Christ, or did Christ attract Zaccheus? The personal element entered into the attraction that brought these two personalities together.

It is the personal element that places a man, a school, a business, and institution or even a city, state or nation, above others. A good man or business may prove a failure through inferior leadership. The same business house with a live wire would prove a profitable institution.

Churches that have pronounced personality in leaders of spiritual makeup are also awake to their ad-

vantages. Unless a man is a natural leader, he is not fitted for the office of leader or overseer. It is the personal element that wins for him the respect of others of the congregation. It is because the members are willing to recognize him as fitted for his office, that they willingly sit under his instruction and are guided in their religious activities by his wisdom. The leader who is concerned about the souls of the members will have the same attendance of members at weekly services as when they have a monthly preacher. This is not generally the case, but I know of places where this condition actually does prevail. It is an honor and a comfort to a leader to know that he has the confidence and the support of the brethren and people in general who respect him and honor him, and seem willing to listen to him, although they may have known him from boyhood. His interest in them, the prayers he offers that reach home—that is, both the heart and heaven—the solicitude he has for them, his fidelity in calling upon the sick, and the devotion that he shows like only to that of a father to his own children, is bound to stamp his character upon them, and his personal influence holds them and leads them in Christian service.

People who attend church only when there is preaching, are following the man and not the Master. Our own brethren become men worshippers, although I believe not consciously.

The true preacher fears God and loves his fellow men. That is why he preaches as though today were his last and tomorrow the judgment.

We are too often swayed by eloquence. We hear the wonderful flow of oratory, and we are lifted way up in the spiritual atmosphere, and after it is all over, for the life of us we can't tell what we heard. We simply say it was grand, it was wonderful, but only the man's power as an orator has stamped its impress, and we have forgotten the simple truth that he wanted to leave with us. His effort was like a shower on parched ground, it sounded good and felt

good, but it didn't soak in the way he wanted it to.

I am reminded of an instance in connection with Patrick Henry. The train stopped in Virginia, and a number of passengers got off, and were stretching themselves, and promenading up and down the long platform. A lady passenger overheard someone say "This is where Patrick Henry was born." She swung herself about and took in the beautiful hills, and drew a half a dozen deep breaths, and then remarked, "No wonder Patrick Henry was a great man." A native of the place overheard her, and in his droll manner answered, "Wall, lady, I have lived here all my live, and from what others tell me, those some hills have always been there, but we haint seen any more Patrick Henrys."

Patrick Henry would have been a great man if he had been born in a swamp. It wasn't the environment that made him great; it was the personal element that came out when placed where conditions brought out the real man, Patrick Henry.

The true preacher holds up Christ, and not himself. The true preacher hides behind the cross. His sole effort is to present Christ to the world in a way that the world will see him and nothing else. The consecrated preacher desires nothing more than to make the world realize their sinfulness over against the spotless character of the man Christ. If the preacher can succeed in bringing that before the people, he feels his task is accomplished. If he fails in that, it is because the personal element was lacking that brought the subject of his discourse into the hearts and minds of the people.

I recall an interesting event in the life of Governor Corwin, one of our early governors of Ohio. He was called upon the preside during a County Sunday School Convention. During the proceedings of the meeting, the secretary made the statement that in that County there were one hundred and thirty-seven families that didn't have a copy of the Bible. At the conclusion of this secretary's report, Governor Corwin

arose and said, "Gentlemen and friends, if the statement made by your secretary is correct, I have only this to say: that if this County Sunday School Association is in earnest in their work, there would not be one family in this County tomorrow night without a Bible." His rebuke struck home, and left a lesson that we can all profit from. Figures may mean nothing. Abstract statements are empty, but if we carry into our practical lives the things that we say with our lips, we would change the whole religious atmosphere in every community. The personal element will do this, and where that is pronounced, the results are bound to come.

It was the personal element that caused a good sister to assert herself when the banner of Christ was being trampled in the dust in sectarianism. She would not give up. She would not be absorbed. She would not consider anything except what she had learned from the Word of God. She stood firm and alone for years, but was finally rewarded and made happy in seeing a congregation built up in her own neighborhood.

It was the personal element that caused a good brother in old Virginia to assert itself, and reclaim a congregation that was headed for Babylon.

It was the personal element that enabled Peter to know the depth of the Saviour's love when he received the special invitation after the resurrection. No one but Christ himself would have made allowance for Peter's weaknesses and blunders; but the Saviour knew Peter's power and his value, and he kept him and used him. Only one who had possessed weaknesses like Peter could appreciate Christ's long suffering patience toward one of Peter's peculiar make-up. I, for one, am glad we have Christ's understanding of Peter. His life placates all human imperfections.

I am glad when I read the story of Onesimus, that slave who heard Paul over in the city of Corinth, and eight years after found him in the city of Rome. He came to him like a tramp, made known his identity,

and became a follower of the Saviour through the personal impression made upon him when he was in the house of Philemon, and had heard the sterling words of the wonderful apostle. When he needed a friend, he knew where to find him, and he found his way to Rome and hunted him out. Paul sent him back to his master, but sent word with him that he was no longer a slave, but his own brother in the faith. Eight years had passed since the time that Paul had been in the home of Philemon. This slave had come in and out, waiting upon his master, but had picked up enough of the words of Paul to know the character of the man; and to pick up something of the doctrine that he preached, and the personal element remained with him until it brought him to his own salvation.

It was the personal element that swayed Agrippa when he stated to Paul, "Almost thou persuadest me to be a Christian."

Imagine, my friends, a man like Paul, standing before the king and talking to him in that fearless manner; but he had a higher King to whom he owed his first allegiance and he talked to Agrippa just as he would talk to you or to me. And his words were not lost, for even the king recognized the integrity of Paul. He recognized the truth of his statements, and almost yielded to the persuasion forced upon him by Paul's earnest words. Paul might have apologized, and he might have cringed from the king; but he didn't.

We must keep alive the personal element. We must never reach the point of self-satisfaction. Every good thing in life is the result of activity. What others have accomplished, does not make it safe for us to place reliance in. The same effort put forth by our pioneers of the gospel must be put forth by us. Not to go forward is somewhat to go back, and having put our hands to the plow, we cannot look back.

I am reminded of a very interesting conversation that I had with a retired business man in Cincinnati a year or two ago. He was a pioneer in the shoe busi-

ness. I called at his house with a mutual friend, and while there he entertained us with story of his early struggles and success, which also brought out his anxiety over his own boy and grandchild. He said:

When I started in business fifty years ago, I just had a little shop where I mended shoes. I worked early and late, and my wife helped me to keep things going, and we struggled along. I learned the lesson then that I would have to roll up my sleeves and get down to hard work if I was going to succeed. I did so, and enjoyed my work. After a year or so, the work grew on me. I had more demands for boots and shoes than I could supply. I had to hire a helper. Pretty soon I began carrying a stock of boots and shoes, and opened up a shoe store. My business continued to grow, and I decided to begin to manufacture boots and shoes. That succeeded and I kept building larger, until I had a dozen people working for me. Everything seemed to come my way, and I was happy and continued to work early and late. The rest you know, as my firm took on large proportions, and up to the time I retired we had a factory six stories high and covering a quarter of a block and employing hands by the hundreds. Five years ago I retired and turned my business over to my boy, who is now a man with a family of his own. But (and he laid special emphasis on that word) my boy has no initiative. He cannot start anything. There doesn't seem to be any push to him. He wants everything laid out for him, and I am afraid that he will not be a success unless it is just by accident. He doesn't know the meaning of hard work. He doesn't understand the business in all its details as I did, and if everything comes his way he will get through. I have left enough to take care of him, but his little boy two years old—I actually fear for him. I am afraid that by the time the father is my age, everything will be gone, and then that little boy will have to do like granddad did, roll up his sleeves and get down to hard work. It will be a repetition of the old story—"three generations from shirt

sleeves to shirt sleeves."

And all because the personal element was lacking in the son, who should have learned these things that would have made him as strong a factor in the development and growth of that business as his worthy father had been.

The Lord's work should enlist our energies and consume our thoughts to the exclusion of all worldly ambition or considerations. If this be true in your life and mine, the personal element will be conspicuous and influential in attracting others to the same truth that has comforted your life and mine and made us appreciative of the Great Center of all that is worth while in teaching, in life and in anticipation—Jesus Christ, the righteous.

leaves to shift slaves."

And all because the personal element was lacking in the man who should have learned these things. That would have made him an enemy a factor in the development and growth of that business as his countrymen had seen.

The Lord's work would never be finished and we cannot but think to the satisfaction of all worthy men and women the personal element will be conspicuous and important in all that is to be done in the future. It has not been forgotten and will not be. It is the spirit of the Lord that is to be the center of all that is to be done in the future. It is the spirit of the Lord that is to be the center of all that is to be done in the future. It is the spirit of the Lord that is to be the center of all that is to be done in the future.

1923 ABILENE LECTURES

"THE BOOK OF THE PAST, THE PRESENT, AND THE FUTURE"

By W. D. CAMPBELL

Introductory Remarks: I want to speak to you, beloved, about "the Book of the Past, the Present, and the Future". The oldest, the grandest, and the most wonderful Book in the world—This precious gift of God from the skies to the children of men—This book covers all time from eternity past to eternity future: It reveals to us, that "behind the dim unknown, standeth God within the shadow, keeping watch above his own": It is the only book in the world able to make us wise unto salvation; the Bible begins its history "in the beginning"; it ends not at death; it stops not at the grave, but opens to our view "an house not made with hands eternal in the heavens": It is the word of God—to which I invite your attention: I want to place at the head of my address, these inspired words of Paul to a young worker for Christ: "But continue thou in the things, which thou hast learned, and hast been assured of knowing of whom thou hast learned them, and that from a child, thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God; and is profitable for doctrine, for reproof—for correction; for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And to this the same great writer adds: "Study to show thyself approved unto God a workman, that needeth not to be ashamed rightly dividing the word of truth."

(1) There is no book in the world read more than the Bible and it would seem, that no book so generally read is less understood. There are reasons for this: If other books were read, as too many read the Bible, without any thought of order or system, as if it had not divine arrange-

ment; in other words in a disconnected way; and if such books, had as many systems based upon them; had as many debates upon them—and as many different constructions put upon the meaning of the words found therein—do you not think, that they too would be as little understood? Beyond a doubt they would—it is a fact that the Bible is treated as no other book in the world. It is made responsible for all kinds of conflicting theories and dogmas. It is injured in the house of its friends—there is another thought, that I wish to emphasize in bringing my theme before you—while it is true that the Bible is read and studied by so many; I want to ask you, why is it, that so little of its spirit is possessed, and exhibited, by those, that read it? Why beloved? Let me suggest, that too many read the Bible, simply to learn what it contains; perhaps feeling that their education would not be complete without such knowledge; or it may be to use the knowledge thus gained, as a means to prove “our doctrine”, or to appear wise, by being able to explain its mysteries to others; or to be able to *argue* well. But few comparatively appear to read the Sacred Text, with an earnest desire to practice it; to conform the life to its holy teaching and grow into its spirit: It is the only reading of the word that is profitable unto men—let us never for a moment lose sight of the fact, that it is the revelation of God to mankind, that it is able to make us wise unto salvation; make us perfect, throughly furnish us unto all good works; that a knowledge of this book is the only knowledge that is absolutely essential for a person to have in order to be saved from his sins and reach heaven—Beloved, it is our highest duty to study this book, and grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

(2) The first division of the Bible consists of two departments, called the Old Testament and the New Testament. A clear idea of the meaning of the word—“testament” is of great importance. It means a “will”. In many cases *will* and *testament* are used as synonyms—thus the Bible consists of an old will, and a new will, a first will, and a second will. In the Old Testament we have

the formal expression of God's will, as anciently made known through Moses, and the prophets to Israel. In the New Testament, we have God's will made known through Christ, and his Apostles, to Jews and Gentiles; as to how to become his children, and grow into the life and likeness of Jesus. Indeed Christ is the central figure in all Bible history. Everything centers in him—the Old Testament with its types, and shadows, and prophecies, points down to the fullness of the time; when Jesus, the Lamb of God, slain from the foundation of the world in *purpose*, became the Saviour, and Redeemer of humanity in *fact*; the New Testament points us back to Christ. The Bible is thus but the development of the plan of human redemption through Christ: This divine purpose like a scarlet-thread runs through the sixty-six books of the Bible, binding them into *one* divine, blessed Book of the past, the present and the future—We are, beloved, living in the age, when the words of the prophet are being fulfilled. "Many shall run to and fro and knowledge shall increase". It is the golden age of the world: Schools are plenty and good: we have books without number: the people are well read and intelligent: The common people are educated—But as I have already intimated, the only knowledge that it is absolutely essential for a person to have is a knowledge of this Book: a man may have mastered all the studies, as taught in the schools, so that he might be a perfect walking encyclopaedia: might be able to tell u of all the stars, that twinkle in the sky, like blue forget-me-nots; and discourse about the hidden things in the earth from morning till night, and yet be lost, with all his knowledge, by remaining ignorant of the Bible: On the other hand a man may be ignorant of what is taught in the schools; but if he reads his Bible, believes it, obeys it; he can go from this earth where we have to dig graves—to that deathless country, the city of God: without learning, or worldly wisdom, but not without the Bible: it is the guide Book there.

(3) The writing of the Bible covered a period of about 1,500 years. This book was written by about forty

different writers. Holy men of God, who spake, and wrote, as they were moved by the Holy Spirit: That is God taught the writers what to say. The majority of those writers never saw each other face to face. They wrote at different times: There was no chance for the writers to have any collusion: They wrote independently of each other, and yet when their writings are brought together, there is perfect harmony and agreement: They present to the world, the beautiful harmonious system revealed in the Bible. Do you think that this could be the work of chance—*never*. You could not get forty men to-day, to write upon any subject covering only a few years; and have anything like unity and continuity in thought and teaching in their writings: human minds differ so. We are forced to the conclusion, that the great God was back of the writers of the Bible, and taught them what to say. This book has been put to the test, during the ages past, it has been criticised, blasphemed, and burned—and yet it remains unchanged; the only thing in this world that has not been changed, by the changing hand of time. It is the only infallible thing on earth, and the only source of light, and life. We can judge nations, as well as individuals by their treatment of the Bible: show me a nation that reveres the word of God, and I will show you a nation, that stands high in civilization, and in all that is for the betterment of mankind: a nation that has no reverence for the Bible, is low in its morals, and lacking in everything, which makes for true civilization. We can not very well overestimate the influence of the Bible on nations and men—Indeed every charitable institution in the land owes its existence either directly, or indirectly, to the influence of this blessed book: and little does the scoffing-infidel think—when far from his home and friends, and kindly nursed when ill in some hospital, that he possibly owes his life to the influence of that Book, which he despises, and endeavors to overthrow—and when we come down to die, and are conscious, that we are about to pass into the unseen world: we want—yes, the good and the bad, the saint and the sinner, to have one good man

in whom we have confidence to come by the bedside, and read from the pages of one good Book: Yes, beloved, give me my Bible, my faith, and hope based upon its precious promises, and I will bear life's trials, toils, and tears, and when the end comes die in peace—

"A sacred glory guilds its page; majestic as the sun;
It gives a light to every age; it gives but borrows none."

Like the sun in the heavens, it gives light: It is the source of all light, and life; But it is important to know, how to read it, and understand it.

(4) Paul said to a young preacher, "study to show thyself approved unto God, a workman, that needeth not to be ashamed rightly dividing the word of truth." We can not very well overestimate the importance of a proper division of the word in order to understand the Sacred Text. Indeed three great events divide Bible history into three great ages, or dispensations: The giving of the law at Mt. Sinai—The descent of the Holy Spirit on the first Pentecost after Jesus died; and the death of the Apostle John. From creation to the giving of the law, we have the first age, sometimes called the Patriarchal Age. From the giving of the law, to the descent of the Holy Spirit, the Jewish Age; and from the descent of the Holy Spirit to the Death of John, the Christian Age. You should read the Bible in the light of these ages, and give careful attention to dispensational truth and teaching. In the first age we have a family; in the second, a nation; in the third, the world. Thus we have revealed in the Bible, a family religion, a national religion and a universal religion, the Christian religion. God spoke in the first age to families through their fathers; in the second, to the chosen nation, through Moses; in the third, in these last days he speaks to the world through his Son. Much of the religious confusion in the world today is due to an improper division of the word, to wrongly dividing the word of truth, and failing to make a distinction, between the law and the gospel. When I was a boy, my grandfather, who was a weaver, used to give me my task, to do a certain amount of quilling before I could go out to play, and sometimes

when not in the best of humor, and anxious to get out with the boys, I would go about my work in a hurried manner, and would not be careful to get the right end of the *skeins*. I can well remember, that I would have no end of trouble, with tangled yarn, broken threads, and knots to tie, but when I got the right end of the thread, there was no trouble, the skein unwound beautifully. So it is in our study of the Bible. If you only make a right beginning, rightly divide the truth, get the right end of the thread of revelation, the plan of God unfolds beautifully, but if you get the wrong end of the thread you will have trouble, theological knots to tie as long as you live.

(5) We have the example of Jesus in rightly dividing the truth. In the beginning of his ministry, he went to Nazareth and entered the Synagogue, as was his custom, and stood up to read. He read the sixty-first chapter of Isaiah's prophecy: "The spirit of the Lord is upon me", and he concluded his reading in these words, "To preach the acceptable year of the Lord". He closed the book and sat down. Why did Jesus so abruptly close the book? He stopped his reading of the word in the middle of a verse. You say the Bible was not then divided into verses. Grant it. Then he stopped the reading in the middle of a prophecy. Why? He wanted to apply the truth of the prophecy to the people. He said: "This day is *this* scripture fulfilled in your ears". Had he read the complete prophecy he could not have made this application. The prophecy reads, "To preach the acceptable year of the Lord, and the day of vengeance of our God". The day of vengeance was then in the future, and is still in the future. Jesus rightly divided the truth. If you were to send your boy to a private teacher to help him master some subject in which he is deficient, say, grammar, and the teacher would give him a geography and say read and study the book. The boy would make no progress in grammar. Because the book is not designed to teach what he wants to know. But if the teacher would say, here is a grammar, this book is designed to teach just

what you need, read it, study it, he would learn grammar. The teacher has rightly divided the branch of study for the boy. We have sixty-six books in the Bible, and each book was written with a specific design. If you know the design of a writer, why the book was written, it will help you to understand *what* is written. Should a man come to me, and ask where can I read about the beginning of everything, the origin of man, the beginning of sin? I would answer, "read the first book of the Bible. It is called Genesis which means the beginning". I would rightly divide the word for the man. It is the only book that would give him the information he wants. Should a man want to know about the call of Moses, the man of God, the deliverance of the children of Israel under him, I would direct him to read the book called Exodus, the word means, a going out. Again I rightly divide the word, and so if I had the time, we could go through each book of the Bible. But if a man should come to me and say, "Mr. Campbell, where can I read for myself the answer to the question that is burning in my soul: What must I do to be saved? What a momentous question". Should I say "read the book called Proverbs, it contains the sayings of the wisest men?" I would not only wrongly divide the word of truth, but I would mislead the man, and God would hold me responsible in the day of judgment. We want to make sure work here. Proverbs contains many good lessons, but the question concerning the salvation of the soul is not asked there. A sensible person would go to the book, where this question is asked to find the answer, and there is only one book out of the sixty-six of the Bible where this question is asked, and that is the book called Acts of Apostles. We begin to see the importance of rightly dividing the word. If a doctor would prescribe for a sick man, and call the attention of the nurse to his serious condition, saying, "I want you to give this powder in the white paper, at a certain hour, and the powder in the blue paper an hour later, and the powder in the red paper at a later hour specifying it, the man is very ill", says the physician, "see that you follow the directions". He returns the next day, and finds the man's pulse

at one hundred and thirty, the man dying. He calls the nurse and asks if she gave the medicine as directed, the different powders at the hours specified. She replies, no I did not divide them as you directed, but mixed them up into one dose, and gave them to him. You smile, but seriously, is not this the way too many religious teachers treat dying men and women. Quote a little from the Proverbs, or Psalms, or the law, then from the Gospel narratives, and Epistles and Revelation, a little here and a little there, taken out of their connection, all mixed up and preached to the lost of earth. Do you wonder my friends that intelligent men and women turn from it, and drift into infidelity?

(6) Let me divide the Sacred Text for you. When we open our Bible, we find here, a blank page. On one side we have the old Testament, on the other the New Testament. The old Testament contains God's law to the Jewish nation. Under the old Testament age God spoke through Moses and the prophets to Jews *only*. He never spoke authoritatively to a Gentile. We are Gentiles. In the New Testament age God spoke through his Son and his Apostles to all peoples, all nations. Now when did the New Testament age begin? We would naturally think with Matthew Levi's narrative of the birth of Jesus. But not so. Jesus was born, lived, loved and died under the old Testament age, under the law. Let me quote here an inspired statement of the Apostle Paul. Speaking of Christ he said, "But now once in the end of the world (or age) hath he appeared to put away sin by the sacrifice of himself". The death of Jesus marks the end of the old Testament times, and the beginning of the New. Again "Christ is the end of the law for righteousness to every one that believeth". It is said that at the head of the river St. Croix, the boundary line, between Maine and New Brunswick, there stands a stone pillar, as a *mark*, on one side of which is engraved the words Great Britain, on the other side the United States. Here is a traveller, approaching this stone and he reads "Great Britain". You ask him if he knows in what territory he is, and he answers

"yes, I am on British soil". He passes the stone, and you say stranger, where are you now? And without any hesitation he replies, "I am in Uncle Sam's dominions, I am under the stars and stripes". He says "there is the mark". So the great God has placed a mark between the old covenant and the new. It is the *cross of Calvary* on one side you read by faith, *Moses*, on the other side *Jesus*. "For the law was given by or through Moses, but the grace and the truth came by Jesus Christ". No matter what the question is, that comes before you, ask yourselves, on which side of the cross does it stand. If on the other side of the cross it was never addressed to you, is not the *law* for you, but if on this side of the cross, it has to do with you, and comes with authority from him, who has all authority in heaven and earth.

(7) Let me now briefly divide the New Testament. Notice its perfect adaptation to mankind. The first portion is intended for the eye of the unbeliever in Jesus. The writings of Matthew, Mark, Luke and John are designed to produce faith in Christ as a world's Saviour. No man can believe without evidence. The inspired historians have placed before us sufficient testimony to lead any honest mind into faith of the Son of God. John wrote, "These are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name". Matthew Levi wrote to convince the Jews of Judea of the claims of Jesus, as the promised Messiah. John Mark wrote for the Romans and Luke for the Grecians, and Jews living in Greece, and John for the people of Asia. The Acts of Apostles, gives to us the record of Apostolic preaching. From that book we learn what the believer in Jesus, was required to do in order to come into the family of God, to become a Christian. The Epistles teach us how to live as Christians, and serve God acceptably, how to grow into the divine likeness and life, and the book of Revelation gives to us a picture of the final triumph of the people of God, and the home of the redeemed. Thus what we learn from Matthew, Mark, Luke and John lead us to Christ. The

Acts of Apostles teach us how to come into Christ, and the Epistles show us how to follow Christ, and the book of Revelation assures us that we shall be glorified with Christ.

(8) In Toronto, Canada, God used me in leading an intelligent Jew to become a Christian brother. I can not take the time to relate to you at any length this most interesting *incident*. I had several private interviews with him in the basement of the church house. When I opened the New Testament I said you people reject this book and yet in the first chapter Matthew Levi gives the ancestry of Joseph, the reputed father of Jesus, and shows that Joseph stood in the line of the Kings of Judah, and was heir to David's throne, and as Jesus was born after Joseph married his mother, He was legally the son of Joseph, and heir to David's throne, as your own prophets predicted the Messiah would be. I turned over to Luke's testimony and showed him that Jesus was David's seed his son according to the flesh by his birth of Mary. That he fulfilled the prophecies concerning the Messiah. That he was of the right tribe, the tribe of Judah, of the house of David. Born at the right place. I showed him how Jesus entered at the door of his own prophecies, and fulfilled them. That he even predicted the overthrow of the city of David, forty years before its fulfillment. That it is now recorded on the pages of history. Step by step we went over the testimonies, until he expressed his conviction of the claims of Jesus of Nazareth. We then studied together the second chapter of Acts. I shall never forget the expression on his face, when he read "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, men and brethren what shall we do"? I said they were *Jews*. You are a Jew. They were believers, you are now a believer in Jesus. The inspired preacher said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit". I said you want to make sure work here. Take your time, and read carefully the Acts of Apostles,

and you will see for yourself, that men believed, repented and obeyed Christ by baptism into his death in becoming Christians. He did this, and I had the pleasure of taking his confession and baptizing him into the saving name of Christ. Should I meet him again which would be a great joy to me, and ask him "Bro. Silverman, what do you think of the New Testament?" I am sure he would answer: "It is a wonderful book. Years ago it found me out in the world in cold unbelief, rejecting my precious Saviour. What you taught me from Matthew, Mark, Luke and John, led me to believe and love the Lord Jesus. What I learned from Acts of Apostles, showed me how to perfect my faith, to put on Christ, and become a child of God, and in all the years since I have made it my guide book. It has taught me how to behave myself in the Church of God. I am still reading the word. I have been reading the revelation of Jesus Christ to John. True I can not understand it all but my soul feasts upon the wonderful visions which John saw, and which assure us of final victory, and peace in the place where God and angels live".

I have now called your attention to this "great Book of the Past, the Present and the Future", the Book of God.

Some years ago a saintly man in New York City, realizing that the end of life's journey had come, called his daughter, and said, will you bring the book and read to me. She replied "which book father"? He had a large library, He said "THE Book, there is but *one* Book, bring the Bible". She sat by the bedside of a dying father, and read as best she could, with her heart breaking in sorrow, the fourteenth chapter of John, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also". She turned over to the twenty first chapter of Revelations and read of the new Jerusalem coming down from God. She saw the end had come. He reached

out his hand, and said, "*that* is the book my dear, I commend it to you. Fifty years ago, it led me to my Saviour. It has been my guide, and comfort in life, I want it to be my pillow in death". The daughter raised the head of her sainted father, and placed his Bible beneath it, and he breathed his last, with his head pillowed upon the precious promises of the Book.

"Blessed Bible, how I love it,
How it doth my bosom cheer,
What hath earth like this to covet?
O what stores of wealth are here:
Man was lost, and doomed to sorrow.
Not one ray of light, or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.

"Yes, I'll to my bosom press thee,
Precious word I'll hide thee here,
Sure my very heart will bless thee
For thou ever say'st "good cheer".
Speak my heart and tell thy ponderings,
Tell how far, thy roving led,
When this book brought back thy wanderings,
Speaking life, as from the dead.

Yes, sweet Bible I will hide thee
Hide thee, richly in this heart,
Thou, through all my life, wilt guide me
And in death, we will not part,
Part in death? No, never, never
Through death's vale I'll lean on thee,
Then in worlds above forever,
Sweeter still thy truths shall be".

THE CHURCH, WHICH WAS BUILT BY JESUS
THE CHRIST
Matt. 16:13-20

Introductory Remarks:—Beloved let me place these inspired words at the head of my address, on “The Church, Which Was Built by Jesus the Christ”. The Lord Jesus said to Peter, “And upon this rock I will build my Church, and the gates of hades shall not prevail against it”. David by the Spirit of God wrote “Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following”. If there is a true church I submit to you, that the *first* church is the *true* church, and the New Testament is the only source of information concerning it. We can form in our minds a mental picture of the church which Jesus built by a careful study of the Sacred Text. We want, beloved to walk about Zion (Jerusalem) the beginning place, with an open Bible in our hands, to go round about the church which was established there, mark well her bulwarks, study her distinctive marks, follow our guide book until we have fixed in our mind a picture of the church of Christ, both in faith and practice, and then look about us for a counterpart of our picture.

(1) We can not overestimate the importance of beginning right. The surveyor must first find “the beginning corner”, before he makes a survey and the preacher of the gospel should know the beginning corner of Christianity, the beginning time, and place of the church of which Jesus said, “Upon this rock I will build *my* church”, before he can be a safe teacher of the things of the Kingdom of God. The word “church”, as recorded in the scripture lesson which has been read, is used for the first time in the Bible. It occurs but three times in the gospel narratives, and is spoken of as an institution still in the

future. I rejoice my friends that the term church was first spoken by our Lord. He *coined* the word on the first Pentecost, after Jesus 'died. Luke records, "The Lord added to the church daily such as should be saved" or "day by day those that were being saved". After this the church is frequently spoken of in the New Testament and always as an existing institution. The day of the Pentecost was the beginning time, and the city of Jerusalem the beginning place of the church of the New Testament. The Holy Spirit has used many terms in setting forth the church which Jesus said "I will build". It is called "the kingdom of heaven", "the kingdom of God's dear Son", "the body of Christ", "God's building", "the temple of God", "the house of God". These terms are suggestive as we shall see. I have already intimated to you, that the church was not established immediately after the transgression. The great plan, or purpose of God was gradually unfolded. A long period of time was given to prepare the way of salvation, the unfolding of God's purpose through Christ, and the intellectual development of the people proceeded together. That is God made revelations to his people, as they were able to receive them. I think you will all agree with me when I say, that the gospel must be preached and believed, before any one can come into the church—that is, it must be received by those that enter the church. This much conceded, may I ask you when the gospel of Christ was *first* preached? What is the gospel? Paul tells us: "Moreover brethren I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again, the third day according to the scriptures". The apostle declares this to be the gospel, and in the very nature of things, it could not be preached until Jesus accomplished the *facts* stated. The facts could

not be believed until they were published, which was done for the first time at Jerusalem, on the Pentecost succeeding the death of Christ. This line of thought, and teaching lead us again to the beginning place, and time, when the church was established.

(2) But some one will say, did not Paul affirm that the gospel was preached unto Abraham? True—in the promise “In thee shall all nations be blessed”. This was the gospel in promise only. Surely you make a distinction between a promise, and the thing promised—between the gospel in promise, and the gospel in fact. The Holy Spirit speaks of the purpose of God, and calls it the eternal purpose, which he purposed in Christ Jesus our Lord”. That is that God had a purpose—a plan—before the world began. That purpose had in it, the coming of Christ into the world, the establishment of his church, and the salvation of mankind. Let me illustrate. If a wealthy man of this town, would conceive the plan of building an automobile plant, the project would be in his mind, in purpose. If he would say to his friends “I am going to build an auto factory this year”. Here we have the concern only in promise—not a fact. Our wealthy friend makes certain predictions. He says, that his factory will give employment to several hundred men. That he expects to turn out so many autos every day. Here is the plant in prophecy. He engages a contractor, who begins the construction of the building. The material is brought on the ground. The factory is now under preparation. The machinery is being installed. But no work is being done. It is only in the period of preparation. Finally the building is completed, the machinery begins to hum, the work is being turned out. The factory is now for the first time a *fact* in this town. The application is simple. The great God had a purpose before the world began—called the eternal purpose. That purpose is connected with Christ, what God intended to do through Christ. This purpose God made known to Abraham in a *promise*, saying “In thee shall all nations be blessed”. It was the gospel *only* in promise. God made known

through holy men, the coming into the world of his peerless Son. He inspired the prophets to predict his coming, his mission, and his church. This was the gospel in prophecy. Finally God made choice of the Harbinger, John the Baptist to prepare a people for the Lord, to gather the material for the church, which Jesus came to build. The gospel plan was only in preparation. It was the gospel of the Kingdom. Finally Jesus died, was buried, proved himself stronger than death, spoiled death, and arose triumphant. The gospel can now be preached as a fact. But the Apostles were to wait for the *promised* power. When the day of Pentecost had fully come, the Spirit came to guide the Apostles into all truth, and they preached the gospel as a fact for the first time, men believed it and that day, believing, penitent obedient men entered the church for the first time.

(3) The Holy Spirit calls the church, "God's building", "the house of God". I submit to you that the Holy Spirit makes no mistake in the choice of figures. The most important part of a house or building is the foundation. Has the church a foundation? It has, if the Holy Spirit selected the right figure. Paul said "For other foundation can no man lay, than that is laid, which is Jesus Christ". There is but *one* foundation, and there is room on it for *one* building, "God's building". You never saw more than one building on one foundation. Isaiah prophesied "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation". In building we first lay the foundation, and then the building goes on it. This is in perfect harmony with the revelation of God. The divine order is that the foundation must first be laid in Zion and before the laying of the foundation the stone must be *tried*. The Lord Jesus is the "tried stone". When was it tried? In the days of Abraham? No. The prophets? No they predicted that it would be tried. In the days of John the Baptist the *trial* began. After his baptism Jesus was led up of the spirit into the wilderness and was tempted, tried. Satan approached the first Adam in a

garden of fruits and flowers and at the *first trial*, Adam went down in disgrace, with the sentence of death pronounced upon him. In a wilderness, weakened by long days of fasting, Satan approached the second Adam the Lord from heaven, the foundation hope of the world, and tempted him. What does it mean, beloved? The great God had said "Behold I lay in Zion for a foundation a stone, a *tried stone*". God was willing to subject the foundation to trial, to put it to the test, in order that the sons and daughters of men, might build with confidence upon it, and the trial begins. What if Satan had succeeded in overthrowing the second Adam. The world would be left in eternal darkness and death. But thanks be to God the foundation stood the test. "If thou be the Son of God command that these stones be made bread". Jesus said "It is written *man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Our Lord met Satan on the plane of being the son of man for our encouragement. He was willing to trust his father. That God would take care of him. Three times the prince of darkness assailed Jesus. I assure you the Divine Father watched the conflict, and when his peerless Son proved the victor, he sent forth his angels to minister unto him. And we read that "the tempter departed from him for a season". Only to renew his attack, in the person of scribes, and priests during his earth life, and in the bitterness and hatred that raged around the cross. I can not take the time to speak of the "tried stone". It is a theme by itself. We are informed that Christ "was in all points tempted like as we are yet without sin". He did no sin neither was guile found in his mouth". During his personal ministry, he threw down the challenge, "which of you conviced me of sin?" **His character** has stood the test, of nearly 1900 years of the most searching scrutiny, and the fiercest opposition of an unbelieving world. Jesus entered Gethsemane. He was exceeding sorrowful, even unto death. His sweat became as it were great drops of blood. Our dear Saviour is now within the shadow of the cross. Thrice from his lips went up the mysterious words "Father if it be possible, let this cup

pass from me"—"nevertheless not as I will, but as thou wilt". What do these words mean? I was taught in my boyhood days, that it was the cup of death on Calvary, that Jesus had in mind, and I can well remember, the old preachers from whom I learned so much, say "but thanks be unto God, he drank it to the very dregs." But let me submit to you, that Christ did not fear death on the cross. It was to die this death that Jesus came into the world—Our Lord and Leader did not play the coward, when he came within the shadow of the cross. Many of his followers went down to a martyr's death unafraid. We could not conceive of the Saviour praying to escape the very death, that he came into the world to die. And further the apostle affirms that "in the days of his flesh, when he had offered up prayers, and supplications, with strong crying—and tears unto him, that was able to save him from death, and was heard in that he feared"; God answered his prayer, and sent an angel to strengthen him in the garden. Jesus feared that his humanity would give way—that his human nature would sink under the load he was bearing in Gethsemane, and in agony of soul he prayed: "Father if it be possible let the cup of sorrow—that is killing me, be removed, let me live to reach the cross, and die there, as the world's sacrifice. Thy will be done—"

(4). I wish you to consider, the betrayal; the trials, for he had more than one, the cross, and the crucifixion; and then ask yourself, what does it all mean? God said: "Behold I lay in Zion for a foundation, a stone, a tried stone." The foundation stone is being tried. Oh my soul will Jesus endure the trial: six long hours the Saviour hung on the cross; and suffered as the world's Redeemer: a spectacle for men, and angels to view: even in the hour of his greatest agony, he thought of others rather than self—At a respectful distance stood a company of women and among them his mother—Years before as she stood in the temple and held Jesus as a babe in her arms: she heard Simeon utter these words: "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yes, a sword shall pierce through thy own soul also"—At that time Mary did not

understand—*now* she understood, as she looked on her son in the hands of wicked men suffering the shameful death of the cross—and she powerless to help; but listen my friend, Jesus speaks. “*Mother*”—that sweet name. “I am leaving you, but there is John, he leaned on my bosom, I can trust him, *Mother*, he will take my place, when I am gone. John behold your *Mother*”, and John understood. The only temporal provision that Jesus ever made, he made for his *Mother*. What an example he left to us: Is your father and mother living my dear young people? If so, be good to them, they will not always be with you; some day they will be gone—even now their heads are turning white, their forms bending graveward—Others may take their place. Yes, take the place of *mother*, but let me say to you, that never while you live, will the love of any one be so tender, unselfish and true, as the love of the dear old mother has been. As she goes down the Western slope of the hill of life, be kind and good to her, make her last days her happiest days, and be Christlike, and God will bless you.—Soon the Saviour cried with a loud voice: “It is finished,” his head drooped upon his blood-stained bosom, and he gave up the spirit.—Is the trial over? No my friends; His disciples took his pierced body down from the cross; and laid it in the tomb of a rich Jewish Counsellor. But Jesus only stooped to conquer; he snatched the keys which closed the grave so long, unlocked the silent tomb, and arose triumphant. The *trial* is over, the foundation has been proven stronger than death, hades, and the grave.

(5) Now we may expect the foundation to be *laid*. Just fifty days after the death of Jesus: The Holy Spirit came, and inspired the apostles, who as wise master builders laid the foundation at Jerusalem: Peter said to a great Jewish gathering: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both *Lord* and *Christ*. Now when they heard this they were pricked in their hearts.” Why so? because they were convinced—believed the message which they heard, and said unto Peter, and the rest of the apostles, “Men and brethren what shall we do?”—Then Peter

said unto them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins—and ye shall receive the gift of the Holy Spirit. Then they that gladly received his word were baptized, and the same day, there were added unto them about three thousand souls." The first three thousand living stones were placed on the foundation, by their faith in Christ, repentance, and baptism into the saving name—And the divine building, the church began to grow—and for the first time we read of the Lord adding to the church which was at Jerusalem. With the New Testament before us, we can easily form a mental picture of this divine institution. There was but *one* church in the absolute sense—many congregations of like precious faith composing that church. The congregations were called collectively churches of Christ, and individually, Christians, disciples of Christ,—brethren, saints. They recognized but one leader,—Christ as head over all things to his church: They were bound to him, by no law, but the law of the Lord as revealed in the New Testament. Their creed was the word itself—They represented *one* family, all children of God: One brotherhood in which all were brethren: They continued steadfastly in the apostle's teaching and fellowship in breaking of bread and prayers: The church thus edifying itself in love: This simplicity and unity continued for about two hundred years. Although the mystery of iniquity was even then working. In the church itself were men speaking perverse things to draw away disciples after them. The apostles forewarned their brethren, but it did not save the church from the great apostasy, and for 1200 years the church of Christ, as a divine organization was lost to the world, and the man of sin was revealed. The apostate church ruled the people with the unwritten word during the dark ages. Finally Martin Luther inaugurated a great reformation. He tried to reform the Church of Rome: he failed in this—but his labors resulted in a new state religion. He never conceived the idea of restoring the simple New Testament Church—He gave the people the Bible, but he did more, he gave them also his opinions, formulated into a creed—and the result was a church not

named in the Bible; Martin Luther was a great and good man, and did a grand work. It would be more than human to expect, that he after the spiritual darkness of the dark ages at one stride could step from Rome back to Jerusalem—We thank God for what he did—But if he had preached just what the Apostles preached, the word—no more—no less—and led the people to believe and obey the word, no more, no less; he would have produced the church described in the word; no more, no less. But he preached the word, and something more than the word, his opinions about the word, and his efforts resulted in a new religious denomination, which has been in existence ever since—And since Luther's time, there have been many attempts by good sincere men at reformation so called, reforming churches unknown to the New Testament. The church which Jesus built does not need to be *reformed*—As a divine organization it never was *deformed*—It was divinely given and *perfect*, but through the great apostasy was lost to the world. What is needed is a restoration of the New Testament church. Was the church as established by Christ and his Apostles right? You answer—yes—Should we try to restore it, to reproduce it? And there is but one answer, with every honest man and women. When the church of Christ as described in the New Testament is reproduced it will be the same in organization, name, creed, doctrine, worship and life as the church which was at Jerusalem.

(6) You ask me if I can trace the church of which I am a member back to Jerusalem—and I answer *no*. There is no unbroken line of succession. This Apostolic succession idea is a myth, no man can make it out. The only true succession is in the *seed*, the word of God. How was the church first produced? It grew from seed, the seed of the Kingdom, the word of God. We read, of the first church—“They that gladly received his word were baptized and the same day, there were added unto them about three thousand souls”. Everything in the world grows from seed. The church is no exception. Now if I plant the pure seed of the Kingdom, or to drop the figure—If I preach just what the Apostles preached, and tell people to believe and do just what the Apostles told

men to *believe*, and to *do*—and that in the very language which they *used*, to worship as they taught believers to worship—and live as they lived—I will produce a congregation of Christ, just like the Apostles established, and in your heart, you know it—But you are ready to say that we are as a religious body only a little more than a hundred years old. That we are therefore a *new* religious society. Before we can have a *new* religious body or church, there must be something peculiarly *new* preached to produce it. We preach one foundation, Christ; is that new? It is as old as Paul teaching at Corinth. We teach that faith in Christ, repentance and baptism are necessary in order to be built on that foundation. Is this new? No, it is as old as Peter's sermon at Jerusalem—We meet on the first day of the week in the breaking of bread, and fellowship and prayers—We wear New Testament names, and are bound only by the word of the Lord. You could not to save your life name anything new in our teaching or practice. If you can stand up and name it, and I promise you to try and induce my brethren to discard it. For new things in religion are not true things, and true things are not new—They must be at least nearly 1900 years old to be Christianity. If a company of Jews would settle in this town and build a synagogue, and on the Sabbath day, meet and worship God according to the book of Leviticus, what would you call them? A new religious society? You would not, but you would say that Judaism is being restored in our midst. And when a number of people here meet upon the first day of the week and worship as the first Christians did, in New Testament simplicity, observing the ordinances as delivered by our Lord, what should you say? That a people here are trying to reproduce, to restore the church which Jesus built. How near they come to doing it, God knows, and you should judge.—Many years ago a young mechanic by the name of White left Germany for Canada. He had been a member of the Lutheran Church but had become sceptical. He told me that he had decided to give the New Testament a careful reading, before he would avow infidelity—Thinking that if there was a true Church he could find it described in the

Sacred Text—He said by reading the word, he formed in his mind, a mental picture of the New Testament Church; but when he looked about him, he could find no counterpart to the picture—He found work not far from Toronto, and the first Lord's Day, asked if there was a church nearby—He was told that there was no church service that day, but would be the following "Sabbath". Then his informant said: By the way there are a people who worship every Sunday in a private house about two miles out in the country. Mr. White said to himself, this may be the Church, that I have been looking for; for I read in the New Testament that the first church met in a private house. He found his way to this simple assembly. He saw a table spread with the emblems of a Saviour's suffering and death. He watched that household of faith in the breaking of bread, in the fellowship and prayers. And he said to himself; here is my picture. This little congregation is worshipping like the first Church. Then one of the elders, a plain but pious farmer read a portion of the Gospel narrative, and in a simple, direct manner told the the sweet story of how Jesus came into the world to save sinners. That he stormed the citadel of the human heart by his matchless life and unselfish love. Young White said, "I was a proud young man, but I could not keep the tears from running down my cheeks". When an invitation was given to confess faith in Jesus, as Lord and Christ, our friend said it was the first invitation he ever heard. He went forward and made the good confession—When asked when he wished to be baptized, he replied *NOW*. For I read in the New Testament that they went the same hour of the night. He rejoiced in finding a New Testament Church. This young man became an *Elder*, and a power for God in the Church which Jesus the Christ built.

(7) And now a word in conclusion—I believe without a doubt that the Church of Christ can be, and has been restored—All that is necessary, is that men and women honestly walk by the same rule: The Apostolic rule, and all speak the same thing; speak as the oracles of God. Measure everything by the divine measuring rod, the word

of God—If a company of us, would take a trip into the great growing Northwestern country, and in passing through some little town, we would especially admire the *depot*, the beauty of its architectural design, its *material*, its finish—supposing that on our return, we read in some Western paper, that the station house we admired so much was destroyed by fire, that it was razed to its foundation. And then if some years later we would make the same trip again—We would naturally think, when coming near that town, of the *depot* which took our fancy, and which we read was destroyed. As the train would slow down, we would look out, and exclaim, why here is the same beautiful building! That newspaper report could not have been true. As we step on the platform, we say to the Station Agent: We read that your beautiful Depot was burned a few years ago. He replies, Quite true. We say impossible, we can identify the building. We saw it four years ago. He informs us, that it was burned three years ago. We say how can this be? It appears to us as the same building—same architecture, same material. Well, the Agent replies: When the building was burned, the company sent down the original plans—and a new contractor, and workmen, who had never seen the first depot, built this one, according to the old plans—I rejoice to find in the South land, as we have in the North—earnest men and women working by the old plans—Doing God's work as it is written: On the night before the battle of Waterloo; the officers under the Duke of Wellington, asked him, what was his plan of battle for the morrow—So that in the event, that he might be disabled, they would carry out his plan.—The Iron Duke said, "My plan for the battle is to *stand* where we are, and die to the last man." He won—That plan will always win—Let us, beloved, stand like a wall of fire for the Gospel, as the Lord gave it, and as his apostles preached it; and for the Church of Christ, in its purity and simplicity as revealed in the New Testament and faithfully give our lives in restoring it, and in the coming crowning day—We shall stand on the winning side.

TO-DAY'S NEW TESTAMENT MESSAGE TO MANKIND

By W. D. CAMPBELL

Introductory Remarks—I want to quote as a basis for my address on "To-day's New Testament Message to Mankind" two inspired statements, one from the Old Testament, and one from the New: Solomon by the Spirit of God said "Remove not the ancient land mark, which thy fathers have set"; and Paul wrote "Hold fast the form of sound words, which thou has learned of me"; The message of the true prophets of the old covenant to God's ancient people *in spirit* is the New Testament message to-day: For it is a true saying, that history repeats itself as we shall see: The prophet Jeremiah said "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The language sets forth the idea of travelers, who have lost their road, or way, on which they once had traveled, but from which they had wandered. Idolatry and apostasy are the wrong ways of the prophets teaching; and the true worship of God the old way, the right way. The history of the children of Israel furnishes many types, and striking analogies; and they are written for our admonition. Paul said "For what so ever things were written aforetime were written for our learning, that we through patience, and comfort of the scriptures might have hope." Only the great God could make the past so minister to the future. Make Israel in the flesh, a type of spiritual Israel. Let me place before you briefly the type, in order that we may see in the anti-type the necessity for a distinctive message to-day.

1. The children of Israel became slaves in Egypt by their own wickedness, just as men and women to-day become sinners by committing sin by doing wrong. God heard their groaning, their cry of anguish, and remembered his covenant with Abraham, and sent Moses, as a physical Saviour. Moses made known the plan of deliverance

through Aaron, and the people believed their Leader; turned away from serving the Egyptians, and were baptized into Moses in the cloud and in the sea; and were constituted an holy nation at Mount Sinai; entered into covenant relationship with the great God, and pledged their loyalty to his law. Moses, as Mediator, exhorted them to whole hearted obedience. While still under the Theocracy, Israel asked for a king, they wanted to be like all the nations about them. With this act of unbelief and disloyalty the Jewish troubles multiplied, and their apostasy can be traced on the pages of Old Testament history. To induce the people to forsake God, and give up the true worship, false prophets labored most earnestly. They said smooth things, uttered sweet words, and predicted pleasant things. The people were turned away from the true prophets unto fables. But let me give the testimony: "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof." Again in the words of Jeremiah, which I have already quoted "Thus saith the Lord, stand yet in the ways, and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." "But they said, (that is the people) we will not walk therein." Again, for I want to place a mental picture of God's ancient people before you. "Then the Lord saith unto me, the prophets' prophecy lies in my name, I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision." "Then hearken not ye to your prophets, which speak unto you saying; ye shall not serve the King of Babylon." The true prophets of God with all their warnings could not call the people back to God, and his revealed worship, and thus save them from final apostasy and disgrace, by being carried down into literal Babylon. The people would not hear the true prophets, but misused them, persecuted them. The history of the apostasy of God's ancient people is a sad commentary upon human weakness, and fickleness—the law of the Lord was violated and the authority of God disregarded. Israel in the flesh departed from the word of God, and

became subject to human authority in religion. The Lord by Jeremiah said "My people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"; or as Isaiah has expressed it: "They have transgressed the law, changed the ordinance, broken the everlasting covenant." The apostasy of Israel took time, it was a gradual development, but the end came, and God's chosen people were carried down to Baylon into helpless captivity.

2. There were as you know; three distinct captivities, and three distinct periods of return. The return was as distinctly foretold, as the captivity. There is nothing in history like the return of the captive Jews. It shows the hand of God in history. Daniel knew from the prophecies of Jeremiah that the years of captivity were expired, as we learn from the 9th chapter of Daniel: He prayed to God in behalf of his people, and made a confession for himself, and his brethren: Cyrus the great, no doubt influenced by Daniel issued a proclamation throughout all his kingdom, which gave permission to the captive Jews to return to Palestine to rebuild the house of God, and restore the worship. The restoration of the Jews was a volunteer movement, as the larger portion of the people remained in the land of bondage. But by faith we can see a great company of pious people fulfilling Jeremiah's prediction. "In those days and in that time, saith the Lord the children of Israel shall come, they and the children of Judah together, going, and weeping, they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, come and let us join ourselves in a perpetual covenant that shall not be forgotten." "Back to Jerusalem" was their slogan, as they marched on, and I submit to you my friends, they did not make the mistake of good men of more modern times. They did not stop at Nineveh, or any other way station, and set up a temple and establish a worship. These men knew, as all Israel did, that God had not recorded his name, at any other place but *Jerusalem*. They traveled onward, and backward until they reached the city of David. There,

they laid the foundation, and began to rebuild the temple of the Lord. The young men shouted for joy; and, the fathers wept with a loud voice, as they remembered the beauty of the first temple, and realized what their apostasy had cost them. The work was carried on against opposition and bitter persecution. It was troublous times for the faithful workmen—, as they wrought with one hand and held a weapon with the other, ready to work or fight as the occasion called for. Finally the house of God was completed, the law read—the worship restored. I have now briefly outlined the type sufficiently for my purpose. I shall now make the application.

3. As the literal temple was built in the city of David; so the spiritual temple, the church was built at Jerusalem. Isaiah said "Thus saith the Lord God. Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste." Jesus said "Upon this rock I will build my church." The first temple was composed of prepared stones, and timber made ready for position in the building, before brought from the quarries, and the mountains, so that there was neither hammer, nor axe, nor tool of iron heard in the house while it was in building—so the spiritual temple, the church was made of prepared living stones, consecrated men and women, made ready for position in the Church by the preaching of the gospel. Jesus came into the world to save it, when mankind was in spiritual bondage worse than Egyptian bondage. The Lord Jesus through his apostles made known the plan of salvation, which requires the sinful of earth to believe and receive Jesus as Lord and Leader, to turn from the service of satan to the Saviour with full purpose of heart, to render a new service to Christ, and by an act of obedience be baptized into our divine leader. That these were the steps taken by those that were first built upon the divine foundation, when it was laid in Zion, Jerusalem, the beginning place; there can not be a doubt, with well informed people; and further it is recorded just how they worshiped. "They continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in

prayers." But when did the Church meet to worship, when it was first established? Luke by the Spirit of God said, "And upon the first day of the week, when the disciples came together to break bread: Paul preached unto them." They were known by such names as the Holy Spirit gave them; they represented one family all children of God; one brotherhood in which all were brethren in Christ, Jesus; and bound by no law, but the law of the Lord; the law of the spirit of life in Christ Jesus. Older men were chosen to take the oversight of the New Testament congregations, and deacons were appointed to look after the temporal affairs of the Church, and evangelists sent out to proclaim the message of life, as "messengers of the churches, and the glory of Christ." Thus the church continued during the first century maintaining the simplicity that is in Christ. But even then the mystery of iniquity was working. The apostle Paul sounded this warning "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves, shall men arise, speaking perverse things to draw away disciples after them." The same great apostle further warned his brethren in these words: "For the mystery of iniquity doth already work." And the inspired Peter adds, "But there were false prophets also among the people, even as there shall be false teachers among you; who privily shall bring in damnable heresies, even denying the Lord that bought them." Peter, by the Holy Spirit foretells here, what would come to the early church: That already symptoms of error, and evil were appearing. That they were in danger of teachers of false doctrines, leading them astray. That false teachers would come among them bringing to **their** attention hurtful heresies, not at first openly and directly, but by the way, bringing in error by the side of true teaching so as to deceive, and mislead the people: And so error has always been introduced. Peter affirms that they will go so far in their false teaching, as to deny the Lord that bought them; and time has proven that the apostle wrote by the spirit of God. Men have arisen professing to be Christians who have denied the divinity of the Lord Jesus, and

the atoning efficacy of his blood. They are abroad in the land to-day; and these words of the apostle have been and are being fulfilled before us.

4. The Apostasy began, thus early in the New Testament Church. I want you to notice its growth. We can trace it on the pages of history. Now listen, to the voice of the Ante Nicene fathers, and as I quote you will notice the gradual falling away from Apostolic teaching and practice. Clement of Rome, one of the earliest Christian writers, wrote "Christ therefore was sent forth by God, and the apostles by Christ; They (the apostles) appointed the first fruit of their labors; having first proved them by the spirit to be bishops and deacons." This proves, that there had been no marked changes yet. Clement writes or speaks as the oracles of God. He speaks like the Apostles: Jesus said to his disciples; his chosen ministers: "As my Father hath sent me, even so send I you." Now listen to Ignatius testify: "It is not lawful without the *bishop*, either to baptize or celebrate a love feast." This statement is not apostolic. Anything like it in the writings of the Apostles? No, sir, what about Philip? One of the seven chosen to do the work of deacons. When persecution scattered the Church which was at Jerusalem, the Church went everywhere preaching the word. And Philip went down to the city of Samaria, and preached Christ, and baptized men and women into his saving name. According to Ignatius Philip did a very unlawful thing; for no one but the bishop can lawfully baptize, or celebrate the love feast; preside at the Lord's table. The fact of the matter, from the plain bishops, or elders of the first century, a new class arose, having the spirit of self-created eminence, and selfish ambition. They wanted to exercise authority, have power, and lord it over their brethren, and thus the *clergy*, and laity originated by degrees. At this point hear Cyprian, a disciple of Tertullian: Thence through the changes of time, and succession of bishops; he said "So that the Church is founded upon the *bishops*, and every act of the church is controlled by these same *rulers*": "When the church was established it was founded upon Christ". Other foundation can no man lay, than that is laid, which is

Jesus Christ"; said the inspired Paul; but in the days of Cyprian, bishops became, not only its foundation, but absolute rulers—Once more, let me quote the testimony of Tertullian: "When we are going to enter the water, but a little before in the presence of the congregation, and under the hand of the president, we solemnly profess, that we disown the devil, his pomp, and his angels; I say to you, not a very bad thing to do, but not the thing, that the Lord requires us to do in his gospel." "Hereupon we are *thrice* immersed, making a somewhat simpler pledge, than the Lord has appointed in the Gospel. Then when we are taken up, we taste first a mixture of milk, and honey; make the offerings for the dead, birthday honors, the sign on the forehead. If for these, and other rules, you insist upon having positive scripture injunction *you will find none*, I put the apostles aside." My friends as I quote these words, you can see the apostasy growing before your eyes. The mystery of iniquity gradually but surely developing its power, until there was finally a universal bishop or Pope at Rome—where now is the simple, pure church of God, the bride of Christ? Corrupted, perverted, gone down into spiritual Babylon—And my friends as you know, the dark ages came on, and the apostate church ruled the people with the unwritten word in the form of decrees of councils, and the decisions of Popes.

(5) But just as there were earnest, pious hearts in the literal Babylonian captivity, willing to return to Jerusalem, and rebuild the temple, and restore the worship: So God had a people in spiritual Babylon. There were true hearted people, who were feeling after God, and searching for truth—Beginning with Wickliffe; and Huss; and Luther, Calvin, and Wesley, and a host of good, and great reformers; whose purpose was right. That they did good, we are glad to concede. But they did not conceive the idea of a *restoration* of the faith and practice of apostolic times—in an effort to lead the people back to Jerusalem: Martin Luther inaugurated a great reformation. He accomplished much and lasting good. He gave to the people the Bible in their own language but he did more—he gave them his opinions formulated into a confession of

faith, with its ninety-five theses of his faith, some of which were taken from Rome. Other reformers followed him. We accept the good, the truth so far, as they taught it. But they all made the mistake of building a party organization at some way station. And thus religious parties, denominations, have been produced by good, sincere men, adding to or subtracting from the doctrine of Christ. By adding to, or taking from the very words of the Holy Spirit, by mingling the terms of the Holy Spirit, with human thought and teaching. Thus giving prominence to opinions; merely speculative things, around which bodies of men have gathered, and formed organizations unknown to the word, to advocate and propagate the denominational ideas originated long after Christianity was perfected. Until the religious world was in confusion, split up into warring sects, bound and ruled not by the unwritten word, but the written traditions in the form of human creeds. More than a century ago, there was a movement in Scotland called the "Haldanean reformation", in an earnest effort to return to the old paths of apostolic teaching, and practice; when about the same time Thomas Campbell came to this country. He was made sad, when he saw so much unchristian rivalry. He at once began a work of reform, first among his own people, urging believers to forsake creeds, and return to the Bible. In his address he gave utterance to these words: "Where the Bible speaks we speak; where the Bible is silent, we are silent." A principle which if faithfully followed should lead every honest minded man and woman to New Testament Christianity—As it did lead such men as Barton W. Stone, Alexander Campbell, and other consecrated men to plead for a return to the faith and practice of the first Church; for a complete restoration of the apostolic order of things as set forth in the New Testament. They undertook to do what the early reformers left undone—to restore the Church, as established by the Apostles, and the worship as given by the Holy Spirit, in its original simplicity and purity.

(6) In doing this they went with an open Bible back of Oxford—and London—back of Geneva, and Wit-

tenberg, back of Rome, back, back to Jerusalem, to discover the original survey made by the inspired apostles sent out by the authority of Christ. To discover the ancient landmarks, which the fathers have set, and restore them. To discover the "Old Paths", and walk in them. They found in their study of the word, that the only *succession* necessary to reproduce the church of the New Testament is the succession of *truth*. To plant the seed of the Kingdom *only*, and it would reproduce the Church of the New Testament only. In other words they realized, that if they preached just what the apostles preached: Teach men to believe, and do just what they taught men to believe and do, and then teach them how to worship, and live, as the first Christians did; that they could thus rebuild the Church of Christ, as the Apostles built it nearly nineteen hundred years ago; and be just what they were, simply Christians; followers of Christ; children of God. There is a grand body of men and women now in the field; pledged until death to carry on this work of restoration. They have no king, but Jesus. No law, but the law of the Lord, and no bond of fellowship; but the word itself; as surely as literal Israel was restored from Babylon to Jerusalem; so we believe in the restoration of spiritual Israel to spiritual Jerusalem. The work may be slow—but it is going on. The restoration of ancient Israel took time. It met with, first ridicule, then opposition; then their enemies made an overture for a parley, to hold a conference. But Nehemiah stood firm. This restoration work in which beloved, we are engaged, has passed through the stages of ridicule and scorn—of bitter opposition. The grand pioneer workers to whom we owe so much drew the sword of the spirit in its defense—We have entered the third stage, that of compromise; and there is danger my young brethren; I want to say to you, that the rock upon which we are apt to make shipwreck of our faith, is that of *compromise*—the disposition to give up principle and truth, for popularity and prosperity. But to compromise on a question of right or wrong is a sinful subterfuge, and a sign of moral and spiritual weakness—My young brethren hold fast the form of sound words—"Re-

move not the ancient landmark which thy fathers have set", and stand like a wall of fire for the church of the New Testament, and the simple gospel as the Lord gave it and as the Apostles preached it.

(7) And now in conclusion, what is "To-Day's New Testament Message to Mankind"? What is the message which the world needs? There are those who think we need something *new*. Something that will attract, draw the people. A new message; a new form of worship; new plans. But this is a mistake. The power of God is in his gospel. The church to-day and the world need the old Jerusalem Gospel. The simple New Testament message which carried the church of the Apostolic days to victory—But we need to put consecrated consistent lives into the gospel, which the Lord gave to his apostles and which they preached by the Holy Spirit. The gospel should be preached by men, who believe it; preached in its purity, preached in love. The world needs just such a message, and the church needs the teaching of the word as much as ever, if not more—With the work of the destructive critics, even in the church it is highly necessary to have the Bible taught, and the church grounded in the truth: To this end the church should send out more true-hearted men to preach the gospel in its divine fullness. But more, the church needs to so organize its forces, that every member will become a worker for Christ, and be able to set forth the New Testament message to those about them. Preach Christ, and live Christ.

"For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

“THE GOSPEL, THE POWER OF GOD,
UNTO SALVATION”

By W. D. CAMPBELL

Introductory Remarks—Listen to the inspired words of the apostle to the Gentiles. I quote the last verse of the scripture lesson read in your hearing: “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek”, or Gentile. These words are familiar to you, they are frequently quoted by preachers, because as a “text”, it is one of the great texts of the Bible. The whole remedial system is locked up in this inspired statement: At the time of the writing of this epistle, Paul had never been at Rome, but he was willing and ready to go there; ready to preach the message of life even in Rome, the very center of heathen pride and power. If there was a place on earth, where one would be ashamed to stand up for a crucified Saviour, that place was Rome in the reign of Nero, that monster to his race. But Paul was not ashamed. It was the one thing which he preached, the all-absorbing theme of his ministry. It filled to overflowing his great soul, and covered the whole range of his being. He said: “Woe is unto me if I preach not the gospel.” The gospel of Christ, you will notice is here called God’s power unto salvation, because it contains the provisions, which he has ordained for this end, and which if accepted by us, will effect it. Salvation is viewed by the apostle, as a great and grand end, which to be attained has more or less difficulties. So much so, as to require God’s power to accomplish it. The gospel is that power—it is God’s *only* power for salvation; Heaven’s only remedy for sin; the only message of life to the children of men. Therefore, he who is not saved by the gospel, has no promise of being saved at all. My friends, this message will prove to you either the savor of life unto life, or of death unto death, according as you receive it or reject it. It is a most serious matter to listen to the

preaching of the gospel of the Son of God.

(1) Let me quote again the language of the apostle: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth to the Jew first, and also to the Greek". There are certain passages of scripture, which seem to yield of themselves a sermon almost ready made—this is one of them. This verse does not depend upon its context for its meaning; but expresses a clear, definite truth of itself. Language could not be plainer. We have three important, and comprehensive subjects set forth in the verse just quoted: First, the gospel of Christ; second, the power of God, and third, salvation, such a salvation as poor sinning, sorrowing, dying men and women need—a salvation from sin, its guilt, its power and practice. I have outlined subject matter enough for three sermons, but it is all in the text. I shall briefly place before you the Holy Spirit's teaching on these great subjects.

(2) Let us first learn what the apostle meant by the Gospel of Christ. "Gospel", as you know, means "good news" or "glad tidings". But Paul did not mean any good news revealed or proclaimed in any former age or dispensation. That there had been gospels preached before, and preached by divine authority should be known by every student of the sacred text. As an example Paul said in the Galatian letter, that the gospel was preached unto Abraham, saying: "In thee shall all nations be blessed." This was certainly good news, especially to the patriarch to know that he was to be the instrument of blessing the nations. But this was not the gospel of Christ, but only the promise of it. We must distinguish between a promise, and the thing promised. Again Paul said as recorded in Heb., 4th chapter: "For unto us was the gospel preached as well as unto them"; referring to the rest, that God provided for Israel, and made known unto them by Moses. This promised rest was called a gospel, or good news to God's ancient people. These examples of the use of the term gospel show clearly that the word is not always applied to the same thing. Hence the word *Christ* is added in the verse we are considering in order to

identify the gospel which is God's power to save the unsaved. Mark you, it is the gospel of Christ, not the gospel preached unto Abraham, or the Jewish nation; not even the gospel preached by the Harbinger, the bold, brave preacher, who prepared the way of the Lord. John the Baptist preached a gospel—some good people think that he was the *first* gospel preacher. He did not however preach the gospel of Christ which is God's power unto salvation in this dispensation. He preached "the gospel of the Kingdom," the good news of a coming kingdom, and a new order of things. The reign of Christ on earth among men—Jesus preached this gospel—It is so recorded, so did "the twelve" and the seventy under the first commission. But this "gospel of the kingdom" had no crucified Saviour in it; no revelation of a victorious Christ, who triumphed over death, and broke the sceptre of the grave. You want to make a clear distinction between "the gospel of the Kingdom", and "the gospel of Christ". What then is the gospel of Christ? We are not left in doubt on the question, we are plainly told. Paul defined the gospel in these words: "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain: For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures: And that he was buried, and that he arose again the third day according to the Scriptures." The gospel of Christ, then in a broad sense, has in it the good news concerning Christ, what he did for us; what he requires us to do for ourselves; and what he has promised yet to do for us. It reveals facts to be believed, commands to be obeyed, promises to be enjoyed now, and realized in the coming crowning day. In the light of what we have learned, the gospel of Christ, as a fact could not be preached until the apostles did so by divine authority. The gospel could not be preached until Jesus accomplished the facts, which constitute the gospel of Christ; namely, until he died for our sins, was buried, and rose

again. This is so true, and plain that it does not need to be argued. To state it, should be enough with any fair-minded person. Simon Peter then was the first gospel preacher. He preached the gospel of Christ for the first time, by the Holy Spirit sent down from heaven. The first Pentecost after Jesus died was the time, when the gospel as a fact was first announced, and Jerusalem was the beginning place. This was a fulfillment of Isaiah's prophecy. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and Peter by the Holy Spirit said: "And this is the word, which by the gospel is preached unto you." In harmony with Isaiah's prophecy, Jesus commanded that this message of life "should be preached" in his name among all nations beginning at Jerusalem." On the day of Pentecost three thousand men heard it for the first time, and by hearing it once, understood it, believed it, and obeyed it, and it proved God's power unto their salvation that day. It was a simple, plain message, no mystery about it. Three great facts about Jesus to be believed, three commands to be obeyed, and three promises to be enjoyed or realized in the day of the Lord. There was power in this gospel to convict men of sin, and of their need of a Saviour, and to make Jesus the chief among the ten thousand, and the one all together lovely to three thousand Jerusalem sinners that day, and to so move them, as to lead them to cry for mercy, and yield themselves whole-heartedly to the authority of King Jesus, and by his grave, become the first fruits of Christianity. And there is power in the gospel of Christ to enthrone Jesus in your heart's affection, and to make you sons and daughters of the Lord God Almighty; if you will believe and do, what the Pentecostians believed and did; if you will take the same steps, which they took in reference to Christ.

(3) In the second place let us briefly consider "the power of God". Much is said to-day from the pulpit concerning the power of God; especially in revival meetings. Earnest and sincere people pray much for "converting power", "for the power of God to come down". If you were to ask these good people what they mean by "con-

verting power"; they might reply that it was something better felt than told. There exists, I am persuaded, in the minds of many people, a mystified conception of the whole subject. I want to rescue it from mysticism and confusion, and place it on reasonable ground. There are only two kinds of power known to man—first, physical power, or that which operates upon matter; secondly, spiritual or moral power, that which operates upon mind. Here are two distinct powers. Let us never confound them, they are as distinct, and separate as heaven and earth, day and night. We should make a marked discrimination between God's method in creating man, and his method in saving man, or between treating matter and mind. It cannot be denied, or rather it will not be denied, that God's spirit is the agent in both departments of work. But I ask you, do you think, that God exerts his power upon matter, inanimate matter, and thinking man in the same way? What holds the earth and worlds about us and above us in space, and causes them to move in regular order? We answer the power of God. What saves men from sin and condemnation? The power of God. The same power think you that holds the world in space? It would be well for us to do some honest thinking along this line. God says to man, made in his own image but fallen and ruined by sin, "Come, let us reason together." He places arguments and reasons before his mind, he puts a motive in his heart, he persuades and loves men, sinful men, in order to move them to do right, do his will. But God will not crush or destroy the sovereignty of man's will, or the freedom of his mind. Do you think that God reasons with the stars—Does he say to that bright star, that shines, and twinkles—like a blue forget-me-not in the night: "Come, let us reason together, I want you to continue to let your light shine in the darkness for mankind." The very thought is absurd. He holds the stars in the heavens, and causes them to shine on by force, physical power, the same power, by which he created them, and the world. But while we have physical power or force in creation, we have no force in salvation. It is all motive power. God uses persuasion to save, but force to punish. It must be clear to you and

reasonable as well, when I say that we require physical power, for physical purposes, or if you please, we need physical power to produce physical changes; intellectual power for intellectual purposes; mechanical power for mechanical purposes, and moral power for moral purposes, or moral power to produce moral changes. What kind of a change is contemplated in man's salvation? Physical or moral? Does conversion change the physical man, the matter of which our bodies is composed? No, my friends, with the same bodies, with which we served the old life of sin, we make them by the power of God serve a new Leader in the new Life; salvation from sin is a moral change, and is produced by moral power. The power of God unto salvation, then is moral or motive power—the result of reasons, arguments, motives, persuasion and love, presented to the mind of man. The gospel contains all of these to the highest, and sublimest degree. That is why Jesus commanded it to be preached to every creature. The gospel of Christ is *the* power of God. God has put all his power to save men in the gospel. Do not wait, and look for some mysterious power outside of the gospel to come to you. Paul affirms that "Christ is the power of God and the wisdom of God"; Christ died for our sins according to the Scriptures, was buried, and rose again according to the Scriptures. Simple facts, sublime realities; a death, a burial, a resurrection. Is there power in a death—a burial? You know that there is. Some years ago an Englishman and his family, came to this country, strangers in a strange land. In a short time he was taken down with typhoid fever, and his faithful wife nursed him day and night. She was left pretty much alone with the care of the household and her very ill husband. In a few weeks he died, and on the following day, his true and sorely tried companion from sheer exhaustion, and heart failure gave up her gentle spirit, and followed him into the spirit world. The neighbors then gathered to render the last kind ministry, which the living do for the dead, and lay away all that was mortal of a father and mother in the quiet resting place for the dead. They dug one large grave, and put the caskets down side by side. By that

open grave stood two little fatherless and motherless children, a little boy and girl, and as they looked down into the grave, they sobbed as if their hearts would break. The people were deeply moved; strong men and gentle women wept; when a plain looking, but kind hearted man lifted the little boy in his arms, and said "My son, I will be a father to you," and a motherly looking woman put her arms about the little girl, and kissed her saying: "I will take your mother's place and care for you." The death of strangers strangely moved that entire community. Yes, my friends, there is power in a death. But what of the death of the son of God, as a sin offering and sacrifice for the world. The love of Christ constrains us. His love was manifested in his death for us.

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down,
Did e'er such love, or sorrow meet
Or thorns *compose* so rich a crown:
Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine
Demands my soul, my life, my all."

And my friends there is power in the resurrection. It gives to life a new meaning, and to mankind a new and blessed hope. That one day the graves will be opened, and we will meet our loved and precious dead again. The resurrection assures us that Jesus is divine, and is able to make good his promise, that he will come again, and speak to the sleeping dead, and the dead will hear his voice, and come forth clothed in the robes of immortality; that the living saints will be changed, and the redeemed of earth caught up together in the clouds to meet the Lord in the air, and then as an unbroken family dwell forever in that sinless summer land, the place where God and angels live.

(4) There are two distinct ideas in the term Salvation; namely, danger, and deliverance; unless we are exposed to danger Salvation is a meaningless term. In the light of this fact, what do you think of Universalism? Boastingly called a world's salvation, and yet there is no

salvation in the system as I shall prove—ask the Universalist, if *we* are in danger of future punishment? And he replies that there is no future punishment. Are we not exposed to the “wiles of the devil?” And, he answers, there is no devil, it is a heathenish notion, and further he affirms that there is no future danger to which the sons and daughters of men are exposed. We may safely conclude that as we are not in any danger, Universalism has no salvation to offer, for no deliverance is needed. There is no salvation in the system, and neither is there any in Calvinism so-called: Ask the honest Calvinist if he has any salvation to offer to the non-elect of earth, and he replies: No, God passed them by and made no provision for them. We ask if the elect ever were lost? Were they not elected in Christ from the beginning, and once elected—they can never fall. According to this theory, there is no salvation for the non-elect, and the elect do not need it. I would rather preach Universalism, pure and simple and say that God in his great mercy will save everybody than teach that he will damn some for his own glory. From what does the gospel of Christ propose to save us? From poverty? No my friends, some times a good man is compelled to beg his bread; from sorrow and sickness, no, such is the lot of the saved as well as the unsaved; from death, no my friends, “It is appointed unto men once to die.” Does it save us from the judgment? Certainly not, for “we must all appear before the judgment seat of Christ”. From what then, does it save us? From sin—it is a salvation from sin. But how does the power of God reach us to cleanse us from sin? Power is useless unless it is applied. Physical power, or mechanical power must be applied, or placed in proper contact to accomplish the end proposed—as an illustration—you build a boat, and decide to run it by steam. An engine is built to give you power. You place it in your boat, but it does not move the boat, because the power is not applied. The engine is not brought in contact with the propeller. So with the power of God. It must be applied. The gospel must be brought in contact with the sinner. This is done by hearing or reading the divine testimonies. If the man is

honest it produces just what God intended: *faith* in the sinner's heart. Paul said, "faith comes by hearing and hearing by the word of God." John by the spirit testified: "These (things) are written, that we might believe, that Jesus is the Christ, the son of God, and that believing ye might have life in his name." Peter said God "put no difference between us, and them, (that is Jew and Gentile) purifying their hearts by faith." But the sinner is not saved yet; he is made a believer—But the phrase "to every one that believeth" does not teach, that salvation is offered on the condition of believing only. "Believeth" here, implies all that faith does; for faith is a principle of action. Do you mean to say that a man is saved by faith, without *repentance*? Oh no, you reply, repentance is necessary because it is implied—and is commanded and mentioned elsewhere. Just so, why not be fair, and insist on men doing everything commanded and mentioned elsewhere. We have the sinful man now a believer by the power of God. Faith fills his heart with love for Jesus on the one hand, and distress and sorrow of mind on the other, as he realizes how he has treated the Saviour in his past life. His godly sorrow leads to repentance. The gospel reveals God's goodness, which is God's power to lead men to repent; to surrender the will to Christ, change their course of life, cease to do evil, learn to do well. But there is another step to be taken which brings the gospel the power of God and the believing penitent sinner in perfect, complete contact. The believing penitent one is required to *obey* the gospel of Christ. Paul said of the Romans, "they have not all obeyed the Gospel". There is something then, in the gospel to be obeyed, as well as believed—We believe facts, we obey commands—The only positive command in the Gospel, that a believing penitent sinner can obey—is baptism. By obeying from the heart this form of doctrine the believer Paul said is made free from sin. Yes, being *then* made free from sin; language could not be plainer. His salvation from his past sins is complete. For "if the son therefore shall make you free, ye shall be free indeed." But salvation describes a two-fold work, a present completed salvation enjoyed now, and

a progressive salvation to be revealed in the last time—A salvation which grows nearer day by day—To enjoy the eternal salvation we need the power of God, without it we can do nothing. Let me refer once more to the illustration of the boat: Suppose the steam engine is removed from the boat—will the boat run? No, it is powerless. The power which made it useful is gone—So with the man saved from his past sins. The Christian if he allows the gospel, the word of God, which is God's power to save—and mark you to *keep*: "Who are kept by the power of God". I say if the Christian allows the gospel to slip out of his mind, he will grow careless—unfaithful, and become worldly minded, and is in danger of being lost: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time, we should let them slip." "Let the word of Christ dwell in you richly." Again "By which also ye are saved if ye *keep in memory*, what I have preached unto you." Our only safety, my brethren is to fill ourselves with the word of God, the power of God. Feed daily on the sincere milk of the word and grow—and keep growing into the likeness and life of Christ Jesus and work out our own salvation with fear and trembling. Beloved, while Christ is our Saviour, and the author of our salvation, we have no assurance of a final salvation, unless we *work with him*. It is a true saying that God helps those, who help themselves. Jesus will save those, who put forth an earnest effort to save themselves; unless we do our part, Christ will not save us. There is a human as well as a divine side to God's plan of salvation, and if we are finally lost my brethren, it will be because we have failed to work out our own salvation with fear and trembling, that is—with an anxious desire, not to fail. But there is another important side to this teaching: "For it is God which worketh in you both to will and do of his good pleasure"—God works in his children, by his word, and spirit, by motives, by holy examples, by his promises, by the life of his peerless Son, and thus strengthens, and inspires his children to do his will, and grow into the divine likeness. We are to work out, what God works in; in a consecrated life and service,

The vine gives to the branches, the sap, its own vitality and the branches work out this life in leaves and fruit. What if the branches fail to work out what the vine works in? Withered leaves, bitter and mildewed fruit. Christ is the vine, we are the branches; when we fail to work out what the Lord works into our souls; we will exhibit soured spirits, and unfaithful, and unfruitful lives, until we may grieve the Holy Spirit, and possibly make shipwreck of our faith. Beloved, let us work out in truly consecrated service, what the great God in his goodness and mercy works in us; and in the end of life's great conflict, we will enjoy the everlasting salvation of body as well as soul and spirit in the home prepared for the redeemed of God. A wealthy, but sceptical man of Putnam, Connecticut, had his tomb, and a marble bust erected in the local cemetery and beneath the bust the inscription "Going, but can't tell where." Mr. I. H. Wright composed these lines, based on that inscription. They set forth the hopeless, and helpless despair of unbelief, in bold contrast with the triumphant faith and hope of the Christian—Let me, in closing, quote them—

Going to the grace with steady tread;
Going swift as day, and night are sped;
Going out from toil and care,
"Going, but I can't tell where."

Leaving life, its mingled joy and woe;
Leaving earth, and all I love and know;
Leaving wealth, that goes not there;
Leaving for—"I can't tell where."

Sinking sun, for me to rise no more?
Sinking sands, and tread no farther shore?
Sinking hope, no Christ o'er there?
Sinking soul, "I can't tell where."

Silent tomb! Dread thought in marble told!
Silent bust, with sealed lips and cold!
Silent guardian, watching there,
Silent to the soul's "somewhere."

Sad there's nothing better thou can'st say;
Sad there shines no light upon thy way;
Sad, when one thy load would share;
Sad to go, not knowing where!

Christian faith beholds a home on high;
Christian hope grows bright as years go by;
Christian love breathes trusting prayer;
Going Home, and Christ tells where."

"THE MORE EXCELLENT WAY."

By W. D. CAMPBELL

This New Testament psalm on love, has been read in your hearing, beloved, as a basis for some remarks on "the more excellent way". The great apostle to the Gentiles closed the twelfth chapter of his epistle to the Christians at Corinth with these words: "But covet earnestly the best gifts, and yet show I unto you a more excellent way". There is something better than miracle working power, or spiritual gifts; which the early church possessed; and we do not. This best of all things is shown in the thirteenth chapter of first Corinthians, of which, Dr. Meyers has said: "This praise of love almost a psalm on love, it might be called, is as rich in its contents, drawn from deep experience, as in rhetorical truth, fullness, and power, grace, and simplicity." The apostle Paul in the twelfth chapter sets forth the church under the figure of a human body, which has many members, and organs, but all parts of one body. Each member a part, each necessary; and each member set where God pleased, and all taken together make up the body. They are parts of a united whole, and work in perfect harmony in their several places: True, they are different in form and service. They do not look alike, but they work *with* each other; and *never* against each other: What a fitting figure of the body of Christ, the church of God: Now Paul said further; God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues".

(1) In this chapter, the apostle makes mention of nine spiritual gifts; and here we have the nine positions, in the primitive church filled by those gifts; that is, by men with miracle working powers, placed in the church by God for a purpose—Did the miraculously endowed men of the apostolic age accomplish their work? If they did, then the miracle working powers have passed away. If not, we should still have men with supernatural gifts in the

church. It is claimed that we should have apostles, and prophets, miracles, and gifts of healing *now* in the church. because God set them in the church. True, but for what purpose, and how long were miraculous powers to continue? Paul said in answer to the first question: "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: *'Till,'*" mark the word, "Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ". (Eph. 4:11-13) ("Unto a perfect man", a perfect body or organization), Until a perfect revelation had been made. This then was God's purpose in giving miracle working power to the early church. Remember that, the church was then in its childhood: The body of Christ growing into a perfect man or organization: These powers were then needed for the perfection of the body. To give the divine constitution, and complete the organization. The extraordinary was needed to *create* only. The ordinary *perpetuates*. This we know is true in nature, and it is also true in grace, or revelation. These supernatural powers were necessary in *establishing* the church, and confirming the truth. Just as a scaffold is necessary in building a house, but when the house is completed, the scaffolding is no longer necessary. When the church was established, and the Christian system confirmed supernatural gifts ceased. They served their purpose, for truth once confirmed needs no further confirmation. And further, my friends, the apostles, and prophets, with their supernatural powers are with us in their records, in the constitution of the church, but they have no *successors*: As Christ is still the head of the church, and *in the church*; in his word, his law, his government; although in *person*, he is in heaven, and not in the church, as he was among men. We have no more reason for men *now* to succeed the apostles, or the men of the New Testament age, who exercised spiritual gifts, and miracle working power, than we need a person to succeed the Christ. Christ finished his work; so did the apostles: Paul makes

plain, that the extraordinary gifts would pass way. But that faith, hope, love; these three would abide permanently, and that as great *principles*, they are sufficient for the salvation of mankind.

(2) It is my purpose to place before you, the spirit's teaching on the more excellent way; the best of all things, which we all can possess: Faith, Hope, Love. I submit to you that each grace is a sublime theme in itself: Faith leans on Christ, and hope hangs by faith, and love leans on both faith and hope. Paul affirms that "Without faith it is impossible to please God". It should be the one supreme purpose of the human heart to please God, because he first loved us; and we are wholly dependent upon him for all things; and further, the apostle teaches, that to please God, we must come to him in the way, in which he has appointed—by faith: "For whatsoever is not of faith is sin". It is most important, that we have a clear cut idea of faith. What it is; how it comes; and what it does: "To the law and to the testimony, what saith the Scriptures"? The eleventh chapter of Hebrews is devoted to the subject of faith. The apostle first tells us what faith is, and then shows what faith does. That is, he shows us what faith is, by showing what faith accomplished in the lives of Old Testament characters. He has given in that chapter a number of examples of the power of faith. Christianity is a system of faith: "The just shall live by faith. We walk by faith". It follows that as faith has such an important bearing on our lives, we should clearly understand, just what it is, and what it does for us. There is more or less confusion in the religious world on the subject. We want if possible to strip it of all the mysticism, that speculative teaching has thrown about it, and let the light of the inspired word shine upon it, and the darkness of error will be dispelled.

(3) What is faith? Paul said, "The substance of things hoped for, the evidence of things unseen"—This translation or rendering leaves the idea rather obscure. *Substance* is an old English word, and means literally, that which stands under. Thus faith is that which stands under our hope, or sustains our hope. The emphatic Diaglott

renders the verse as follow: "Faith is the basis, (or foundation) of things hoped for, a conviction of things unseen." Now to my mind, this rendering is as clear as the sunlight, with reference to things unseen, and that includes *hope*—For when we hope for anything, it is future: It is unseen to us. We do not hope in regard to the past—nor the present. The apostle said: "What a man seeth, why doth he yet hope for"? Now with reference to things unseen, whether in the past, the present or future, *faith* is a conviction, and that means; that when we have faith, concerning them, we are convinced in regard to them. We receive them as true. To receive a thing as true is faith. What more can you do? Faith then is the confidence, which we have of things, which we have not seen. I believe, that there is a place called "London", a great city twenty-five miles square; I believe, that there is a place called "heaven", a city that "lieth four square"—The former I have seen, but the latter I have not seen, but I have a firm persuasion, a conviction, that it exists, and my conviction is *based on testimony*. Thus to have faith, we must have testimony, and testimony has to do with *facts*. The religion of Jesus is based on facts. The gospel is a revelation of facts. A fact is something done—this is why we sometimes say: "Facts are stubborn things". There is a difference between a *fact*, and a *truth*. That God is, that he exists is a truth, but not a fact. That God created the heaven and the earth is both a fact and a truth: That he did something. The gospel of Christ reveals facts, stupendous facts; God loved us; He sent his Son to be the Saviour of the world; Jesus lived for us; loved us; died for our sins; broke the power of death and arose from the grave triumphant, in order to assure us, of a final justification. These facts appeal to us. They have been given to the world by infallible witnesses. To receive them as true is faith. Thus the order of revelation, as well as reason is facts, testimony, faith, feeling. Faith is the belief of testimony. No testimony, no faith. To believe without testimony is as impossible as to see without light. Where testimony stops, our faith stops, weak testimony, weak faith; strong testimony, strong faith; human testimony, human faith, divine testimony,

divine faith. If we were shut up or confined to the testimony of Moses and the prophets, and even that of John the Baptist, no man in the world would have believed that Jesus died, spoiled death, and broke the sceptre of the tomb. Because there would be no testimony upon which to base such faith. And I might add here, that there is no difference between faith and belief. They are used interchangeably in the Sacred Text, first by Jesus, and then by Paul. And this effort to divide, and subdivide faith, and make a distinction between faith and belief—and all this talk about the nature of faith is learned or unlearned nonsense, I don't care which you call it. It only tends to confuse, and bewilder honest men and women. It only darkens counsel to divide and subdivide faith into historical faith, and evangelical, and saving faith, as is often done. There is no faith worth anything, that is not historical either oral or written. And if you mean by historical faith, the faith that comes by hearing or reading the testimony given by the four inspired historians of Jesus; then of course, I believe in historical faith. But why use so many qualifying terms, which only tend to bewilder the common people—Paul said "there is *one* faith". Let us be satisfied with the divine testimony. The learned Pollock said:

"Faith was bewildered much by men who meant,
 To make it clear so simple in itself. * * *
 All faith was one, in object, not in kind,
 The difference lay; the faith that saves a soul
 And that, which in the common truth believed,
 In essence were the same; hear, then, what faith,
 True Christian faith, which brought salvation, was
 Belief in all that God revealed to men:
 Observe—in all that God revealed to men,
 In all he promised, threatened, commanded, said.
 Without exception, and without a doubt".

(4) The Lord Jesus has made faith a means of our salvation. Its purpose is to purify the heart: "That Christ may dwell in your hearts by faith", said Paul. To the same purpose Peter testified: "And put no difference

between us, and them, (that is Jew and Gentile) purifying their hearts by faith." But it is not so much the act of believing that saves us, as *what* we believe. John wrote, "But these are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." The R. V. Version, with other Versions, render the passage thus: "But these are written that we *may believe*," that ye *may have* life; what a man may believe, he may also not believe; what a man *may have*, he may also not have. The thought of the writer is simply this: that the evidence is sufficient to convince any honest mind, that Jesus is the Son of God. But if you *will* not to believe, you may not believe. You may act perfectly free in the matter. God compels no one to receive the testimony concerning his son. But if you do not believe, you bring yourselves under condemnation—But the faith that saves, is an active, living faith; a faith that is made perfect by obedience. The Apostle James, in his epistle propounded two questions in a most forceful manner: First, "What profit has faith without works?" What does a profession amount to if it does not do something; even faith is of no value unless it actualizes itself by obedience, by works. And the second question is equally to the point: "Can faith (that is faith alone) save him"? The inspired apostle by his teaching, says *no*. A faith my friends, that has no power to bring one to obedience to Christ, and lead to a Christ-like life of service, is as worthless, as good wishes, which end in words, rather than *deeds*. Faith cannot stand alone, and be of any avail. Faith and works must go hand in hand, God has so arranged it. Two little boys (brothers) went down to see if the pond was frozen. They had been anxiously, waiting for the time for skating. They found it covered with ice. They first discussed the strength of the ice. They tried it out as boys do, by throwing rocks on it, to see if it would break. Jimmie said: "I believe that it will bear". "Try it then," said Johnnie, "go on it". "No!" said Jimmie. "Then you don't *believe* that it will bear" said his brother. And my friends if your faith does not move you to venture on Christ, to confess his name, and submit to his authority,

your faith will not save you.

(5) I can only briefly place before you the Holy Spirit's teaching on *Hope*: "Beloved now are we the sons of God, and it doth not yet appear, what we shall be, but we know, that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure." "For we are saved by hope, but hope that is seen is not hope for what a man seeth, why doth he yet hope for it." "He hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for you"—So testify three apostles of Jesus, John, Paul, and Peter. With this inspired teaching before us, we can safely conclude, that hope, Christian hope has to do with the future; it never looks backward, and does not even contemplate the present. It looks forward to future objects. Paul said, "What a man seeth why does he yet hope for it"; or as rendered by the learned McKnight: "Now hope that is attained is not hope, for who can hope for that, which he enjoys, but if we hope for that, which we do not enjoy, then with patience, we wait for it." This is plain. Hope then is made up of two elements, namely *desire* and *expectation*. We desire certain things because they are desirable, and we expect to enjoy them, because they are promised. Hope then embraces promises, that are desirable, and we expect to enjoy them because the great God, who can not lie promised them: Hence the foundation of our hope is our faith in God, and the foundation of our faith is the word of God: That by two immutable things, in which it was impossible for God to lie, his word of promise, confirmed by an oath: As men every where place so much confidence in an oath God therefore condescended to human weakness, and custom in order to give to his children every possible ground of encouragement: He confirmed his promise with an oath, and because he could swear by no greater; he swore by himself—making his word, as it were, doubly sure—that we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us in the

gospel: This is the very foundation of the Christian's hope; which the apostle says is as an anchor of the soul, both sure and steadfast, and which entereth into that, which is within the vail: This hope, and by the way, there is but *one* hope, embraces so much: The things hoped for are beyond description: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love him." The resurrection of the dead: we desire it, we expect it; the new and glorified body. The new heaven and the new earth in which the redeemed shall dwell, and a reunion with loved ones in that sinless summer land. Truly it is a blessed hope; what would life be without the glorious hope of the gospel. Some one has written: "The inside of every cloud is bright and shining. I'll therefore turn my clouds about; and always wear them inside out, to show their lining". Let us cherish the hope which the gospel gives. It is to the soul, what the anchor is to the ship. This is the only place in the Sacred Text where an anchor is used as a figure of hope, but it is a striking figure—the ship may be tossed on the waves, in a raging storm, but so long as the anchor holds, the ship rides in safety over the troubled waters; and so on the sea of life, the waves of trouble and trial, and misfortune may beat upon the Christian, and try his soul, but as long as his hope is sure and steadfast anchored in Christ; they beat in vain, for he is perfectly secure. The seaman casts the iron anchor *downward* into the sea, and when it takes hold in the bed of the ocean, the greater the storm, and the heavier the strain that comes on it, the deeper, and firmer grow its hold. The Christian throws the hope anchor *upward* into heaven, and beloved in the storms of life, its temptations and trials instead of driving us away from our anchorage; they only tend to fix our hope more firmly on the Rock of Ages. Do you enjoy this hope beloved? If not, why not? It is based on the promises of God, which are yea and amen in Christ Jesus. To have this hope, you must be *in* Christ, and abide in him. To be in Christ you must come *into* Christ, and you come into him by *believing* what he says, and *doing* what he commands.

(6) And now in conclusion, a word of the greatest thing in the world, "Love". It glorifies faith, and hope. It beautifies life. It is the motive power of the gospel. It is the one great element in the Christian system that is divine. "God is love". "We love him, because he first loved us". "The love of Christ constrains us". God commendeth his love toward us, in that while we were yet sinners, in open rebellion, God loved us, he *so* loved us, that he gave that, which was nearest and dearest to him, His own precious Son, to be a sin offering for a sinful world. Jesus came and lived for us, loved us, and died, that he might win us back to his Father. Love begets love, just like hatred begets hatred. Jesus says, I loved *you*, I gave my life for *you*, won't you love me? Your own heart says I ought to love a Saviour like Jesus of Nazareth. Do you know my friends, that loving Christ is not a mere sentiment; just having a good feeling toward him. It is a most practical something; it can be measured. Jesus said: "He that hath my commandments, and *keepeth* them he it is that loveth me." Love for Christ is determined at the point of whole hearted obedience to Him. In the chapter, which has been the basis of our teaching, Paul mentions seven things which love will do—and nine things which love will not do. Let us study the chapter, and cultivate this greatest of all graces; so that we may do the things, which love does—and not do the things, which love does not do, and thus partake of the divine nature and grow into the divine life and likeness. One of the things, that love will not do, is stated in these words: "love thinketh no evil". How apt we are to think evil one of another. To be suspicious, and often times misjudge. The love which God sheds abroad in the heart by the Holy Spirit, will lift us above this human weakness, and lead us to grow more and more Christ-like, and unselfish. The love of a good mother is the highest type of human love; like a golden cord, it binds youth to old age; and he is still but a child, however time may have furrowed his cheek, or whitened his hair, who can yet recall the fond devotion, and the tender love, of the best human friend that God ever gave us—"Mother".

She never thinks evil of her children; the boys may sometimes do wrong, but mother puts the best construction upon their waywardness. The girls may go astray, but mother forgives. The story is told of a young man, the only son and support of a poor widow; who was charged with murder, tried, and condemned to death; his mother could not believe him guilty; she would not allow the thought a place in her heart. Day after day, she went to see her boy, to comfort him, determined to stand by him. One day she met a preacher of the gospel, whom she knew in the corridor of the prison. He had just had a heart to heart talk with her son. In that interview, the young man said: "I am guilty, the finding of the court is just, I committed the deed, when under the influence of liquor." He said to the preacher: "I want you to warn the boys against the cup that ruins—I am deeply penitent, sir, and my only worry now is, that when my precious mother realizes that I am a murderer, it will kill her". The poor woman said to the preacher: "I want to talk to you—everybody is down on my poor boy; everybody seems to condemn him; do you think he is guilty of this terrible crime?" The preacher replied, "My dear woman, I would rather not talk about it". He could not bear to tell her what he knew. He just could not bear to crush her. She said but I want to talk, I cannot think of anything else. I have confidence in you. Finally the preacher said: "You poor mother, your son has just confessed to me that he is guilty, that he is deeply penitent." He tried to say something that might comfort her, but she did not seem to hear. The word *guilty* filled her whole soul with a great sorrow. Her body shook with emotion, her form bent forward and her tears fell on the stone floor at her feet. Finally she straightened up and looking into the preacher's face, she said, "Well, I *love him anyhow*." My friends, if God did not love us anyhow, we would be lost beyond hope; when we were in sin and under condemnation, the great God pitied us, he so loved us as to give the Son of his love to die for us. Jesus came and opened up the new and living way, by which we can return to God, and become sons and daughters by adoption.

Jesus invites you to come; his sweet voice speaks to you in his gospel, saying I loved you, I died for you—I invite you—Then come believing, come repenting, come confessing, come to obey the Prince of all the Kings of the earth.

CONVERSION TO GOD.

By W. D. CAMPBELL

Conversion is a Bible theme; it has to do with our peace of mind here, and our eternal peace and happiness in the life to come: It is a most important subject: We want to be sure, that we make no mistake about it, for our salvation from sin depends upon whether we are converted to God or not: Jesus said "Except ye are converted, and become as little children ye shall not enter the kingdom of heaven": Those who are converted are in the Kingdom of God's dear Son, and saved; and those who are not are lost: You may consider this an uncharitable statement. But Jesus taught it. Conversion means a turning, conversion to God a turning to God; implying certain changes of which I shall speak: Not every turning is a conversion in the Bible sense; man may turn many times, from one religious position to another, from one denomination to another without becoming a convert to Christ in a New Testament sense: Paul said of the Thessalonians, "Ye turned to God, from idols to serve the living and true God": There was a previous life turned from—and a new course of life turned to: In conversion the true convert has turned from wrong things, and is busy doing what God has commanded: Conversion then, is the turning of the whole man, body, soul, and spirit, head, heart and life to God, as his word directs.

(1) Let me at this point, quote these inspired words, and place them at the head of my address on "Conversion to God". "Brethren, if any of you, do err from the truth, and one convert him, let him know, that, he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Jesus said to Peter: "When thou art converted strengthen the brethren." David by the spirit of God wrote: "The law of the Lord is perfect converting the soul". Again we read of Paul and Barnabas "being brought on their way by the Church, they passed through Phenice and Samaria,

declaring the conversion of the Gentiles". Here are five words, which stand out, and are full of meaning: convert, converted, converteth, converting, conversion: Convert is the primitive or first word and it means to turn, and all the other words grow out of it. It therefore controls the meaning of the others. Converted, describes an action, or process as completed, and past. Converting, an action in process of completion. Converteth, the agency by which the work is done, and conversion describes the work when it is finished. There is of course, a divine and human side to the work: A part which God does in turning mankind, and a part, which the man himself must do. The divine side is perfect, and finished: Man now must do the turning *himself*, and not wait for some mysterious power to turn him. Mark you, man is not a mere machine *to be turned*; but as a sovereign over his own will, God appeals to him to turn: "Turn ye, turn ye, for why will you die." Such language puts all the responsibility on man—God has given to man the power to turn, and has provided all the means, and has given all the divine motives necessary to induce him to turn: Indeed the idea is set forth clearly in the chapter which has been read as our lesson, that is in the R. V.: "Repent and turn again that your sins may be blotted out".

(2) Let me say to you my friends, that it is a grand thing to be a man or woman, even a lost, and ruined man or woman; for it is possible by God's grace, and mercy, that we can turn to God, be brought back into his favor, his fellowship and family in this life, and in the world to come, yet nearer to the throne, and sing a song that angels can never sing: The song of redemption unto him, that loved us, and washed us in his own blood. Angels never were redeemed, they never can sing this song; but the redeemed sons and daughters of men, shall be permitted to sing this song of triumphant praise in the coming crowning day—What do we know of this earth life? We know that there are good men and women here. This earth would not stand if it were not for the good that is in it; the good people of earth are the salt, which preserves the world from general corruption. But while we have good

people about us, there are many bad people here, men and women not fit for the society of earth, to say nothing about the society of heaven. This we know. Now what do we know about heaven? Only the good and pure go there, nothing that is sinful and defiled entereth there. Then it follows, that before we can go from this sinful world, to that sinless summer land, the home of God and angels, we must be changed, and that change in the Bible is called conversion. I have no sympathy for that mild form of infidelity called Universalism, which teaches that everybody will be saved. It is unreasonable to think that the blasphemous Ingersol will ever stand side by side with the Christian Paul in the Kingdom of My Father, or that the profane Tom Paine will be seated with the loving John in the New Jerusalem. No, my friends, before we can go from earth to heaven, we must be changed, made meet for heavenly society; without this preparation, we would not be happy there, even if permitted to enter the city of God.

(3) We have already learned, that conversion means a turning. "Convert" is really a Latin word in English dress. The root part of the word is "vert", and it means *turn*, as may be seen in the following words: "advert", to turn to; "revert", to turn back—"subvert" to turn under or upside down; "pervert", to turn in the wrong direction; "convert", the prefix "con", denotes company, *together with*; thus we have the idea of turning in company with some one. A stranger traveling along a road, asks some one, whom he meets, the way to a certain place, he is told that he is going the wrong way, you must *turn* and go with me, replies the man, and I will take you to your destination, as I am going there—the stranger *turns* and goes along with his newly-found guide. This is a physical conversion according to the primary meaning of the word *convert*. It is a turning round to go in company with another. Here is a sinful, but honest man, who meets Jesus of Nazareth in his word on the highway of life; he is going the downward way to ruin. Jesus says, will you not turn and go with me heavenward, and Godward, and the love of Christ constrains him, wins him, and he turns in company with

Jesus, from his old life of sin, to walk in newness of life—It is a conversion to God. Jesus said: "No man cometh unto the Father but by *me*". And I say to you, that a man is known by the company he keeps; you can not keep the company of Jesus, and his apostles, and the pure and good of earth very long, without the world knowing it, for you become epistles known and read of all men. The sweet peace of God will shine in your face.

(4) The theory that conversion is an instantaneous act performed for you, by a direct power from above is not taught in the Sacred Text. That is, that God converts men by some mysterious operation of the Holy Spirit; that the sinful man is passive, and must wait, until God by his Spirit regenerates the heart, before he can turn—I say to you my friends this teaching is not from God. Where do you read anything like it in his word? If this theory is true, why is it, that in a heathen land where the Bible has never gone, where the gospel has never been proclaimed, the sweet story of a Saviour's love never told, I ask why are there no conversions to God, why, my friends? If God ever converts men by a direct operation of the Holy Spirit, you would think that the heathen land without the Bible would be the place for him to do it. But where the word of God has not gone, conversions to God have not taken place. Again, if God converts one man by some direct, immediate working of the divine spirit upon his heart, and the man beside him is not converted, because the Spirit has not operated upon him would not that make God a respecter of persons; and this good Book says: "God is no respecter of persons." Once more Jesus said of the Holy Spirit: "Whom the world cannot receive"—this should be final with all that believe the Lord Jesus. Now do not for a moment think that I am teaching, that the Holy Spirit has nothing to do in man's conversion. There never was a conversion to God, and never will be without the Spirit's work. The Holy Spirit will do his work in the conversion of a sinful man, whether we understand just *how* he does it or not. Just as God sends the rain upon the just and the unjust, whether we understand the theory of the rainfall or not—there can be no failure on the divine

side. God and Christ have done their part in making man's conversion possible. The Holy Spirit has done, and is *now* doing his work in the conversion of men and women. It now remains for *man* to do his part in turning to God. He is responsible for his own conversion.

(5) Conversion then is a process; in which certain changes take place. By way of illustration: Bread making is a process. We first have the wheat in its natural state, converted into flour. The good housewife converts the flour into dough, but it is not fit for use; the dough is put into the oven, and baked, and it is then fit for the table. Can you not see how bread making can be just half completed. The wheat can be converted into flour, and the flour into dough, and if you stop there, you have not the completed product. In the light of New Testament teaching, no conversion is complete until the individual is *in* Christ Jesus. "There is therefore no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the Spirit". To this I am sure you will agree. In every conversion to God there are *three* distinct changes; through which we pass. Converted or changed in heart, changed in life, and changed in state of relation. And many an honest, sincere man has been converted in heart and life, and left there; has never been changed in his state or relation, because he has not been properly taught at that point: His conversion is incomplete—He needs to be taught the way of God more perfectly; If we can learn from the Sacred Test, how man went away from God, we can know beyond the possibility of a doubt, how a man can turn again to God. In Eden's fair garden, man stood perfect before his Maker. The first bad preacher of which we have any knowledge approached him. He knew that God made man like himself a thinking reasoning being. He talked to the first man, reasoned with him, and filled his mind with unbelief, persuaded him to disbelieve God; to revolve to do what God said he must not do, and to disobey God. These were the downward steps taken and as a result man stood a sinner, subject to sorrow covered with shame, and exposed to death. Now if unbelief in the heart, a resolve to go away from God,

or repentance from God, and disobedience to God ruined man: Then I submit to you that faith in the heart repentance, and obedience to God are the steps a man must take to turn again or turn back to God. In conversion the Lord begins with the heart. He changes the heart. If the heart is made right, we may reasonably expect every other change to follow: But if the heart is wrong, everything is wrong, and our religious pretensions amount to nothing. But what is the heart? "The hidden man of the heart", the Bible heart. It is that part of man, that thinks, and reasons, and loves. All mental qualities are attributed to the heart. Paul said "With the heart man believeth unto righteousness", and Jesus said: "Wherefore think ye evil in your hearts"; again "Why reason ye these things in your hearts". It is recorded of Absalom, David's son, that he stood in the gateway, and as the people came up for judgment, he met them with fair speeches, and said: "Oh, that I were made judge in the land; what would I not do for you," and he kissed them. The inspired writer said, "So Absalom stole the hearts of the men of Israel." What did he steal? their affection and confidence. We now understand the inspired statement, "My son give me thine heart". In God's own divine arrangement he has appointed faith to change the heart. The Apostle Peter said: "God put no difference between us and them (i. e., Jew and Gentile) purifying their hearts by faith". Faith is a mighty factor, it accomplishes great things. It changes a man's mind, views, feelings. Should a stranger move in next door to you—you receive a letter from your friends, who have known him, and who say that you have made a favorable impression upon your next door neighbor, that he is kindly disposed toward you, and would like to be neighborly with you. As you believe the testimony of your friends concerning the stranger, you feel a wonderful change coming over you. Your heart warms up to the stranger, and you say to him I am glad to have you as a neighbor, and to be on friendly terms with you—we are strangers no longer—Matthew, Mark, Luke, and John have given us testimony concerning the heavenly stranger who has come into the world, lived for us, loved us, died

for us—Do you believe the testimony given? If you do, how can you fail to love supremely the Saviour of men; and give to him the allegiance of your heart. To further illustrate the change of heart, let us suppose, that a wealthy man, and a successful man of the world, a man who has given his whole thought to the things of the world; and has given no thought to the things of the Kingdom of God; A man who has amassed great wealth and intends to leave it all to his only son, a bright little lad. The rich father has planned for his boy; he intends to put him through the high school, send him to some university, give him every advantage, and then leave him everything. Let him begin life, where the wealthy father leaves it. Suddenly sickness comes, the little fellow is dangerously ill. The rich man says to the physician, do all you can for my boy—but the Doctor says, "I fear that no human power or skill can save him". The father remains by the bedside until he closes the eyes of the little sufferer. His heart is breaking in his great sorrow; his whole life was bound up in that little fellow—now serious thoughts come to him—a little casket, a grave, some preacher to conduct a service—these things must be attended to. In the service the preacher quotes the words of Jesus—"What is a man profited if he shall gain the whole world, and lose his own soul?" When the little body is laid in the quiet resting place for the dead: that man returns to his home; he feels a strange emptiness there; his heart aches; every thing seems so still: He says to his wife, I wonder where that passage is that the preacher quoted; after a long search they find it, and through their tears they read "What is a man profited, if he shall gain the whole world and lose his own soul"; and he says, "Mother, this is what I have been doing, in my eagerness to get the things of the world; I have been neglecting my soul. The next Lord's Day, he and his wife go to the church house and among other things he hears these words: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." Again he remarks to his wife, that he feared, that he had been working for just such wages. He now approaches Christian men, in whom he

has confidence, and asks for help to read his Bible aright; wants them to tell him what they know about the place to which his precious child had gone,—and the way there, what he must do to go there: My friends, a wonderful change is taking place in this man's heart. Some of his former worldly friends ask him if he will attend the races the following week. He had always attended them. But he says *no* I will not be there; when asked if he and his wife would be at the coming ball. He firmly answers no, we will not be there; and further explains, my mind has undergone a wonderful change in the past few months; ever since I laid the mortal body of my darling boy in the grave. I have been thinking about things of greater moment to me. I want to live so that I can go to my little boy. The things I used to enjoy, have no charm for me now. If this man would stand up and relate this experience and give it as "a testimony"; he would be received as soundly converted by about nine-tenths of the churches in the land, to-day; and yet he would not be converted in the New Testament sense; he would only be in the fair way to conversion; he would be converted in heart, to be followed by a conversion of life.

(6) Now God has appointed repentance to convert or change the life; Jesus said "except ye repent ye shall all likewise perish". Without repentance there is no salvation for the human soul. Paul said "Godly sorrow worketh repentance unto salvation". And the Harbinger of Jesus said to the Pharisees and Sadducees "Bring forth therefore fruits meet for repentance." That is show by your changed lives that you have repented. It follows that repentance takes place between sorrow for sin on one side, and a reformation of life on the other. It is the change of that stubborn will of ours; which is the seat of all rebellion and disobedience to God. This is why it is hard for men and women to repent. It is hard for the human will to give up, and acknowledge wrong. Now repentance has to do with the life; the future life. It says I am sorry for the past life of sin and wrong. God helping me I am going to change my life for the better: I am going to cease doing wrong; and live right. Repent-

ance cannot change the past; if we were to weep tears of blood we could not change the past; when we do a wrong thing, it remains done so far as we are concerned, and when we say an unkind thing, it remains said. We cannot change it; God in his mercy does that for us when he forgives. A little boy explains repentance by saying my father used to come home every night drunk and abuse my mother—but one night he came home *sober*; he put his arms about mother and said: "I am so sorry that I have been cruel to you and treated you as I have done in the past, I shall never drink again; and he has not, I guess he has repented."

(7) In conversion there is one more change—a change of state: A change of state or relation is effected not by faith, not by good intentions, not by repentance, but by an act of faith, which the Lord himself has ordained. You cannot by believing, no matter how strongly you believe, *believe* yourself into a *new* relation. In becoming a Christian the whole man is changed, body, soul, and spirit, heart, life, and relation. Thus the believing penitent takes upon himself new relations and obligations. He must have some formal way of doing this; some overt act appointed by the Law Giver. It takes a constitutional act to change relation, or state. This is seen in the case of marriage and naturalization. In every true marriage contract, there are three distinct changes, heart, life, state. Here is a young man worth a million, who meets a girl in very moderate circumstances; her handsome face, pure, sweet spirit, and winsome manner attract the young millionaire; their mutual faith in each other changes their hearts. They love each other; their purpose to be one in life to share each other's joys and bear each other's sorrows changes their life toward each other; but it takes a marriage ceremony, a certain form appointed by law to change their relation. If one hour before the marriage ceremony is performed, he suddenly drops dead; notwithstanding the fact that the young couple had been changed in heart, and life; it would leave the young woman in poverty. But, if he would drop dead an hour after the marriage ceremony had been performed, the law of the

state would give her a third of a million, and why? Did that ceremony cause them to love each other more—certainly not. It changed their relation. It made her a bride. She put on his name—*there is something in a ceremony*, a mere form. Now in conversion we become the bride of Christ. The Lamb's wife: We are married to Christ. Faith changes the heart; repentance the life; the Lord has made Christian baptism the marriage ceremony; the institution by which the believing penitent puts on Christ. Paul said: "For as many of you as have been baptized into Christ—have put on Christ." Baptism has nothing to do with the heart or life, but it is the divinely appointed means to change the state, because God so arranged it. It is the consummating act in coming into Christ, and you have agreed already with me, that no conversion is complete, until the individual is *in* Christ Jesus. The author of the "Bonnie Brier Bush", Enon McLearn, a Presbyterian minister said, as recorded in one of his latest works: "The Mind of the Master": "In baptism the candidate for God's Kingdom disappears into water, and appears again with another name". Mr. Watson has set forth in a few words most clearly the purpose of baptism in conversion—the change of heart may be the work of weeks or months, but the change of state is the work of a moment. This is seen in the official oath, which the successful candidate to the Presidency of this great nation is required to take on the fourth day of March.—On the inauguration day at Washington the elected candidate stands before the Supreme Justice, and in the presence of the people, just a man among men, without any authority. But when he takes the official oath, his relationship to the people is changed: He stands clothed with the authority of a President; now the official oath will not make him a good President, if he has not the qualifications of head, and heart, and life *before* taking the oath of office. The oath will not give them to him. But if qualified, the oath changes his relation and makes him a President in authority. Now I think we understand. Unless a person is converted—changed in heart and life, a believing penitent person, baptism will do no good—but if the heart is purified by

faith, and the life changed by repentance, baptism will change the relation, and it is in this sense that an inspired apostle said: "Baptism doth also save us". It is the institution by which we put on Christ. The believing penitent alien takes the oath of allegiance to the Prince of the Kings of the earth in his baptism, when the divine sublime names of God and Christ, and the Holy Spirit are called upon him—This being true, it follows that it is possible to be converted in heart and life, and remain unchanged in state or relation; we should make sure that we are converted all round; that we are in Christ Jesus according to his law. Much confusion exists on the subject of a change of heart. So much mystery has been connected with it, that many good people are in doubt whether they have ever experienced this change. At the close of one of Knowles Shaw's meetings, an intelligent man, who was under conviction, approached the preacher and said: "If I had the assurance, that I have had a proper change of heart I would become a Christian". Bro. Shaw at once understood his case, and asked him if he believed in God and Christ. And he answered *Yes*. Well said the preacher, that part of your heart which believes is all right, you do not want it changed, for then you would not believe in God and his peerless Son. "For with the heart man believeth unto righteousness", said an inspired apostle. The man saw the point and agreed that it was well taken. He then asked him if he loved God and the dear Saviour, and the man replied that if he knew his own mind he loved Jesus supremely. The preacher said, can you not see that you do not want that part of your heart, that loves; your affections changed, for, then you would not love the Saviour who died for you. The change of heart is simple, beautifully simple. Should a mother see her little child going around the room with a dangerous knife in her hands, she would not run after the child, that might prove very serious. The mother knows the power of a motive—she picks up an apple or an orange and says: "Baby, see what Mama has, baby give mama that ugly knife, and mother will give baby the orange." See how soon the little chubby hands go out—the baby cannot hold

the knife and orange too, as she takes the orange, she lets go the knife. Jesus is better, lovelier than sin; as we take Jesus in the heart by faith, sin goes out, and the more completely we enthrone the Saviour in our heart, the purer the heart becomes: "Faith that worketh by love" purifieth the heart. No better Saviour, than Jesus will ever be offered to you. He is God's last gift to the world. He loved you, died for you; he still loves you, and his sweet voice comes down the centuries, pleading with you dear friends to believe, love, confess, and obey him, and make him the Lord of your heart and life: Who will do the noble thing of making a surrender to a Saviour like Jesus of Nazareth.

"Let youth in its freshness, and bloom come,
Let man in the pride of his noon come,
Let age on the verge of the tomb come,
Let none in his pride stay away."

You cannot afford to stay away. Christ can get along without you, or me: But we cannot get along without Him—We need just such a Saviour to help us in life's journey, and to sustain us when we are called upon to pass through the valley of the shadow of death.

THE CHRIST OF CALVARY.

By E. W. McMILLAN.

Our study at this time is concerning the Christ of Calvary. The very wording of this subject intimates, at least, that there are other beings called gods who are trusted as saviors, and there are such beings. No attempt will be made in this lecture to discuss at length the religions of the world nor even to classify them, but our study will lead us occasionally to touch upon some of the beliefs of foreign religions that the religion of Christ may become more precious to us. The adherents of ethnic religions have their respective objects of worship, but a savior does not mean to them what our Savior means to us. In all of them there is the lack of unqualified faith in their savior to save. Their abiding place is far removed from suffering, needy men and they can not be reached always by prayers. In the fifty-ninth chapter of Isaiah the writer was answering this conviction in the hearts of the Hebrews about Jehovah when he said: "The Lord's hand is not shortened, that he can not save; neither his ear heavy, that he can not hear." For our Savior is "not very far from every one of us, for in Him we live and move and have our being." And, "He can be touched with the feelings of our infirmities." Moreover, "His ears are opened unto their prayers." And again, "Shall not God avenge his elect, that cry unto him day and night?" Elijah was taunting the heathen at this point when he said: "Cry aloud; for he is a God: either he is musing, or he is gone aside, or he is on a journey, or peradventure he is asleep and must be awaked."

The religion of Christ satisfies. In every normal being there are constant yearnings. The soul reaches out for a place of anchor, for a rock of refuge, for consolation—for complete satisfaction. These yearnings, when unmet, are like love drowning of sorrow, they return wounded without a balm, discouraged, despondent. At the well of Jacob, Jesus taught the woman that his religion will *satisfy*.

Yes, it will even meet the needs and desires of a polluted, adulterous Samaritan woman. The ideals and the promises of other religions come far short at this point. Well might it be said of them: "He that drinks of these shall thirst again." He that drinks of the Christian religion will "thirst no more," for the Lord Jesus Christ meets the needs and satisfies the longings of every spiritual instinct. He has consolation for the poor and relief for the rich, food for the hungry, clothes for the naked. His word puts justice into the state. The home is made happy by his counsel. With Jesus near, death becomes a lighted vale with an escort for the soul. Awaiting this soul is all that makes up the goodness and the love of God.

The ideals and the perfection of Jesus Christ are elements in the satisfying influence of his religion. The absence of these in the ethnic religions contributes to their limitations. The favorite deity of India is *Krishna*. His character is described by a series of murders and adulteries. The attributes of love, holiness and virtue are not ascribed to him; yet men are urged to the "imitations of Krishna." Other heathen deities, we are told, do not far surpass Krishna. But there is not a reflection on the life of Jesus Christ; not the least indiscretion about any of his conduct; not a shadow of immorality about even one of his words or deeds. Christ permits and encourages the doing of all that is good and forbids that anything evil be done. His religion is a religion of service, and, in his mind, the man of highest honor is he who serves most. The *humble* servant is the more worthy servant.

Christianity, which is but Christ in action, is intensely a religion of holiness. The God of Islam has the seven attributes: Life, Knowledge, Will, Power, Hearing, Speech, Vision; he has neither love nor holiness. But God says: "Be ye holy; for I the Lord your God am holy." Jesus Christ was Immanuel—"God with us." He said: "The kingdom of God is within you." Ritualism and ceremonialism have a small place in Christianity, for the larger room is given for the spirit side. "The letter killeth but the spirit giveth life."

"This law of holiness is a positive force and it is responsible for two activities; it sets itself against all that is unholy and it has the power of self-impartation, by which it changes all that it does not destroy into its own kind." This fact makes the Cross of Jesus a symbol of holiness to all Christian believers. The holiest life is the life that lives the nearest to Christ. The realization of the Lord's true character in our own life makes us fit to sit down with Abraham, Moses, Job, John, and Paul in the kingdom of heaven; hence the prayer: "Thy will be done on earth as it is in heaven," and the beatitude: "Blessed are the pure in heart for they shall see God." This life of holiness makes of all a new man in Christ. It is the mystic union between God and man in Christ, being made possible by the two extremes, divine sacrifice on the one hand and human redemption on the other. In this restored fellowship with God in Christ there are peace, joy, perfection, glory, and blessedness.

Let us now study for a while the life beyond. Buddhism offers the painful process of transmigration, from which there may be final relief in *Nirvana*. In one form of this religion there is a possibility of becoming a universal Buddha; but this attainment is only for the few; there is none for the masses. The eschatology of Islam has varying shades, being colored alike by Zoroastrianism and corrupted forms of Christian teachings. But the highest conception the Moslem has of a future life is an existence of unrestrained indulgence in sensual desires.

But Christ comes humbly and meekly casting his spell of revelation over the souls of men. Void of all tyranny, without worldly ambition, unselfish, he **came to reveal** the love of God unto us. As God with us, the whole of his teaching was to lead us finally into Heaven. Jesus wins not alone by what he taught us to be, but also by what he himself was. He is the greatest argument for Christianity. The next strongest argument is a faithful Christian. In the light of Christian teachings, the end and the aim of all living is the final release from human limitations and Satanic temptations, and the attainment of perfection with God forever.

The Christ of Calvary is Truth as well as the Way and the Life. Because of this fact the Christian should gladly and thankfully welcome truth wherever and whenever he finds it, remembering that it belongs to his Lord, and that the Lord by that truth may have planned the complete redemption of that one's soul. If that jewel be mixed in the mire of error let us remove it thence and never lose sight of it as a part of God's plan of grace. Untruths must not be accepted merely because they have a connection with some form of belief the large portion of which we accept as true. Neither can any Christian afford to be blind to any truth however it may be interwoven in the fibre of error. All truth is from God and all error is from the evil one. Therefore the Christian can not but thrust from him every false teaching however fondly he may once have cherished it as a part of *the truth*. Nor can he do otherwise than accept truth wherever found, though he may detest the forms of belief with which it is connected.

We have studied thus far Christ as a savior and have found him to be incomparable. As an object of worship he is the nearest and most sympathetic of all. His ideals are without an equal and his character was perfect. Our next step will be a study of Christ as the savior of the world. Is he willing to save? Is he able to save? If so, what is his plan of salvation?

The willingness of Christ to save is evident from only a brief study. He said plainly that his mission here was to call sinners to repentance. To illustrate his eager desire that every one shall enjoy salvation he said in one of his parables: Go out and compel them to come in. Heaven also is intensely interested in this work of saving for there is rejoicing in heaven over the repentance of one sinner. The Lord's offer is to "all who labor and are heavy laden," and his commission includes "every creature" in "all the world." And through the Apostle John the Lord said: "Whosoever will let him take the water of life freely." Because of the many who rejected his offer of mercy Jesus said: "Oh, Jerusalem, Jerusalem, how often would I have gathered you together as a hen doth gather her brood under her wings and you would not." "*You*

would not!" At another time Jesus said: "You will not come to me that you might have life." Their condemnation was due wholly to the fact that they *would not come*.

Just how willing the Lord is to save and just how far he will go in his effort to save is shown in the account of the Prodigal Son. Originally, and by right, every soul of man belongs to God, and salvation is only the buying back of these, God's treasures, whom Satan has won to himself. To appreciate the lesson fully let us feel the lesson of ownership. No child can thrill my heart quite so much as "my child", and the Lord felt that thrill when he said: "this *my son* and is alive: he was *lost* and is *found*"—is *saved*. "My sheep", said Jesus, "hear my voice and follow me." This pastoral touch has couched in it the Lord's feeling of intimacy for his own.

This story is told of a shepherd lad in Mexico: On a day of moderate temperature a snowstorm suddenly came while the shepherd was guarding his sheep in the south pasture. The sheep slowly drifted southward and away from home. The snow fell thick and fast and soon the ground was covered deep: but the shepherd remained with his sheep. Two days later the ranchman went in search of his lambs and their shepherd. He found them buried in a grave of snow,—the shepherd with his sheep,—and in the shepherd's arms a little lamb was drawn close down to his bosom. The savior of Calvary said: "I give my life for my sheep".

This willingness of Christ is without respect of persons. His commission to Paul was to carry the Gospel to kings and Gentiles alike. His lesson on giving feasts and inviting the poor, the halt, the blind, has in it a beautiful symbol of his own gospel invitation to these same people. And when he answered the query of the Baptist about his Messiahship he offered as the final proof of his divinity "that the poor have the gospel preached to them". This lesson of willingness so permeates his teaching that he has not promised to receive one service rendered him nor one gift made to him if the willing spirit does not prompt the deed.

Now that we have found Jesus Christ a savior who is ever present, sympathetic, and true, and that he is a willing savior, our next question is this: Is he able to save? Can he save to the uttermost all who call upon his name? Here is the balance that weighs the Christian hope. If Christ cannot save from every pardonable sin, he cannot save from one pardonable sin. If he cannot save every lost sinner, he cannot save one lost sinner. Either he can save from every pardonable sin every person of all the ages of the world or he cannot save one person from one sin in any age of the world. He is an all sufficient savior or he is no savior at all. Again, if Christ can save from one pardonable sin, he can save from every sin that God forgives, and if he can save one being from all the sins that Heaven forgives, he can save to the uttermost all that call upon him. Many and brilliant minds have fallen unwittingly into pits of doubt at this point, from which the majority never recovered themselves. But we believe today that Christ can save the whole world and will now pursue a brief line of reason why we thus believe.

It must be admitted, in the first place, that the man called Jesus Christ lived. This is only a *fact of history*. Not only did such a man *live* but he was an *unusual* character, and he did many marvelous things. The contemporaries of Jesus never denied that he raised Lazarus from the dead; nor that he caused a man, who was blind from his birth, to see; nor that he caste out "evil spirits"—"demons" from those who were possessed of them. His accusers complained that he did it by means of some evil power or that he did the deed on the wrong day—the *Sabbath* day. The cures themselves seemed never to have been denied. On the other hand, the *fact* that they were performed is affirmed in the charge that *he did it through Satanic power or on the Sabbath day*. And, in the matter of his resurrection, no one denied the absence of his body from the grave on the third morning, but the soldiers who guarded his grave to prevent it said that his disciples stole him away "while we slept".

But what did the Lord say about himself, his mission on earth and his power? During his earthly life he made

a number of claims. Nine times he claimed to have the authority of God. Ninety times it is said that he affirmed to be the Son of God. Thirty-three times he declared that he was sent forth from God. Thirty-one times he said he was the Messiah of whom the prophets wrote. Five times he claimed he will be judge of the nations when the ages shall have been consummated. In the forty-seventh verse of the twelfth chapter of John the Lord said that he came to save the world. More than one hundred times the resurrection of the dead is mentioned directly in the New Testament and seven times Jesus affirmed *that he would rise from the dead*. If this latter claim came true his other claims cannot be doubted and he can save to the uttermost; for the same power that can change the leper's spot or break the king's seal on the grave stone, liberating the imprisoned body, can purify the soul made crimson of sin. Did Jesus arise from the dead? The Books of Matthew, Mark, Luke and John affirm that he did and that he is alive again. Did they falsify or did they relate the truth?

We believe these four accounts are true. There is too much internal evidence to admit of reasonable doubt. Beneath the surface in the four Gospels is a beautiful harmony of testimony related evidently by eye witnesses. With no effort at coloring; the writers, each in his own style and from his individual point of view, gives a separate account of what he believes to be facts. Numerous *incidentals* also augment our grounds of belief. It is said that his disciples did not know Jesus after he arose; that Thomas doubted that He had arisen; and that the women's report of His resurrection at first seemed as an idle tale. Again, Mary did not even recognize his voice nor his form, but supposing him to be the gardener said: "if you will tell me where you have laid him I will take him away." Each detail and every incidental in fiction is given for a *specific* purpose, but if the gospel narratives be fiction these incidentals are without a purpose. The only reason that can be assigned for their appearance is the fact that they are true,—*they are just what happened*.

Furthermore, there is no explanation for the faith and devotion of the early disciples except the resurrection of

Christ. Fanaticism is no explanation, for never was it known that so many and such a variety of people were fanatical about the same thing and at the same time. Moreover, these fanatics have increased in both variety and number for nineteen hundred years. It helps none to say the disciples were ignorant. Some were unlearned, but many of the *priests* were obedient unto the faith, Crispus the chief ruler of the synagogue believed and was baptized. And certainly Paul, the apostle, was not an unlearned man.

Stubbornness is not the explanation of their supposed faith for it is incredible that so many thousands should die merely because they were stubborn. But, could we believe the men pertinacious, who could believe the thousands of women who suffered martyrdom merely obstinate? Only the resurrection of Jesus Christ from the dead can explain these devotions.

Yes, yes, Jesus arose from the dead and is the first fruits of them that slept. He appeared to Cephas, and to the women; he appeared to the ten when Thomas was absent, and again when Thomas was present. The twelve saw him, and above five hundred brethren in a body were eye witnesses of his resurrection. Then Paul saw him. When the Lord returns to the earth the dead will all rise, the righteous first. With these, the righteous living will be caught up to meet the Lord in the air and so shall we ever be with the Lord.

We now believe in the resurrection of Jesus Christ and believe, therefore, that he was divine, having all power on earth and in Heaven, he is *able to save*. As an able and a willing savior he abides with us day and night, he understands us and knows our frames. He guides us in our pleasures and leads us when we pass through the valley of sorrow. He has planned our redemption and our next topic is a study of that plan.

Either the doctrine of universalism is true, or Christ is a respecter of persons, or salvation is conditional. If all men will finally be saved our study and our discussion today are useless. And if Christ be partial in the matter of saving, he is not infinitely just and good. Then,

whether we are saved or lost depends upon whether we accept or reject the Lord. Receiving the Lord is equivalent to absolute trust in him and strict obedience unto him. Rejection is a synonym for the opposite. Unqualified trust in him and unreserved obedience unto him are the two inseparable elements in the human side of the plan of salvation.

Joseph, the son of Jacob, was a man of rare faith and obedience. His dreams of the sheaves and of the sun, moon, and the stars indicated that he believed God had a place of supremacy for him somehow, somewhere in the future. Every Bible student remembers the trials of Joseph in Potapher's house and in his prison cell, through all of which he retained his fidelity and his devotion to his God. Because of these virtues in Joseph, God brought him, after several years, into his own as governor of Egypt and as provider of his Hebrew brothers.

Daniel also was tried. In his marvelous trust he faced the den of lions, saying in his heart; "my God will deliver me." He had obeyed God perfectly and now in his helpless state he puts his trust in God. The fight is between Jehovah and the gods made with hands, and the glory of each is in the balance. Daniel in his obedience to God, yet overcome of the heathen worshipers, puts all his trust in God. Will God forsake him? No. The angel of God stopped the mouths of the lions, and Daniel, unhurt through all the night, awaited in peace the break of day and his salvation.

Even the Lord Jesus Christ could not escape this path of trust and obedience. "Though he were a son yet learned he *obedience* by the things which he suffered." And, "being made perfect through suffering, he became the author of *eternal salvation* to all them that *obey* him."

There remains yet the beautiful life of Paul. The threats of the Jews in Antioch, the stripes and imprisonments in Philippi, the shutting of the doors in Corinth, and the "wild beasts" of Ephesus all were not sufficient to daunt him in his Christian work. He was stoned in Lystra and left for dead; he was arrested by his fellow-countrymen; he was "in stripes above measure". Thrice

he was "beaten with rods". Three times he suffered "shipwreck" and he was a "night and day in the deep". Though persecuted by the Gentiles, betrayed by his Hebrew brethren, and weighed down of his anxiety for all the saints, he said: "I count it all joy". This compliance with the will of the Lord enabled him to say: "henceforth there is laid up for me a crown of righteousness, . . . and not for me only but for all them also that love his appearing and his kingdom". These are the words of the prisoner of Rome, but a faith like that of Paul may easily reach the sublime. It enables us to know that sorrows, in the hand of God, are but the refinery in which the soul is purged of all its dross, and that by them the soul is meliorated and made fit to join in the praises of its heavenly home.

The soul that fully trusts God never questions about the need of baptism, nor of attendance at worship, nor at the need of compliance with any other Bible teaching. It complies gladly with each request of the Lord and respects the silence of his Book as well.

Yes, Jesus is the savior of the world. His willingness to save is unquestioned. He is ready and able to save. His salvation is for all the world and his religion satisfies. He asks that we trust him then obey him. Have you trusted him? Have you obeyed him?

THE CHURCH OF YESTERDAY, TODAY AND
TOMORROW

CARL L. ETTER.

I appreciate the privilege of being present during another lecture week in Abilene Christian College. As a Student in the institution during the past four years I have enjoyed these lecture week programs more than words can tell. I congratulate myself very highly for having the honor of appearing on this program of 1923. However, I feel my weakness very keenly. In fact I feel it so much that I thought seriously of not accepting Brother Sewell's invitation to come. I do not come as one having great book learning nor as one having great experience. Neither do I pose as an original thinker. I only hope to restate a few things which will cause us all to realize more fully the importance of that Great Institution for which Jesus Christ gave his blood.

First: Let us see when and where the Church had its beginning on earth. Many volumes have been written and many debates have been held on the establishment of the Church. It is indeed an old and familiar topic, yet very timely. There are many theories in the religious world of to-day on this one point. Some would have us believe that the Church had its beginning in the Garden of Eden. Others tell us that it was at the call of Abraham. While others contend that it must have been when the law was given at Mt. Sinai. And there are those who tell us that the Church had its beginning when John the Baptist came preaching in the Wilderness of Judea. Others say it was at the beginning of Christ's ministry while some affirm that its birth dates back to the Commission of the Twelve. Then there are others who think it was when the Seventy were sent forth. Others would have us believe that the Church was established on the

Mount of Transfiguration, while some strongly contend that the Church has not yet been established and will not be established until Christ returns.

I shall try to show that the above theories are false and that the Church was established on the first Pentecost after the Resurrection of Christ. In doing so I shall refer to the Church by the term "Church" and also by the term "Kingdom" using them as synonymous terms. Christ when speaking to Peter in the coast of Caesarea-Philippi, says: "And I say unto thee, that thou art Peter and upon this rock I will build my Church; and the Gates of Hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:18, 19. In this statement Christ uses "Church" in one verse and "Kingdom" in the next, using them as synonymous terms. Surely we can do the same.

About 760 B. C. Isaiah made a prophecy concerning the Church in which he said "And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say—Come ye and let us go up to the mountain of the Lord to the house of the God of Jacob: and he will teach of his ways and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." Isa. 2:2-4.

The Apostle Paul in his first letter to his son, Timothy, says: "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God." I. Tim. 3:14, 15.

Paul says the house of God is the Church of the Living God. Thus when Isaiah spoke of the House of God he must have meant the Church of God. At the time Isaiah made this prophecy the Church had not

yet been established but was to be established some time in the future. In the second Chapter of the Revelation letter we read of the Seven Churches of Asia, which were Churches in actual existence. This was about 96 A. D. Then we conclude that the Church must have been established some time between 760 B. C. and 96 A. D., but the question still remains, "Just when and where did the Church have its beginning on earth?"

About fifty years after Isaiah made his prophecy, Micah made a similar prophecy in which he said: "But in the last days it shall come to pass that the Mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." Micah 4:1. This was written about 710 B. C. but in the year 67 A. D. the Apostle Paul writes the following language to the Hebrews: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptable with reverence and Godly fear." Heb. 12:28. In 710 B. C. the house of God was something of the future, while in 67 A. D. the kingdom according to Paul, had been received and was in existence. Thus, we conclude that the Church must have had its beginning on earth some time between these two dates.

The Great Prophet Daniel was not entirely silent on the question of the Kingdom for we hear him say: "And in the days of these kings shall the God of Heaven set up a kingdom." Dan. 2:44. This language was written about 603 B. C. In the days of Daniel the kingdom was not in existence but was something of the future.

While the Apostle Paul in the year 64 A. D. in writing to the Church at Colossae, speaks of folks being translated out of the power of darkness into the kingdom of his dear Son. Col. 1:3.

Then the Church was established some time between 603 B. C. and 64 A. D. but the exact date of its establishment is yet to be proved.

Again I open my Bible and read: "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of Heaven is at hand." Mat. 3:1, 2. John began his preaching in 26 A. D. Isaiah, Micah, Daniel and others had prophesied of the coming kingdom. In the year 26 A. D. John boldly declared that the Kingdom was not only coming but that it was near at hand. It was approaching or drawing nigh. Just eight years late—34 A. D. Luke tells us of "A great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." Acts 8:1. This confines our investigations to a much smaller field, or period of time. In 26 A. D. the Church was something of the future, while in 34 A. D. the Church was in actual existence and was being persecuted.

According to Matthew's Gospel in the year 27 A. D. Christ began to preach and to say, "Repent; for the Kingdom of Heaven is at hand." Matt. 4:17. The same author gives us even more light on the subject when he says "These twelve Jesus sent forth and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." Matt. 10:5-7. This commission was given in the year 31 A. D. According to Luke's Gospel the Seventy were sent forth one year later in 32 A. D. under practically the same commission except they were to preach that "The kingdom of God is come nigh unto you." Luke 10:8, 9. It was during this same year that our Lord said "Upon this rock I will build my Church." Matt. 16:18. He did not mean to say that he would at that time build his Church, but that at some future date his Church would be built, for later we read of one Joseph of Arimathea "who was waiting for the kingdom of God." Luke 23:51.

Then according to these scriptures the Church

was still something of the future in 32 A. D. but Luke tells us that one year later "The Lord was adding to the Church daily such as should be saved." Acts 2:47. Thus we conclude that the Church was established some time between 32 and 33 A. D.

But to be even more specific we turn over to Acts 1:6 and there we hear the Apostles asking Christ if he would at that time restore the Kingdom of Israel. This was in 33 A. D. only seven days before the day of Pentecost, upon which day Luke says the Lord was adding to the Church, the Kingdom must have been restored or had its beginning on earth some time during those seven days.

Let us now turn back to some of the early prophecies of the Church and see if they give us any more light on the subject. Bro. E. G. Sewell in his discourse on the kingdom says that the prophecy in Isaiah 2 lays down three fundamental conditions relative to the establishment of the kingdom.

1. It is to be in the last days.
2. All nations are to flow unto it.
3. It is to have its beginning in Jerusalem.

Now let us take up each of the theories that were mentioned in the outset and see if any of them meet the conditions of Isaiah's prophecy. First, we know that the Church did not have its beginning in the Garden of Eden because if it had it would have been in existence in the days of Isaiah, and he, a Holy Man of God, who spoke as he was moved by the Holy Spirit, would have been prophecying of something that was already in existence. This theory is absurd and does not need further investigation. The Church did not originate in the Garden of Eden but it was there that the family which was the first ordained institution of God, had its beginning.

In like manner we know that the Church was not established at the call of Abraham for it would have been in existence in the days of the prophets and they would have been prophecying in vain. The

Church did not have its beginning at the call of Abraham but it was there that the Church was given in promise. At the call of Abraham the Lord made him a two-fold promise. First: that he would make of him a great nation. Second: that in his seed should all of the families of the earth be blessed. Gen. 12: 1-3. They were to be blessed through Christ and his Church.

For the same reason we know that the Church did not have its beginning at Mt. Sinai for this, too was before the prophets, The Church was not established at Sinai, but it was there that the second ordained institution of God had its beginning. It was at Mt. Sinai that the descendants of Abraham were made into a great nation and thus the first part of the Lord's promises to Abraham fulfilled.

But we are told that the Church began at the preaching of John the Baptist. John came several hundred years after the prophets had prophesied. Thus the above argument cannot be applied here. Let us see if John meets the conditions of the prophecy. Isaiah had said that the Church was to come in the last days but there is no mention made of John's ministry being in the last days. Isaiah also said all nations were to flow unto it. But John came preaching rather to lost sheep of the House of Israel. Furthermore according to Isaiah the Church was to begin at Jerusalem but John came preaching in the wilderness of Judea. Thus we see that John did not meet the conditions of the prophecy and we are forced to conclude that the Church must have had its beginning at some other date.

For the same reason we know the Church did not have its beginning with Christ's personal ministry. No mention is made of his ministry being in the last days. Furthermore he began his preaching in Galilee and came preaching not to all nations but rather to the lost sheep of the house of Israel. In like manner no mention is made of the Twelve or Seventy being sent forth in the last days. Neither of them began in Jeru-

salem and they were commissioned to preach only to the lost sheep of the house of Israel. Thus we must look to some other date for the establishment of the Church.

Perhaps it was at the Mount of Transfiguration. But we know it was not there, because, it too, fails to meet the conditions of the prophecy but even after the crucifixion of our Lord we read of one Joseph of Arimathea who was waiting for the Kingdom of God. Thus the question still remains "Just when and where was the Kingdom established?"

Just before Christ ascended into heaven he gave the apostles a great commission in which he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28:19. In Luke's record of this same commission he says: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things and behold, I send the promise of my Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with power from on high; and they worshipped him and returned to Jerusalem with great joy." Luke 24:46-52.

Isaiah had said the Church was to begin at Jerusalem in the last days and that all nations were to flow unto it. The Apostles are given a worldwide commission to preach to all nations and are told to begin at Jerusalem but was it in the *last days*?

I now turn to the First Chapter of Acts and there I read of the Apostles being assembled together with Christ at Jerusalem. And he commanded them that I read of the Apostles being assembled together with they should not depart from Jerusalem but wait for the promise of the Father. Acts 1:4. Here they wait for seven days. "And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." On this occasion about seventeen nationalities were present and every man heard them speak in his own language. "And they were all amazed, and were in doubt saying on to another, 'What meaneth this?' Others, mocking, said, 'These men are full of new wine.' But Peter standing up with the eleven, lifted up his voice and said unto them. 'Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last day, saith God, I will pour out my spirit upon all flesh.' And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Then, at nine o'clock on the first Pentecost after the resurrection of Christ the spirit was poured out. Peter says the last days have come. The Church is fully established. Christ has ascended to heaven and is now reigning as King of his Kingdom. We have found where and when the Church was established.

Now, let us see what its purpose was. Joel had said that these who called on the name of the Lord in these last days should be saved. Peter on the day of Pentecost tells them that the day of salvation has come. They are convinced by his message, fall down and say unto Peter and the rest of the apostles, men and brethren, what shall we do? Isaiah had said in the last days that the law would go forth from Jerusalem. When the Pentecostians ask what they must do Peter gives the law. Acts 2:38.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." And the Lord added to

the Church daily such as should be saved." What was the purpose of the Church of yesterday—the Church that existed in the days of the Apostles? Its purpose was to save souls. It was through this soul-saving institution that "All families of the earth were to be blessed." Brethren what is the purpose of the Church of today? Has the old ship of Zion lost its saving power? Are not the fields white unto the harvest? Surely if there was ever a time when the world needed a soul-saving institution it is now. Let us be true disciples of Christ, resolve in our hearts today that we will make his Church what he would have it be.

Again, what was the message that the Church of yesterday had for the world? What was Peter's message on the day of Pentecost? He had been told to preach the Gospel. Was he ashamed to preach it? Did he choose a subject that would be popular with his audience? No. Ten thousand times no! His message was Christ and him crucified. What was Paul's message to the world? Was he ashamed of the Gospel? "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:15, 16.

Again, "Moreover, Brethren, I declare unto you the Gospel which I preached unto you which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again, the third day according to the scriptures." I. Cor. 15:1-4.

Was Paul ashamed of the Gospel of Christ? No, verily. His conscience would not permit him to preach any other Gospel. "Woe is unto me if I preach

not the Gospel." I. Cor. 9:16.

The Church of yesterday had one and only one message for the world, namely: the Gospel of Christ as the power of God to save.

What Message does the Church of today have for the world? Has God's way of saving people changed? Will the same old message that Peter and Paul preached save folks today? Does the modern preacher need a new message? Does the story of the Cross ever grow old? Oh, no. It is even sweeter every time it is told. Then let us resolve to lay aside Shakespeare and Browning and take "the sword of the spirit which is the Word of God." "The fathers of the restoration bequeathed to us their children a restored gospel, a restored Church, and a restored worship. In fact they restored to the world that gospel which was preached by the Holy Spirit sent down from heaven, that worship so full of God's simplicity, and that Church so adequate for carrying on the work of God. Shall we be as true to the next generation as they were to this?" The Church of today is what it is as a result of the Church of yesterday. The Church of tomorrow will be what you and I, the Church of today make it. May the God of heaven help us to realize that the destiny of this generation and the destiny of those that are to come is in the hands of the Church of today. Our opportunities are great but our responsibilities are commensurate with our opportunities. Just at this place I would like to appeal to this most excellent student body. You should consider yourselves most fortunate to have the opportunity of attending this great institution. Not until you are gone from here can you fully appreciate what it means to be associated in this great work. Some day you are going out from this institution to take your place in this world. What is that place going to be? Let me insist that while you are here that you fully equip yourself for efficient service in the kingdom of our Dear Lord. He needs your service. The world is crying for a gospel of love. There is enough talent in this great student body to

evangelize the entire earth. I would that I could sound a note that would sink deep into the hearts of every boy and girl in this audience that would cause you to resolve to consecrate your young lives to the service of God, winning souls unto the kingdom of his Dear Son.

We have found that the Church that was established on the day of Pentecost was a soul-saving institution and that its message was the gospel of Christ as the power of God to save. Next, let us see what its attitude was toward this great soul-saving work.

When Peter preached that model sermon on the day of Pentecost three thousand souls responded to his message and were saved. Why did he have such results? Was it because he had a greater talent than the average man? I hardly think so. Perhaps some one says it was because he was guided by the Holy Spirit. That probably had something to do with it. I am persuaded that he had a passion for the saving of souls. He had been schooled at the feet of that teacher of teachers who had said, "For what is a man profited, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" Matt. 16:26.

Peter realized the value of the soul and was actuated by a spirit that made his message sink deep into the hearts of his hearers. I would today that I could fully appreciate the great value of the soul, so that I could tell the story of the Cross and of God's wonderful love in such a heart-felt manner as to reach the hard hearts of sinners and cause them to turn to Christ by the thousands.

Indeed Peter had great results. Three thousand had responded to his first sermon. Surely, it was high time for him to let his success be known to the world. But Peter did not advertise himself. He had been schooled at the feet of the meek and lowly Nazarene who had said: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the Kingdom of Heaven." Matt. 18:4.

Peter and his companions were not working for a name among men but were earnestly seeking to save souls. Thus, we find that in a short while "Many of them which heard the word believed; and the number of men was about five thousand." Acts 4:4. A little later we find that "The word of God increased and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the Faith." Acts 6:7. Why were they having such marvelous growth? Was it because they were heralding a popular message? Their message was everything but popular. Their leader had been crucified. Their cause had already suffered apparent defeat. Then how account for this season of success? It was merely because they had a passion for souls and were not ashamed to preach that gospel which has the power to save. Even though they were cast into prison and were persecuted even unto death, they never gave up. They had been commissioned to go and preach the gospel to all nations. And preach it they must. Thus, "The word of God grew and multiplied." Acts 12:24. And "So, mightily grew the word of God and prevailed." Acts 19:20.

Neither was this passion for the saving of souls confined only to these Apostles, who had been with Jesus during his personal ministry but it was characteristic of the great Apostle Paul for we hear him say: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, by Kinsmen according to the flesh," Rom. 9:1-3. Again he says, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God but not according to knowledge, for they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:1-3.

Brethren, the church of yesterday had a passion for souls. Do we the church of today, measure up to the standard? Paul's heart's desire and prayer to God for Israel was that they might be saved. What is your heart's desire and prayer to God today? What is mine? Is it that the sectarian world may be led to a knowledge of the truth and thus be saved by submitting themselves to the righteousness of God? Is it that the heathens at home and abroad may hear and obey the gospel of the Christ? There are thousands of cities and hundreds of counties, **yea, there are whole states** in this great United States where the pure gospel of Christ has never gone. There are teeming millions of heathens in the dark lands of Africa, Indies, Japan and China, that have never heard the story of the cross. If I could word the prayer of my heart at this time it would be that we, the church of today, might catch a real vision of service and "Be about our Father's business" in order that the church of tomorrow may be as a city set on a hill, giving light to every tribe and tongue under the canopy of God's great heaven.

**"OF ALL THAT JESUS BEGAN, BOTH TO
DO AND TEACH."**

Acts 1:1.

W. L. SWINNEY.

The Teaching and Doing of Jesus bear directly upon the Soul and Body, Mind and Matter through Time and Eternity, and affects the happiness of the whole Human family and will decide the Destiny of all Nations. The statement embraces two fundamentals of the Christian religion. It is not, alone, what Jesus taught; but what He DID as well as what He taught. Our holy religion is composed of these two fundamentals ideas; teaching and then doing the things taught. Either one without the other would not fulfill the Divine requirement. The "all things" of the Commission are to be "observed" after the teaching.

The great purpose of God in sending Jesus Christ into this world was, as announced to the shepherds tending their flocks by night, to "save His people from their sins, and to place man in his regenerated state where he must "work out his own salvation with fear and trembling". The first, salvation from past sin, is essential, and the second, working out our salvation is a complement of the first and without which no man can reasonably hope to enter into that rest that remains to the people of God.

There has never been a time, in the economy of God, when man was not required to work in order that he might enjoy some blessing, without which he could not enjoy. Work had never been a curse. The initial curse did not rest upon work, nor yet upon the worker, but upon the ground for the worker's sake. Hence, we have thorns, thistles and noxious weeds, without the reaping or the sowing.

In order that we may the more fully enter into the study of our text it is important that we keep clearly in our minds the distinction between man's soul and man's

body. It will serve our purpose to begin at the beginning. In the second chapter of the book of Genesis we are told that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." From this scripture we learn two important facts: God is the "*former*" of our bodies and the "*father*" of our spirits. But this was the last and the crowning act in the drama of creation. That which is first in design is often last in execution. God thought of making man in His own image, and because he thus thought of man, He made all things else for man. He made the earth and filled it with riches; He created the heavens and garnished them with beauty. This was for man and was man's primeval home. When God had completed the Microcosm, after He had made all the shining worlds and blazing suns; glittering stars; after He had filled the earth with riches and garnished the heavens with beauty, He then made the Microcosm, man. In man, composed of body and spirit, we find all the essential elements of the Macrocosm beautifully and harmoniously blended from the lime in his bones and the iron in his blood, mineral, vegetable and animal up to the immortal grandeur of Knowledge, righteousness and holiness that link him in fellowship with the highest celestial intelligences. So closely is he allied with the lower order, or brute creation, that he has all the appetites lusts and passions of the lower order of creation. When these are given unbridled license and become the Master instead of the servant, man descends in the scale of existence to a depth of degradation so low that sometime we are crushed with the weight of man's own inferiority and we wonder after all if man is made in the image of God. But we must not be disheartened for the picture is not so dark as at first it appears. God is the Father of his spirit and has endowed His son with attributes and powers that belong to no other order of creation. With his knowledge, righteousness and holiness he can experience the sweetest delights in the pursuits of that which is purely intellectual; in that which is purely artistic; and in that which is purely scientific.

In the beginning, as recorded in the first chapter of

the book of Genesis, God gave to man the privilege and the power to "subdue the earth", to have "dominion over the fish of the sea and over the birds of the heavens and over every living thing that moveth upon the earth." Man, though not the largest, though not the strongest, though not the swiftest was destined by Deity to subdue all things else. His rightful dominion was and is over the whole earth, and in the exercise of this right he was destined to excell all created things. Not being satisfied with conditions and environments in the Edenic garden, he was to advance in the realm of human endeavor. Progress, in material things, was to mark his pathway through the ages from the simplest forms of life at first on up to the highest forms of civilization in the twentieth century, and the end is not yet. The conditions existing in early life could not satisfy man now. Life could not be sustained. The march of the centuries attest the success of man in exercising dominion over the earth. God said to man to have dominion over the fish of the sea, and man has made a fish that can out swim any fish that God ever made; let him have dominion over the birds of the heavens, and man has made a bird that can outfly any bird that God ever made; and "over every living thing that moveth upon the earth," and man now rides in a chariot that is swifter than the fleetest animal that God ever made. And the end is not yet, for man is still advancing. In his conquest over animate and inanimate nature, man has ascended into the ethereal regions and lassoed the lightning as it leaped from the battlements of heaven; he has harnessed it and it is now his servant. He has boldly plunged into the very fires of the sun and made it give up some of her wonderful secrets. He has defied the invisible forces and from the unstrung atmosphere he has arrested the strains of the sweetest music, though made by trained minds and skilled hands a thousand miles away. And the end is not yet, for turning his attention from the upper regions to that of the dull prosy "dust of the ground," man now tells us that greater and more wonderful discoveries await us in the immediate future. What a wonderful Microcosm! and what a more wonderful Microcosm! But with

all the wonderful progress made during the past 6,000 years the Christian philosopher gazing through his telescope to far distant worlds, far beyond the nebulae of the milky-way, sees God high and lifted up above all, who is blessed forevermore.

While it is true, the fleshly man may find satisfaction and may even revel in his victories over the forces of nature, the Spiritual man is not, and can not be, satisfied with the results of these triumphs in the natural world. In the natural world the natural man has advanced and will continue to advance while time endures, but in the realm of that which is spiritual man has not and man can not advance, for the conditions of spiritual life in the Edenic garden, and by which the spirit of man found communion and fellowship with the "father of his spirit," remain forever unchanged.

Sin, Fall, Grace, Death, Resurrection, Judgment.

Then, as now, the soul of man cried out for this communion and fellowship without the intervention of human devices. The principles of acceptable worship remain unchanged for it is not in man to direct his steps in matters purely spiritual, for God is a spirit and seeketh such to worship him as worship Him in spirit and in truth.

The inventions and discoveries of men, however great they may appear to us, can no more add to the true worship of God than the music of man can add to the harmony of the heavenly choir or the genius of men can add to the beauty of the garnished heavens above us.

The things that Jesus taught and did in their application to the various conditions, environments, ages and sexes of human life meet every want of the soul and body both for time and eternity. His message gives strength to the weak and inspiration to the strong; it gives comfort to the mourner, hope to the dying, and love and joy to all. A man's life consisteth not in the abundance of the things he possesses, nor in the length of years he may have lived. His life is not to be esteemed on account of the fact that he is able to weigh worlds in the balances, to measure the distance from sun to star, or to wrest from the storehouse

of nature her secrets. The greatest life beyond all comparison was only about one-third of a century long. To accomplish such results, He ignored every force and factor that the world calls great. He wrote no books, he founded no empires, he led no army, he built no city, he accumulated no fortune, he favored no friend, he appealed to no prejudice, he disregarded all favors of both friends and foes, died a pauper and slept in a borrowed grave. Yet He is King and rules over an empire of love and His territory is the sacred precincts of the heart of every true believer in the Lord Jesus, and His reign shall last till the sun shall rise and set no more.

"Is Within You."

The Saviour of men is now known and will continue to be known through the ages, not only by what He taught, though He spake as never man spake, but by what He did, and His people constituting His spiritual body on earth must be known by what they are doing and will do for sorrowing, suffering humanity. To save one soul, to visit the distressed, to feed the hungry, to clothe the destitute, is a greater work, in the estimation of our blessed Lord, than the weighing of worlds, the measurement of stars, the discovery of planets, or the solving of all problems confronting the wise men of the world. One soul is worth more than the whole world. How great should be our desire to save souls.

That religious organization that is increasing in numbers faster than all others is one that holds no religious revivals, holds no debates, engages in no street corner discussions, but it is one that has outstripped all others in the matter of caring for the homeless and dependent children. Our own home for children at Canadian is full and running over with children, but their orphanages stand with open doors ready to care for all who come. They never say "we can take no more." They have been busy for years and years taking children and educating them in their own peculiar tenets of faith and practice, while we, with all our boasted scripturalness, have been content to discuss ways and means of running a home. We now know, but

they knew it long before we found it out, or stopped to reflect, that children are easily taught and led into any religious belief, and in our care they are taught the gospel of the son of God. Adults are not often converted, and it is with difficulty they turn away from the habits of a sinful life. Did Jesus know what he was saying when He said, "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven"?

Brethren, the greatest and the gravest responsibility ever laid upon the hearts of any people, since time began, was the commission under which the Church is working, when Jesus said, "Teaching them to observe all things whatsoever I have said unto you." Has that charge been met, or is it being met now, by that class of people claiming to be the New Testament disciples of the Lord? Is it not lamentable that we are now, and have been in the past, far outstripped in this the greatest of all fields of missionary service by all other religious organizations, both white and black?

Here in this fair southland of ours is a territory stretching from ocean to ocean, larger than all the war-swept fields of the old world, and ten times larger than old Palestine, the home of God's ancient people, in which there are 200,000 people claiming to be New Testament Christians, that are caring for less than 200 orphan children. According to these conservative figures it requires 1000 Christians to take care of one orphan child. The Presbyterians have a home at Albany; the Methodists have one at Waco; the Baptists one at Dallas, and perhaps the largest one in the south; the Catholics have several in Texas alone; the state of Texas have two homes, one at Waco and one at Corsicana; the Knights of Pythias have one at Weatherford; the Masons have one at Ft. Worth and an old folks home at Arlington and the Odd Fellows have one at Corsicana. Besides all these homes for children, various cities in the state have homes of one kind or another, and different societies have local homes for dependent children. But where is the home that we can point to as a great home and say, "this is our home for children." Brethren, is it still true that the children of this world are

wiser in their generation than the children of light? Viewing the many homes for dependent children, in the state of Texas alone, one might come to the conclusion that there are homes enough for all the homeless children in all the land. But such a conclusion is far from being correct. The Methodist friends state in their report for last year that they had received 500 applications in one year that they could not accommodate. The Odd Fellows home in Corsicana, in their annual report, claim that out of 700 applications received in one year they were able to take only 200. The matron of the emergency home for delinquent children in Dallas told me last year that our home at Canadian is the only home in Texas in which she could place children. We have twelve children from that home now. Week after week children come to our door and with weak and feeble hands knock for admittance, and I turn them away because "there is no room," and with tear-stained faces I see them go back into the night of a cheerless world. O brethren, my brethren! what will the recording angel write just here! What will the record be? But if the state of Texas and the other religious organizations could properly care for every dependent child in the state it would not relieve us of the burden of this responsibility. How can we claim to be "the light of the world" and "the salt of the earth" and leave the care of His little ones to others.

If this field of service were far removed from us, separated from us by chains of rugged mountains, or by stormy seas; if this field of usefulness were closed to us by a foreign tongue, or by legal barriers; if the service rendered cost vast sums of money, so great that it would be a burden to carry; if the results obtained were doubtful, or meager; if one or all of these "ifs" obtained, then, and then only, would we be justified in hesitating and discussing ways and means. But since not all, nor even one of these hindering causes are present the problem no longer calls for a solution, for the problem is solved by its own simplicity.

Here, right at our own door, is the greatest, most accessible, missionary field in all the world. Step right out

through your own yard gate and you are then in the field that is truly "white unto the harvest." Listen, brother, and you will hear the cry of the homeless, dependent child. Look, brother, and you will see the uplifted arms of helpless babyhood pleading for help.

The legal barriers do not exist; in fact, our government stands ready to help in every possible way. They know that orphans' homes are cheaper than jail houses, penitentiaries and reformatories.

There is no foreign language to master before we can render acceptable service, for even the cry we hear is one in our own mother tongue. This work does not demand the expenditure of vast sums of money either to establish or to maintain the work. The results obtained can not be estimated in dollars and cents for we are not now dealing in houses and lands, nor in stocks and bonds, but in the real wealth of our nation, in human souls, one of which the Saviour said is worth more than the world.

Growth of Our Home—Shall the Local Church Do This?

Since the Church of God should do this work, I here and now lay down the proposition, from which none will dissent, that the command of the Lord, either by precept, example, or necessary inference, carries with it the authority to employ all needed helps in its execution. The commands of the Lord calls for the best possible service we can render. The "second best" should never be offered to Him. It would be an insult to deity. When the command is to sing, then let us render the best possible singing; when the command is to preach, let us preach with all the powers of heart and soul; when the command is to give, let us give the best, the very best, not that which cost nothing, but that which means a sacrifice, for with such sacrifices God is well pleased. When the very heart and life of our holy religion calls for the care of these "little ones" the work should be done whole-heartedly and with a generosity worthy the people of God. The body must be warmed and fed, the mind must be trained for service to God and man.

We need such a home. The vision I have of such a home might well be called an "Institutional Home," in

which are taught the usual literary courses up to the ninth grade. The school to be taught in our own house, with text books of our own selection, free from every expression of modern infidelity, under teachers of unquestioned loyalty to the Bible. The training of the child in such a home will embrace those industrial branches that will prepare for usefulness in the business world, such as telegraphy, stenography, domestic arts and sciences, the care of fields, orchards, and gardens. But whatever else may, or may not be, taught, the good word of God will be taught every day to every child from the kindergarten up to and through the eighth grade. My contention is that if a child is brought up in a school where the Bible is daily taught, and where New Testament Christianity is daily practiced, and kept under these influences for that period of time, that child is measurably safe from the baleful influence of the "destructive critic." Why should a child thus panoplied for life's battles by such training need to go to any university whose text books reek with the Darwinian theory and whose professors are but sneering infidels, both stenches in the nostrils of God Almighty.

Why should we be alarmed when some of our boys and girls graduate from some of our higher schools of learning, and come back to us, if not outspoken infidels, skeptical upon the great cardinal principles of the gospel and lost to the church so far as spiritual service is concerned. From almost infancy the spiritual life has been neglected at home, and in the schoolroom they have been permitted to drink, not at the fountain opened in the House of King David, but at the fabled springs of Pagan muses. We wait till they are lost and then we raise the cry for some one to help us save our boys. It is just as sensible as it would be for a man who lives near a well known cess-pool to wait till his child fell into the pool and then cry for some one to help save his child. The river is at flood tide, and we wait till the girl or boy is being carried rapidly away on the fast moving current and then we rush out and cry for help. Brethren, it is a thousand times better to teach them to be Christian and to know why they are Christians when yet in tender years.

The plans for the new home is completed now and just as soon as the Building fund will warrant, work will begin and be pushed to completion. The building will be a one-story structure with a floor space of 35,000 feet. Included in this will be the usual office and reception room, four school rooms, four sleeping wards, four play rooms, seven bed rooms, work room, shoe room, four storage rooms, kitchen, dining room, hospital, superintendent's room, boiler room and laundry. In such a building with modern conveniences we hope to begin the new year with one hundred children. This unit of our home will accommodate 200 children. We should be able to take 100 additional children each year for the next ten years.

It has been said that brother Swinney is "visionary." Brethren, I plead guilty. More than two years ago I had a vision of a great religious body of intelligent people scattered over thirteen states and having no home for dependent children. I saw them outstripped in this great field of Christian service by all other religious organizations and lodges. "No man seemed to care for their estate." I was impressed with the idea that this people were entitled to have and could have, one of the greatest homes in the world. This is my vision and it has just been described to you. The largest orphanage in the world belongs to the Presbyterians and is located in northern Africa. I thought then and I think now that home should be located in southland of our own America. Yes, it is a great vision of a great home by a great people, for little waifs of humanity cast out upon the stormy sea of life by the relentless hand of fate. The "vision" is that this home shall be a "rock in a weary land" and a "shelter in time of storm," and whose door shall ever stand wide open for all children who need our love and our care. Yes, this is my vision of a great home supported by the people of God. If this be a sin then charge me with it.

Was there ever a discovery, an invention, or an institution entitled to credit and recognition that did not have its origin in fertile brain of some visionary dreamer. Even the very ground upon which your home stands is the fruit of a vision that was born in the brain of a Spaniard.

Nehemiah as a bond slave in the land of ancient Babylon saw the city of King David lying in ruins. He had a vision of its rebuilt walls and palaces. By the pale light of the moon in an eastern sky, he rode his humble steed among the debris of fallen and desolate Jerusalem. His vision was a rebuilt city for a redeemed Israel. Think of such a vision calling for the performance of such a task by a dispersed and despised people. He refused to be discouraged, but as he says he made his cry unto God night and day and his prayer was heard, the city rebuilt and given back to her own.

The "Man of Galilee" had a vision of the union of all His followers and was so impressed with that vision that He gave expression to it in a tender prayer to His Father. Eighteen hundred years later, the noblest of all the great restorers had a vision of the union of all God's people upon a "thus saith the Lord" and plead for it with an earnestness, learning, and eloquence, never equaled in modern times.

On the great highway running down from Jerusalem to Damascus the hand of Deity rolled back the "intervening veil" and gave to the Hebrew scholar and logician a vision of the coronated Lord of Glory. Years later when an old man, he tells us of another vision in which he saw sights and heard things, in the third heaven, not lawful for a man to utter.

Upon the mount of Transfiguration, Peter, James and John had such a vision of celestial beings that they said "it is good for us to be here." In the book of God we are told, Prov. 29:18, "Where there are no visions the people perish."

But for the vision of Booker T. Washington the negro race would have lost a great college. But for the vision of an old time darkey named King the negroes would have lost their orphans' home of twelve hundred acres now located at Gilmer, Texas.

On the rock-ribbed island of Patmos, the hermit for Jesus' sake was permitted to catch a vision of that city sought by Abraham, one that had foundations whose builder and maker is God. Abraham sought that city, but John

saw it and so wonderful was the vision that John uses a whole chapter in telling us about it

Several years ago there was born on the wide stretches of the great west an Indian boy, who while young, thought of the dispersed and disconsolate condition of his father's people. They were ignorant and seemed to be satisfied with the extinction to which time was fast wafting them. A vision was born in the brain of that little untutored savage, a vision of a great school for the youths of his own race. But what could he hope to do. He could have done nothing without the vision. He begun his own education working his way through school, through high school, through college and on through Yale. He returned to his native village and begun the work of making real the boyhood vision. As a result of that vision there stands, today, in the city of Wichita, Kansas, a college for the education of Indian boys and girls. That school represents the outlay of thousands and thousands of dollars. I thank God for even Indian boys of great visions. A long time ago God said in speaking of the gospel age that your young men shall see visions. But, brethren, you do me over much honor when you say I am a visionary man.

Twenty-six years ago, I met for the first time, in the village of Bruceville, Texas, a pale-faced, earnest young man and his godly mother. He impressed me even then as being intensely earnest and consecrated. Little did I think then there was in that frail body a soul and a vision that would some day astonish the Church and attract men of affairs. But for the vision of Jesse P. Sewell, Abilene College would now be unknown and the many splendid young men and women who have been in the past and are now students in these halls of learning, would have lost the greatest factor in their lives of usefulness and happiness. I thank God for Jesse P. Sewell and the vision of a great school born in that soul of his.

But time and again I have been told that the work I am trying to get my brethren to do is too great a work. The vision is too great. O my brethren, have we not done little things long enough. We have thought little things,

and done little things so long that it is with difficulty that we can get away from little things. The doing of big things are for others to do, not for us, so they seem to think.

Here is a work that calls for big men, with big brains and big hearts, who will do big things for God.

*"Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their thinking,
Men with ideas in their brains;
Bring me men to plough through marshes,
And to cleanse from error free,
Bring me men to match my mountains,
Bring men to me."*

Our blessed Lord will, perhaps, never again walk this old sin-cursed earth as once He did, and we shall forever be denied the privilege of ministering to his personal wants as many of His loving disciples could and did.

How gladly we would do this if we could. We would withhold nothing from Him then; for nothing would seem good enough for Him whom we love. We would joyfully bathe His feet with our tears, as the penitent woman did; or we would break the alabaster box of very precious ointment and fill the whole world with its sweet fragrance. We can do none of these things for Him now, but blessed be God, He said that "Whosoever shall receive this little child in my name receiveth Me." Verily brethren He is here in our home at Canadian and waiting for your act of ministrations.

On the first day of March, 1921, in the little city of Canadian, away out on the upper reaches of the Canadian river, on the wind-swept prairies of the great panhandle, we formally opened the orphans' home with songs and prayers and took God into partnership with us. We commended the home to Him who is the husband to the widow and the father to the fatherless.

He has been with us through the days that were

stormy and the nights that were dark. He has encouraged us by giving us a thousand praying men and women who have stood by us through the days that try the souls of men. He is still leading us into higher service and into sweeter joys. And our prayer and our hope is that He will continue to lead us till life's weary pilgrimage is over and finally to that fountain of living water where all tears are wiped away.

FOLLOWING A WORTHY EXAMPLE.

By W. D. BILLS.

It is a fact, disputed by none, that man is a creature of imitation. The environment will not make the man, but it will add much in determining his life and destiny. Men have become preachers, teachers, salesmen, mechanics, carpenters, and many other things, simply because their fathers or those having influence over them, followed these occupations. And, too, I am constrained to believe that most people are what they are religiously, for no other reason than that they have been influenced by the lives of others. They have made no real effort to ascertain the facts of New Testament truth, they are religious because those in whom they believe and trust are religious. The Church of Christ is not entirely free along this line. We have too many members who do not read for themselves and whose convictions are not as deep as they should be. Herein lies one reason why we are not eager to "contend earnestly for the faith which was once for all delivered unto the saints." No doubt we have many members in our fellowship who would have just as quickly and as easily been something else if the other fellow had found them first. They are not what they are because of a firm belief in certain and definite principles—they are members of the Church of Christ because they have been influenced by us.

Looking at the matter, then, from the position of the one lending the influence or setting the example, it becomes a matter of great importance that we exercise the greatest care. The conversations in which you engage today and the things you say, will be repeated by some other tomorrow; your influence today will be given another tomorrow; and the doctrines you are preaching now will be embraced by those who trust and believe in you, and of them they will be faithful exponents tomorrow. The Bible abounds in examples confirming this truth. When the children of Israel had been delivered from the yoke of bond-

age, they were given the feast of the Passover, and this was to be observed by all succeeding generations. Concerning it Moses said: "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses." (Ex. 12:26, 27.) The subsequent history of this people shows the influence of their predecessors. Their sacrifices and services were as much a matter of parental and national influence as it was conviction in following the commandments of God.

We are told by Paul that Timothy was a man of unfeigned faith and that this faith dwelt first in his grandmother Lois and his mother Eunice. Timothy was largely what Paul found him to be, on account of the remarkable influence of his mother and grandmother. To be sure this faith first dwelt in his grandmother, and then in his mother. Beyond doubt, this shows the remarkable power of example. Had Timothy's mother and grandmother been different, doubtless Paul would have found a different character in Timothy and possibly Timothy would never have become a minister of the Word. So it follows that the example of a plain, old grandmother may be indirectly responsible for the conversion of thousands of souls.

We also find this principle in our work of gaining souls for Christ. Peter says: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear." (1 Pet. 3:1, 2.) The preacher in his discourse could not reach these husbands, yet they were won for Christ through the example and influence of their wives. Through their devotion and service, these men are made to see the gospel in its power to save. It is almost impossible to estimate the power of example.

Following a Worthy Example.

From the time that sin was first introduced into the world, we have had two great influences, truth and error,

right and wrong, each furnishing us examples for emulation. We are going to imitate and follow some one, this is natural—just as natural as life itself, and our temporal and eternal interests demand that we choose with wisdom and discretion. The example is presented you; you make your choice and form your habits, your character is established; and you then become a part of the great mill which is eternally grinding out material for the judgment of God. The important thing, then, with every individual, is to make his choice, and choose wisely and well. It is right to imitate others, provided, of course, they are the right kind of people. The act of imitating is of two kinds. It may be involuntary and unconscious, or it may be the direct work of the will. Many things we unconsciously imitate, and many we imitate because we educate ourselves to do so. Choosing examples in the service of God should be done with wisdom and deliberation. The greater the example we choose, the stronger our character will become. When we imitate the evil, we usually go beyond the example; but when we imitate the good, **we usually fall short**. We see the importance, then, of choosing the very best example. Paul said: "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an example." (Phil. 3:17.) Again: "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11:1.) We are told that Christ "suffered for us, leaving us an example that we should walk in His steps." (2 Pet. 2:21.) Every man entering the service of Christ is to deny himself and take up his cross and follow Christ. Christ is our ideal, He is the one perfect example. Even those who have questioned His divinity, have admitted the power of His example. They confidently affirm that His doctrine is not true, they do not believe in His teachings, yet they can not explain the power of His wonderful influence over men. His influence was as marvelous as His life simple. They could forget what He said, but they could not forget Him. One of the turning points in the life of Peter, even when he had denied, was caused by a look from the Master. When the disciples were brought before the rulers and charged to cease teaching the doctrines of Christ, the thing

most prominent in the minds of all, it seemed, was that they had been with Jesus. (Acts 4:13.) Jesus, then, is the object of our admiration; His, the example for us to follow.

I remember reading somewhere a story of the "Little Corporal." It was characteristic with him that he never commanded his men to go where he was not willing to lead them. On one occasion he ordered his soldiers to cross a river, but seeing his army hesitate he spurred forward his horse and cried: "Soldiers, follow your general!" He was the first to plunge into the river, his men followed. Concerning Christ, John said: "When he hath put forth all his own, *he goeth before them*, and the sheep follow him: for they know his voice." (Jno. 10:3.) Jesus is our leader, our Shepherd, and does not demand sacrifice and service of us which He has not himself rendered. When we suffer for Him, we have only to remember that He first suffered for us; if the world hate us, we need only call to mind that it hated Him first; and when we are called upon to make sacrifices to save a lost world, we remember that He paid the price by making the one supreme sacrifice. All we need do is follow Him, and we have His promise that He will never leave us nor forsake us. As my Shepherd, "He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul. He guideth me in the paths of righteousness for His name's sake. 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." (Ps. 23:2-4.) Surely we can understand why Paul gave Christ to us as our ideal—our one great example.

But in searching for an example to imitate, we are not left wholly to the record of the life of the Son of God. We are allowed and admonished to follow others who have been successful in imitating and following Christ. Paul said: "Be ye imitators of me, even as I also am of Christ." We are admonished to follow Paul only so long as he follows Christ. Of all the disciples of Christ, no doubt but that Paul was the greatest. He began his Christian service by saying, "Lord, what wilt thou have me to

do," and closed that wonderful career of service and sadness by saying, "I have finished my course." In this great course he was imitating Christ, and this course was splendidly and faithfully finished. His noble example is given us for imitation. It should be easier for us to serve God since we have the example of such a noble character who has gone on before.

Following Paul.

I wish to call your attention to some of the outstanding elements in the character and service of the apostle Paul. These are some of the things in which we should imitate him.

(1) *His Sincerity in Becoming a Christian.*

Paul's entire life was an expression of honesty and sincerity. To Felix he said: "I also exercise myself to have a conscience void of offense toward God and men always." (Acts 24:15.) And to the council he said: "Brethren, I have lived before God in all good conscience until this day." (Acts 23:1.) Not only was he honest, but he was earnest and zealous. He was determined the law of Moses should stand and that the cause of Christ should not succeed. Directed by this zeal, he went to the chief priests and received letters of authority warranting the arrest and conviction of all Christians. He even persecuted them unto strange cities, and while on his way to Damascus, a bright light shone round about him and a voice said: "Saul, Saul, why persecutest thou me?" He saw Jesus in the new light, and in the sincerity of his heart forsook his former intentions and became a devoted disciple of Christ. When Paul once realized his mistake, and that in persecuting Christ he was fighting against God, he was ready for any instructions Christ might give. Led by the hand into the city, he was introduced to a disciple who told him to "arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.) He did not stop to quibble about the importance of baptism. Not once did he say he could not see any sense in it. Not once did he mention his old father back at home who had never

been baptized. Not once did he say: "If baptism is essential, then what is to become of those who have never been baptized?" These, and many other questions propounded nowadays, never once entered into the mind of this apostle, for he was desperately in earnest. He wanted to know the Way of Life, and was willing to perform any act of obedience imposed upon him.

It takes a big man to make such a change and admit that he was wrong. There seems to be a spark of insincerity in most of us, and it suggests a wrong course rather than a confession of wrong, we want our way about things. I am reminded of the woman who took her baby to the doctor. While the doctor was searching for medicine in his case she discovered some pink pills and suggested they be given the baby, since they "matched the baby's cap." I remember talking with a lady once who differed from me about religious matters, and when I showed her scriptures which contradicted her doctrine, can you imagine her answer? She said: "I can't think of any scriptures just now which contradict the ones you give." She thought she was sincere, yet refused plain statements of the Lord. When moved by the motive of gain, glory, applause, or any other earthly consideration, we are not following the example of this worthy Christian.

(2) *He Began Work Immediately.*

Not only was Paul honest and sincere in his conversion, but he was just as sincere in his service. He began immediately. The record informs us that "straightway in the synagogue he proclaimed Jesus that he is the Son of God." (Acts 9:20.) He did not have oxen to prove or farms to visit, nor had he married a wife which hindered his service—he began immediately. For three years in Damascus and Arabia he preached Christ, before he returned to Jerusalem. Is this not a trait of Christian character worthy of imitation? Too many people spend their time promising themselves they are going to do something. No doubt Paul could have found excuses for returning home or for going to Jerusalem, but he did not seek them—he became a Christian that he might serve God and this work was imperative, it demanded immediate attention.

One of the fundamental laws in the physical world is that man must have exercise to live. Without proper exercise an atrophied condition is certain to result. Not only is this true in our physical members, but it is likewise true in spiritual life. We often see members of the body of Christ who are dead, simply because they have not taken any spiritual exercise. Paul did not stand and wait for some one to tell him what to do, every time he found a man who had not obeyed the gospel he endeavored to teach that man the truth. We should not wait for opportunities, we should make them; and we should not wait until we have been members of the church for a whole decade before we begin—begin immediately. This is the example Paul left us and it is worthy of our emulation. If you have never done anything for Christ and are still waiting for someone to suggest the undertaking, do not wait longer, get out and do it on your own initiative.

Paul speaks of unbelief as the "besetting sin," but if I were allowed to use the term in the plural and speak of "besetting sins," I would say that one of the besetting sins of many church members is the habit of being late at all the services. If you have the service early, they are late; if you have it late, they are late—it doesn't matter what time you have it they are late. They seem to be in a great hurry after they get started, but never in a hurry to start. We are reminded of the little boy who ran to catch the train but arrived at the station just as the train was pulling out. While gasping for breath, he was chided by a bystander who said: "Little man, you did not run fast enough." To which the little boy answered: "Yes, I did, I ran as fast as I could; I just didn't start soon enough." So it is with many church members, they make pretty good time after they start, but they are so slow in starting. They seem to have failed to learn the lesson that the King's business demands haste. If merchants were as careless about their business as most Christians are their church duties, there is not one in Texas who would survive the present year. Some church members should adopt the plan of the young man who was to be married to a young lady in a neighboring city. When the day came

for the ceremony he did not appear. The bride was on the verge of nervous prostration, when this telegram was received: "Dear Helen: Missed the early train. Will arrive on the 4:30. Don't marry until I come.—George."

In studying the life of the apostle we learn that he began work immediately after his conversion, and from that time to the day of his death, he was "instant in season, out of season," and that he was "steadfast, unmovable, always abounding in the work of the Lord." Such elements of Christian character will not fail to produce strong workers in the vineyard of the Lord.

(3) He was unselfish in His work.

Another of the outstanding elements in the wonderful character of the apostle Paul, was that he was unselfish in his work. I presume it is a difficult matter for a person to be absolutely unselfish. I know it is with me, yet this is necessary before we can approach our example. The life of Christ was a living demonstration of unselfishness, and Paul became as nearly perfect along this line as is possible for mankind. In this we should strive to follow him. He said: "Even as I please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved." (1 Cor. 10:33.) In planning his program of service, Paul always left himself and his personal interests in the background. With him it was always more blessed to give than to receive. But with many of us it is often different. Some of us are unwilling to pay for a sermon unless we can hear it. We are rather like the little boy with a cold who was sitting next to a woman on a crowded street car, and kept sniffing in a most annoying manner. She thought to reproach him by asking: "Boy, have you a handkerchief?" In a very dignified tone the lad answered: "Yes, ma'am, but I don't loan it to strangers." Too often we leave the other fellow out of our plans. We forget that we are to please all men in every righteous way, and not to seek our own profit but the profit of others. In this labor of sacrifice and love we gain them for Christ.

Occasionally we hear some brother, when referring to his contribution, say that he has given the "widow's mite."

He will throw a penny into the collection basket and say: "There goes the widow's mite." In reality he has done much better than that poor widow, for she only gave a half-penny, and he has given a whole penny. But he seems not to remember that she gave all she had. He's holding out on the poor widow, that's all. He reminds us of Harry, who insisted upon having the largest piece of pie, and when his mother reprovingly said: "Isn't your big brother entitled to it?" Harry answered: "No, mamma, not the way it looks to me, he was eating pie three years before I was born." Unselfishness is a splendid characteristic in any Christian, and it is always found in every man who follows Paul as he followed Christ.

(4) *His was a life of sacrifice.*

The word "sacrifice" is found many times in the Bible, yet I am persuaded the average Christian of today knows little of its real meaning. We often think we are sacrificing for the Christ, when in reality we are only reaching that point—we quit just when we are ready to make the sacrifice. Paul informs us that he suffered the "loss of all things, and do count them but refuse, that I may gain Christ Jesus." (Phil. 3:8.) Again he says: "I will most gladly spend and be spent for your souls." (2 Cor. 12:15.) Paul gave up friends, home and the joys of home, prospects for an excellent future in the educational world—everything, that he might become the proud possessor of the excellency of the knowledge of Jesus Christ. Yet we hear people talk about making sacrifices for Christ who have never really given up anything worth while. Too many members are like the little boy who told his father he was going to give up salt mackerel that he might have money to put in the missionary box. "But what has induced my boy to choose salt mackerel as the thing to give up?" asked the father. "Why," answered the lad, "because mackerel don't come very often and I don't like them very much, anyhow." If you only give to the service of the Lord the things you do not need and do not want, there is no sacrifice. The man who gives until it hurts and then gives until it doesn't hurt, is the one who is really

making a sacrifice. I fear many of us have only a meagre conception of the meaning of sacrifice. We usually get for ourselves just about what we want, and all the things we want, and then if there is anything left we give it to the Lord. The church has a host of members throughout the country who are in splendid circumstances financially, live in good homes and drive fine cars: yet they will go to the place of worship on Sunday and drop a dime or a quarter in the collection basket, and sing, "O How I Love Jesus."

To illustrate the spirit of real sacrifice, I recall the story of a bright-eyed, barefooted boy who was selling papers on a crowded car. The car started while he was making change, and as the conductor passed him, he said: "Caught this time, Joe, you'll have to run to Fourteenth street." "Don't care," laughed Joe, "can sell all the way back again." A white-haired old gentleman questioned him concerning his way of living and his earnings and found there was a younger brother to be supported. "Jimmy" was lame, and "couldn't earn much hisself." "Ah, I see. That makes it hard; you could do better alone." The shabby little figure stood erect and indignantly replied: "No I couldn't; Jim's somebody to go home to; He's lots of help. What would be the good of havin' luck, if nobody was glad? or of gettin' things, if there was nobody to divide with?" And as the conductor called "Fourteenth street" and the newsboy plunged into the gathering darkness, the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that!" This is the true spirit of real sacrifice, and corresponds perfectly with the teachings of Him who said, "It is more blessed to give than to receive."

(5) *He Was Faithful Under Difficulties.*

Paul was a faithful man. His religious temperature did not vary with the changing seasons. Throughout his eventful life he sought to answer in service his first question, "Lord, what wilt thou have me to do?" Most any one can be faithful when everything is pleasant, but the man whose service really counts is the one who can and will serve God under difficulties. The man who is faith-

know a term
beginning of man
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home. But
missing
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non-retreat,
long later,
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drop. In the
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from dog
glent down
and died.

ful while on the table-lands of happiness and will hesitate and stumble when in the valley of sorrow and disappointment, has yet the lesson of faithfulness to learn. When we learn to labor on and smile through our tears, knowing that beyond all the sorrow of life the sun is shining somewhere, we are entering into that path which leads unerringly to the perfect day. Paul seemed to find joy in persecution, in his weakness he found strength, his anxiety was intensified by the things he had to suffer. Concerning his sufferings he said: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." (2 Cor. 11:24-28.)

Had Paul not been strong in the faith he could not possibly have withstood such horrible persecutions. In them his faith became a real conviction and his hope an anchor to the soul. In the absence of persecution, "hope, as an anchor to the soul," may be somewhat Utopian, but with Paul it was an actual reality. In his heart he longed to depart and be with Christ, yet for the good he might do he was willing to remain. He saw himself only as an instrument of righteousness, and alike in sunshine or rain, he pursued his course with an undaunted determination. He proved himself a valiant soldier of Jesus Christ, and died with his armor on and his face to the enemy. Paul was not ashamed to suffer, for he knew Him whom he had believed and was persuaded that He was able to guard that which he had committed unto Him against that day.

Unlike many of the modern teachers of our day, the apostle Paul never saw the need of apologizing for the Word of God. He was faithful both in work and word. He depended entirely upon the Lord for his doctrine, and

having received it he proved himself worthy of the trust. "The gospel which was preached by me," said he, "is not after man, but it came to me through revelation of Jesus Christ." In the assurance of this knowledge, he could fearlessly say: "If any man preacheth unto you any gospel other than that which we preached unto you let him be anathema." (Gal. 1:9.)

We are informed that Paul died for the cause he loved. Being a Roman citizen he did not have to suffer the ignominious death of lingering torture like many of his brethren, but was to die by decapitation. He was led to his execution beyond the walls of Rome, no doubt rejoicing that he was permitted to follow Christ "without the gates." We can only guess at the thoughts uppermost in his mind as the procession moved on. Most likely many of his experiences passed through his mind. He thought of his conversion, of his long years of service, and the many things he had given up for Christ. He recalled the joy of that service and the sweet communion with his Lord, and the hunger and suffering incident to his well-directed life. But it is all over now, his fondest wish is now to be realized—he is to depart and be with Christ. Amidst his own sufferings, his thoughts naturally turned to the One who has so lovingly suffered for him. He had finished his course, had fought the fight, and had kept the faith. He had followed a worthy example.

"A VITAL FACTOR"

F. B. SHEPHERD.

The three great ideas of the gospel of Christ are Testimony—Faith—and Life. In the absence of testimony faith cannot come. (Rom. 10:17.) without faith life will not be granted. (Heb. 11:6). Evangelism then is a primary and fundamental need of the race if it is to inherit the kingdom prepared of the Father from the foundation of the world (Rom. 10:14.)

Evangelism Is of Two Kinds

Public speakers with consecration and courage proclaiming the "Word of Reconciliation" and, *Personal witnesses* to kindred and friends, the most difficult yet the most forcible and fruitful of the two.

It is because I believe there is an ever present and abiding need for the latter class of workers as well as the former that I choose to present this address before the student body and friends of the Abilene Christian College on this occasion.

God Is the Divine Economist—Jesus Christ the Pre-Eminent Evangelist

After preparing the world 4000 years for the reception of Christianity, God with full cognizance of the limitations, imperfections, carelessness, and indifference of man placed this "exceeding great treasure" in "earthen vessels" thus releasing a force whose potentiality is only fully realized by Himself. Hence to obey is not impossible, service being required, however, in keeping with our ability, possibilities, and opportunities.

The vision of the Son of God was "All nations" disciplined; "Every creature" preached to and told of "Repentance and Remission of Sins." The establishment of "One Body" upon the Apostles and Prophets, with himself as the "Chief corner stone;" which should exist in

perfect harmony of its members and symmetry of corporate being to convince the world that God sent Christ unto its salvation. The unconquerable spiritual army marching irresistibly forward to the crushing of the image and filling of the world with its message and presence.

During his personal ministry Christ was continually seeing promise of fruitage in the most unlikely places. Wherever the pulse of human life was beating the vigilant enterprising alertness and universality of his sympathies constrained him to behold harvest where others saw only unfruitful soil (John 4:35.)

The Immediate Need of the Churches Today is Not Numerous Accessions, Enlarged Co-operation, Increased Facilities, or Closer Organization: it is Better Members Burning With intense Desire for Souls. The True Fire From Off the Altar of Apostolic Sacrifice, Devotion, and Love.

Love, not eloquence, is the mightiest factor in winning souls. The successful soulwinner is not the highly polished or deeply logical pulpiteer produced by some educational or ecclesiastical machine; but rather the devout, earnest student and humble, unselfish, proclaimer of the unsearchable riches of God's love and sacrifice. We too soon loose the ardor of discoverers, the intensity of real propagandists. Zeal must become expansive—greater as we live then at our conversion—and only by continuous steady and ever-increasing zeal can a proper measure of Christian influence be exercised, the Christian character be matured, and success in Christ enterprise, be attained.

Only life can communicate life, and then there must of necessity be possessed a superabundance or overflow to have to transmit to others. Gladstone said: "The supreme issue confronting the church is how to bring the truths of the Bible into *vital* contact with all classes of people." Personal evangelism answers the question; presents the only solution of the problem. The reason why more than 800 million of the world's people are without Christ is not because God is not willing, Christ lacks

sympathy, the Holy Spirit is inactive, or the Gospel deficient; it is through the indifference, neglect, and dawdling of those whom the Word has been entrusted. Indolence, contentment, and sloth is the insidious poison whose working, though often imperceptible, is none the less deadly and sure. Remember the Church is to go to the sinner, the sinner is nowhere commanded to go to church. "Make disciples" is the universal obligation (Matt. 28:19.) "Go" the power is "Mine" (Rom. 1:16.) But "Some" says the critic "are so afraid of overworking they are dying of self-control."

The Supreme Triumph of the Scheme of Redemption is its Catholicity; The Universality of its Appeal to all Classes of Men, Every Shade of Color, Degree of Caste, or Measure of Information: Which Not Only Furnishes the Opportunity, But Places the Responsibility for Evangelism Heavy Upon Every Individual Who Embraces It.

The world can never be saved by the "Preacher" alone. Personal private effort is as necessary as "pulpitizing" and not merely supplementary to, but vitally, imperatively, essential within itself. We are not Christians for ourselves alone, but unto obedience of faith. Not saved that we may conserve or protect a formal creed or system of religion or theology; but saved to serve and save. The divine order being Jerusalem, Judea, Samaria, unto the uttermost parts of the earth. The mission of the Christ must become the burden of his people; to conceal or hide our christian knowledge or experience is to betray our trust. The "Light of the World" "Salt of the Earth" we are to go on illuminating and preserving as being the prime object for which we exist. Christ! Christ!! Christ!!! with conviction, earnestness, persuasion, and power, is the only answer to Paganism, Infidelity, degradation and sin.

Personal Evangelism so Conduces to Conservation of Power by Enlisting Every Member in Active Service as to Become a Very Vital Factor for Sustaining Contentment Within the Local Body and Assuring Satisfaction With

the Simplicity of the New Testament Plan for Spreading the Gospel.

The great power, efficacy and efficiency of the "Assembly" results from vitalizing every factor weak or strong to the utmost of its capability. What you do not use you lose. The greatest loss to the congregation results from failure to assign the new life something to do. God is the divine economist utilizing everything available before creating additional matter. Much of our discontent resulting in Missionary Organizations self-appointed individuals or corporate bodies comes from failure here.

In the language of Billy Sunday, let all:- "Make a definite effort, to persuade a definite person, to accept a definite Christ, at a definite time, and that time is *now*." Preach Him in accents of conviction anywhere, everywhere, under all circumstances. There is no time when the Gospel is out of place. In this age when people all over the world are clamoring for emancipation and release from the bondage and oppression, there is that which alone contains the germ of freedom and true soul purification; it is the "Gospel" of scrutinizing truth (Heb. 4:12). Let us therefore stop worrying about precedent, propriety, and what men will think about us, and unhampered by "Traditions", "History." "Articles of Faith", "Human Creeds" or "Precedents"; merciless despots of a fettered society, arise in the freedom and independence of New Testament christians and with an every day, everywhere, emphasis on the Great Commission practiced as the Apostles and early congregations did; light such a fire in this generation as shall shine unto the uttermost corner of the earth and burn unquenched and unquenchable through succeeding ages to the glory of God.

THE AUTHORITY OF JESUS CHRIST

By JAS. F. COX.

It is very unfortunate for any individual or for any people when mandates of authority are accepted and followed without thought or question. On the other hand, it is a good sign when the masses, the common people, begin to question the authority of their leaders and rulers in any institution or organization. For a long time, probably a thousand years, the masses of the people were in the darkness of ignorance and superstition, following meekly and timidly in the way of their ignorant and custom-bound rulers. During this period of the Dark Ages, if any one in the lower ranks dared to think for himself and question the authority of the rulers, he was looked upon with suspicion and was probably burned at once.

When all the people for more than thirty generations accept without question the *ipse dixit* of priest and king and bow in humble submission to their authority, there can be but one result, a *racial habit* that of blindly following anybody or anything that purports to be in authority. It is this habit of the people that causes so many of them now to accept, without question, statements concerning their religion just as they are handed out by books, manuscripts, or preachers.

This is one extreme, and is indeed a deplorable state of affairs. But the human mind is so made up that it will not remain thus in intellectual or spiritual thralldom. A good many hundred years ago there began a questioning of authority, a doubting of the statements of leaders in spiritual matters. This spirit of inquiry relative to religious affairs, encouraged and fostered as it was by such outstanding characters as Luther, Calvin and Knox, would not down when persecution came, but rather thrived on it. This same questioning spirit extended to affairs of state, and in this field it was only a few short centuries until

practically all of the people of all of the civilized world were seeking to know the source and rightful extent of all the political authority to which they were subjected. Today there is not much blind following in matters political. In religion also there are many doubting and inquiring minds. This, I consider a good sign, for it shows that the people are seeking a solid rock upon which to plant their religious faith. It shows that the people are seeking to know the source and extent of all that claims to be religious authority. The thoughtful, faithful child of God should hail with delight such a condition of affairs, for the claims of the Christ thrive and spread most when subjected to honest earnest critical study. This merely leads up to a study of that very important subject: **THE AUTHORITY OF JESUS CHRIST**. I make no apology for discussing such a question before this audience of Christian people, for there are many to-day who claim to be Christians who doubt both the Divine source and the unlimited extent of the authority of the Christ. If you are here this evening, Mr. Doubter, I beg that you give the claims of the Nazarene a fair, thorough and impartial consideration. This question is asked *you*, "What think you of Christ, whose son is he?" Do not cast it aside with only a superficial examination.

"And He went into the temple and began to cast out those that sold therein, and them that bought; saying unto them, it is written, my house is the house of prayer; but you have made it a den of thieves.

"And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what way they might do; for all the people were very attentive to hear Him.

"And it came to pass on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders and spake unto him saying, tell us by what authority doest thou these things? Or who is he that gave thee this authority?"

This was indeed a very pertinent question. It is a question that ought to be asked today in sincerity by all thinking people when it comes to religious question. This is an age and time of many creeds, many churches and many religions, due, of course, to this great doubting, questioning, inquiring spirit referred to a few moments ago. It is well that people should be so concerned about their religion, for it is the most important and far-reaching thing with which they have to do, being the only thing that has to do with their after-death existence. It is but sane and sensible, therefore, that one should give honest earnest consideration to the matter of the source and extent of the authority of those whom he follows in religion. I take it that no intelligent earnest student of history to-day doubts that Jesus of Nazareth lived and exercised great and unusual authority. Many are not quite clear and sure as to the extent and source of this authority. It is therefore important and expedient that we consider this question in the light of God's word, the only source of information upon this matter.

But whence came that great authority which was so frequently exercised by Jesus of Nazareth? It came from no earthly source, because no human or earthly power had done or could do the marvelous things he did.

Jesus himself did not claim that such power was inherent with him, or that he deserved any special credit for having such power and authority. In Matthew 11:27 he says: "All things are delivered unto me of my Father." In John 3:35 Jesus says again: "The Father loveth the Son and hath given all things into his hands." In John 5:19 he says: "The Son can do nothing of himself, but what he seeth the Father do." John says: "Jesus knowing that the Father had given all things into his hands...:...." In that great prayer which the Savior prayed just before he went out into the garden, we have this statement: "Father the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given Him." John 17-1, 2.

Again, speaking of his judgment, the Savior says: "For the Father judgeth no man, but hath committed all judgment unto the Son... I can of my own self do nothing: As I hear I judge; and my judgment is just... John 5:22, 30. Paul tells us that: "For the Father hath put all things under his feet." 1 Cor. 15:27.

These scriptures are sufficient to prove to the honest man that Christ received all his authority from Jehovah, the God of the Israelites. But the question arises how or why did he get it? In the first place he lived such a life that it pleased the Father who is the source of all authority. "This is my beloved Son in whom I am well pleased," said the God of the world in Matthew 3:17. And again while he was on the mount of transfiguration God spoke from the eternal courts of glory and said. "This is my beloved Son in whom I am well pleased hear ye Him." It is but natural to want to give good things to those who please us. He was pleasing to his heavenly Father because he was humble and obedient. In Phil. 2:5-8 Paul says: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thot it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death on the cross." In Hebrews 5:8,9 we have this language: "Tho he were a Son yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey Him." Not only did Jesus prove himself by showing humility and obedience, but he also showed his worthiness by his fighting qualities when he came face to face with the evil one. In (Luke 4:1-13) we see him fighting Satan and using the sword of the spirit as a weapon. There were many other battles to be fought and victories to be won, each of which would increase his power and authority. Paul tells us: "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; When he shall have put down all rule and all authority and power.

For he must reign until he has put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:24-25.

Having seen that all the authority that Christ possessed and exercised came from God, and that he proved himself worthy to have such power; the next question to answer is: What was the extent of that authority? First we will answer that question as it pertains to him before His death. His authority was greater than that of the scribes, for they could only teach according to what was written. They had no authority to go beyond what was written or to teach against the customs and traditions of the elders. Matthew tells us that when Jesus had finished that wonderful sermon on the mount. "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matthew 7:28-29. His enemies said of Him, "Never man spake like this man." John 7:46. He had greater authority in his teaching than Moses or the prophets for God spoke from Heaven to those on the mount of transfiguration and said, "This is my beloved Son in whom I am well pleased *hear ye Him.*" Peter, quoting from the Old Testament, gives us the same idea: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, lie unto me; Him shall you hear in all things whatsoever he shall say unto you." Acts 3:22.

The greatness, extent and superiority of his authority is quite notable in the matter of his teaching. He also demonstrated that he had this wonderful power by the doing of his mighty works. He showed that he had complete power over the human body by many great miracles which he did. When John wished to be assured that Christ was "He that should come" he sent two of his disciples to ask him. When they came: "And in that same hour he cured many of their infirmities and plagues, and of evil spirits: And unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead

are raised, to the poor the gospel is preached." All of these things he could do and he did do; not as by human agencies, for they were done by the power of God and *at once*. The Christ could heal by personal touch, by mere personal presence, or at a distance by speaking the "word only." The many instances where he exercised his power over the human body to restore it to health or to life are too numerous to give in this short address. There is nothing in all history before that time or since, that can in any way be compared with it. All these things were done, of course, as evidence that the power of God was with Him.

Another important way in which Christ demonstrated to the people that he had the power of God was in his dealings with the elements. He spoke to the raging storm and there was a calm. At his word the angry waves subsided and the sea became peaceful and quiet. He could make one loaf of bread feed a thousand hungry men and then gather up more fragments of food than was in the original loaf. By the power of his word life went out of the bodies of animals, and trees were made to wither away immediately. Surely this was the Son of the all-powerful and most-high God.

Evil spirits existed on the earth in the time of Christ, and were permitted to manifest themselves in various ways. It is significant that these evil spirits knew the Savior, that they knew he was the Son of God, that they recognized his great authority, and that they knew that they must be submissive to him. In Mark 1:23-27 we have this language: "And there was in their synagogue a man with an unclean spirit, and he cried out, saying, let us alone, what have we to do with Thee, thou Jesus of Nazareth? Art thou come to destroy us? I know Thee who thou art, the holy one of God. And Jesus rebuked him, saying, hold thy peace and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey Him."

During his personal ministry the Christ also had power to forgive sins and this he exercised on many different occasions. In Matthew 9:2, we have this language: "And behold they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said to the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee." When his authority to do this was questioned by the scribes he proved his power by performing a miracle upon the body, restoring the palsied man to health. He said: "But that you may know that the Son of man hath power on earth to forgive sins, (Then said he to the sick of the palsy) arise, take up thy bed, and go unto thy house. And he arose and departed unto his house. But when the multitude saw it, they marveled and glorified God, which had given such power unto men." Matthew 9:6-8.

Another very remarkable characteristic of the Master was that he had power over his own life. Concerning this he said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17-18. He voluntarily went into Gethsemane. He made no effort to escape those who came to arrest him. He said unto them, "But this is your hour, and the power of darkness." Without an effort at defense he yielded himself to his enemies that they might work their will upon his mortal body. For three days and three nights the body of the blessed Savior was in the power of, and subject to the authority of wicked men and earthly government, but his spirit, which he himself committed to his heavenly Father, was in the Paradise of God. A Roman seal was placed upon his tomb, this seal being the symbol of authority of the greatest government on earth. A guard of Roman soldiers was placed around the grave as a further guarantee, that this inanimate body might not escape from them. But how weak was the great power of men, and how futile were their efforts to retain their authority over his mangled body! By the power of God the Roman seal was shattered, the Roman guard was struck down, the spirit

of Christ was returned to its body, and Jesus of Nazareth came forth a triumphant conqueror over death, the power of darkness and evil, and the grave. The last great battle had been fought and the last great victory had been won, and the Christ was able to say to His apostles: "All power is given unto me in heaven and in earth." Christ is now exalted, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." God hath put all things under His feet, and hath given Him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Peter says of Him: "Who is now gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." Then why should elders, deacons, evangelists, or any other christian attempt to legislate in the church? Christ alone has authority in the church, He is its head. Why should any priest, pope, potentate, or king set himself up as some great one and presume to speak where Christ has not spoken? God says, hear my Son. Why should any of these exalt themselves and presume to exercise authority independent of the Christ? Do they not understand that "the powers that be are ordained of God"? Why should human beings set up churches in the name of the Christian religion and not give Christ the preeminence? Let us follow Christ and be subject to him in all things.

Even the comforter, the Holy Spirit, which was sent to the apostles to guide them into all truth was not to speak of himself, "But whatsoever he shall hear, that shall he speak: and he will show thee things to come. He shall glorify me: For he shall receive of mine, and shall show it unto you. I say it reverently, and I believe it is true, that the Holy Ghost could not then, and cannot now do anything or give any teachings contrary to the authority of Jesus Christ.

All of us desire to live eternally, and Jesus alone has power and authority to give that eternal life. "And being made perfect he became the author of eternal life to all them that obey Him." Just here I am reminded of the

time in the life of the Savior when His disciples were forsaking Him and walking no more with Him. His great human heart was so crushed that he cried out to his apostles in anguish of spirit. "Will ye also go away? Then Simon Peter answered Him; Lord to whom shall we go? Thou hast the words of eternal life." Would that all of the inhabitants of earth could get this vision of the Master, as the only one who has power and authority to give them life eternal.

There are many people who would gladly be subject to the Christ, (so they say,) if he were here in person and demonstrated to them the power and authority that he claimed to possess. "But" they say, "He is too far away, and we do not know that the Bible is his will." Jesus has delegated authority to his apostles. Before His death He said to Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Mathew 16:19.) And again He said to his apostles: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matthew 18:18.) His apostles were to be his ambassadors upon earth to give his will to sinful man. They could not make a mistake in this matter for the Holy Spirit was given to them to guide them into all truth and to bring to their remembrance all things whatsoever Christ had said unto them. When he met with them after his resurrection and gave them the great and sublime mission of carrying his gospel to all the world, he told them to wait in Jerusalem until they were endued with power from on high. These great teachers who had had three and a half years of training under the direction of the Master-teacher, who had seen him perform literally hundreds of miracles, who had seen him and talked with him after his resurrection, were not permitted to give the gospel to the world until a higher power came to guide them so that they would make no mistake. Thus the privilege of teaching the gospel, God's power to save the people from their sins, was

delegated to his apostles. They were to "commit these things to faithful men who should be able to teach others also." As his ambassadors Christ was to be with them always even unto the end of the world."

In accordance with the great program set forth by Jesus before his ascension, the apostles waited in Jerusalem until the power came. On the first Pentecost after Christ's resurrection the promised holy spirit came, and immediately Peter began to exercise the authority that had been delegated to him by his Master, by preaching the first gospel sermon to the assembled multitude. He now used for the first time those keys which Christ had given him, when he made known to those wicked Jews how they might receive remission of sins. He here told the good news of salvation in the name and by the authority of Christ. Many many times after this not only Peter, but the other apostles as well spoke, wrote, and worked miracles by the authority of Jesus Christ. Peter healed the man at the beautiful gate of the Temple in the name of Jesus Christ of Nazareth. Aeneas, who had been sick for eight years, was healed by the power of Jesus Christ, exercised thru Peter. Always everywhere everytime the great spokesman of the apostles, as well as the others, testified both to Jew and Gentile that salvation was in the name and by the authority of Jesus Christ.

In the face of the overwhelming evidence that Jesus of Nazareth received his authority from the God of the Universe, and that this authority was far above all earthly powers and dominions, and that his will was made known to humanity by his apostles who were guided into all truth, yet in this enlightened twentieth century we have learned (?) men who claim to be preachers of the gospel of Jesus Christ, who also openly aver that this Christ was only a good man, and that his will can be set aside—that he is not in authority. In the Literary Digest of Feb. 17, 1923 we have this statement quoted from Dr. Percy S. Grant, preacher for one of the large Episcopal churches in New York City. "Very few clergymen to-day who have been educated in the large Universities by which I mean places

where Science as well as the Classics and Mathematics are taught—accept the idea that Jesus had the power of God. He doubtless did miracles as they were regarded in his day, but as M. Coue points out, many of them were acts of autosuggestion and would fall under well-known categories clearly and well-classified by psychologists to-day. Science understands them. They are not miracles." Again he says: "We may accept the spiritual teachings of Christ as the basis of our religion, but we need not believe that he ascended and is seated on the right hand of God." These statements are similar to those which are made by any person who sets up his own reason as authority in religion. If we do not believe that Christ received "all authority in heaven and in earth," and received that from God, if we do not believe that God has said we must hear Jesus of Nazareth, His Son, then we have no standard except our own reason. There are two ways, my friends, one the way of reason, and the other the way of Christ. Those who go in the first way rely upon their own reason in matters religious, while those who go the other way acknowledge the **AUTHORITY OF JESUS CHRIST** as their standard in religion.

KNOWLEDGE GAINED BY TRIAL AND
EXPERIENCE

J. S. DURST.

Young gentlemen and ladies of Abilene Christian College:—My talk to you will be somewhat different to the usual style of lectures which you have been called upon to hear. I am an old man bending under the touch of time, and my life work will illustrate my subject without any effort or intention of placing it before you as a model to pattern after; for in the midst of life's battle my many deficiencies in information and knowledge have been apparent. I simply wish to give you, for your encouragement, some of the many trials and experiences through which I have passed and how I met them. My father died when I was ten years of age, and my good mother had the sole control and watchcare over a large dependent household. We were being raised under the religious influences of Catholicism, and many of the tenets of this religious system had been impressed upon my mind. At the time of my father's death, which occurred at Galveston, an incident occurred that subsequently caused the family to more fully investigate the religious system that we had embraced. When he was told by his physician that death was approaching, he sent for the Priest to get the benefits of the last rite from priestly hands, that of "Extreme Unction." When he came and was notified of his wish, he was told that this rite could not be granted only on one condition, and that condition was that he renounce all connection with the Order of Freemasonry, and reveal to him its secrets. Father turned his eyes to my brother who was at his bedside and said, "Put this man out of this room," and it is needless to say that his ejection from his presence hastily followed. The foregoing was the incident that subsequently caused a careful investigation of the tenets of Catholicism, resulting in a rejection of it by the entire family, and that came very near making confirmed skeptics. The result of

this sad trial and experience brought to us the knowledge of a corrupt system of religion, that could never again fasten its poisonous fangs upon us. Yet we were still religiously inclined enough to have a desire to become better acquainted with the book called the Bible. Old fashion Camp Meetings were common in those days, and the novelty of them drew large crowds together. One of such meetings was announced to be held about twelve miles from our home at a beautiful lake surrounded by a densely shaded growth of trees. Mother and sister decided to go to it. They took me with them. When we reached the place, we found a large assembly had assembled under the shade of the trees seated on logs that had been gotten together for that purpose. As all seats had been filled, we spread our blankets down on the grass, and established ourselves on them to hear and see the entire procedure. There was a plank tacked to two posts, set in the ground, at the far end of the shade, and three men seated behind it. A large Bilbe was on this stand. This was a primitive pulpit for the preachers. Just about this time one of the three started the old song, "How firm a foundation," which was taken up by hundreds of voices, and the joyous sound filled space with its delightful melody. When the songs closed a tall fine looking young man arose to begin the preaching service. I was attracted by his manly appearance. The very fire of genius and love sparkled from his large, bright blue eyes. As young as I was I really envied him his position, and it instilled within me a hope that I too could some day be helpful to others. The entire audience stood while he sent his voice and petitions heavenward in prayer, and the Amen's resounded on every hand. I thought surely the Lord is in the midst of this people. His text when read made a lasting impression on my mind, and all through the years that have passed has been my favorite theme, and the rule that has guided me out of many theological difficulties. 2 Tim, 3:16. Notwithstanding I was but a youth, I sought an acquaintance with him and found his name to be Benton Sweeney. The other two were Uncle Joe Clark, and J. M. Sweeney. Let me recite to you the happenings

of another bit of my experience. Later on, Mother had purchased two mules from a stockman whose frontier ranch was on the Gabriel river some few miles North of where the town of Taylor is located. A short time after this they ran away and were making for their old range some 80 miles West. Mother sent me and a hired man to try to overtake them. We could hear of them all along the route. When we had crossed the Brazos we heard of a big Camp Meeting to begin that night on the Gabriel just ahead of us. We decided this would be a good place to hear from the mules, as people from all surroundings would be there. When we reached the camp ground just before dark, we found the place filled with campers for the meeting. The singing soon began but the preachers had not arrived, and many manifested an anxiety for their coming. Pretty soon, two men were seen to ride up to the outskirts of the camp ground, hitched their horses, and lifted their old time saddle bags from their saddles, and with locked arms came toward the Arbor singing the old soul stirring song. "Children of the heavenly King as you journey sweetly sing." Here are our preachers! shouted many voices. The greetings of joy were so impressive on my mind, that the scene is as vivid now as it was sixty-eight years ago. Surely there must be something divine back of all this interest, thought I. Those noble men of God were old Bros. Foster and Thomas who soon after this went home to God to reap the reward promised for lives of devotion to his cause. Bro. Foster's theme for the opening of the meeting was—"In Union there is strength." He stressed the thought that this is our meeting and that each one must be a factor in the work, that God the Father, Christ the Son and all true Christians are together in the effort to save souls. This position caused me to wonder, that if this be true, then why so many different religious organizations in the world, differing in so many ways, and not co-operating in the work? But we heard from the mules, and the next day we found them and were on our way back home. As we traveled homeward, my mind dwelt on the subject matter of that discourse, and the thought came to me that in the event it be

true that there is a oneness in Christianity, then many people are in error, and the question follows: "Who is right? I was therefore left in this confused state. After reaching home, I learned that my good mother was arranging to send my brother and myself to school at Baylor University—then located at Independence, Washington County Texas, and to which school we were sent the coming Fall, where we remained for four years, when in 1861 we entered the war between the states. At Independence we were in an atmosphere of Baptists, and boarded with the President R. C. Burleson, a grand man and an excellent educator. We attended the Baptist Sunday school, and listened to Baptist preachers every Sunday, and became well indoctrinated in much of Baptist theology. During those years, the Baptist State Conventions were held each year at Independence and it was from this place as a centre that Baptist teaching was made a specialty. It was therefore my privilege to listen to the leading Baptist talent from all parts of the country. I would take notes and ponder over them at my room. My desire was to see my way clearly as I went along, and to some extent I cast my individuality into the matter. Those conventions were followed with a protracted meeting. By virtue of my teaching, I had imbibed the doctrine that in order to be a christian, one must first get religion. So at one of those meetings, my class and room-mate and myself, made an agreement, that we would go to the *mourner's bench* and try to *get religion*. So we went into it with earnestness and zeal. The second night, my room-mate got it. He at once became a zealous worker in the progress of the meeting. It continued till the last night and I was yet unsaved. While sitting on the mourner's bench, President Burleson came and sat down by my side and said—"John my boy, what's the difficulty with you? Can I assist you in any way?" "Yes" I replied, "I am perplexed beyond expression. Do you see my room-mate up there?" "Yes, but what about him?" "He seems so happy and religious. Now I wish you to tell me why the good Lord has applied his forgiving blessings unto him, and has passed me by?" Ah! he replied. "I

now see your condition made manifest. You are looking at others instead of yourself. You must lose sight of every one except yourself, and regard yourself as the very worst of sinners, and in this frame of mind plead for pardon." This reply completely upset me. I will remember my reply. "Has it come to pass that I must believe a falsehood to be saved? I know that I am an erring mortal, and need the good Lord's forgiveness, and for which I have earnestly prayed but to believe that I am one of the very worst of sinners, is something I cannot believe for the reason that I have never stolen anything, never have I committed murder. I try to be truthful, have never defrauded anyone, and how can I believe that I am one of the worst sinners on earth?" "That no doubt is all true" said he, but this is the frame of mind that secures the pardoning power of God." My reply was—"You have failed to meet my difficulty and if you are correct, my destiny is sealed for woe." This settled my case, and was thus driven into the field of skepticism. Believing this to be the position of the, then prevailing popular Denominations, I became a disbeliever in the divinity of the Bible, and thenceforth took a delight in exposing what I conceived to be, the unreasonable and conflicting religious theories. But my unreasonable course was that I failed to examine closely for myself the source from which each claimed the authority for their teaching. The civil war between the states came on, and I went home to enter the contest for the South. While at school I had won the affection of a worthy girl, and before leaving for the war, we were united in marriage. My skepticism grew with time and at every religious service available I was on hand with pencil and note book, to note the contradictions of the preachers. I had indoctrinated my good wife with my skeptical positions, and we thus became partners in the field of skepticism. We were later on blessed with the birth of a fine baby boy. The war had closed and we settled down on a farm for a living. About this time we heard that a religious meeting was announced to commence in a few days at Leona, in Leon Co., Texas, four miles from our home. We heard it was to be a *Cambellite Meet-*

ing. It came to my memory that was the kind of preachers I heard at the big Camp Meeting first mentioned in this lecture, and those first favorable impressions made on me. I suggested to wife that we must go to it. The time came and I saddled our riding horses, and wife, baby boy and myself were ready to go. Both men and women were good horse back riders in those days. The women didn't ride astride then, and many of them were expert riders. Wife placed her foot in my hand, and with a spring and my assistance she leaped into the side-saddle. Now take the baby, wife, 'till I mount my horse. When on my horse, I placed a pillow on the horn of the saddle for a soft seat and planted the babe down comfortably in front of me, and we were off for the meeting four miles distant. When we arrived, service was ready to begin and we walked in and took seats near the front. Up to this time after having become skeptical, my sole purpose in attending preaching was to note points I could use to good effect against the divinity of the Holy Scriptures. Therefore I had pencil and paper on hand for that purpose. When the preacher arose to commence his talk, I at once recognized him to be the same interesting speaker I heard at the Camp Meeting when I was a boy. He took for a text. (Heb. 1:1) His theme was "God hath spoken to man." Now then I said to myself, that is just what I am anxious to hear. If this be true, when, where, what, why and how did he speak to man? I noted his introduction on my paper. He began with a demeanor of confidence in being able to give a scriptural answer to all these questions. I sat there ready to note the things I could use against him. Failing in this, I noted only such references to books and verses for my private examination. I at once saw that I was being severely tried, my honesty was now being tested to its limit. I looked at wife, and she looked at me. The service ended, and the assembly separated in the darkness of the night for their homes. We mounted our horses as before and were on our way homeward. Heretofore both of us had been very communicative after listening to preachers, but we had ridden half way home and not a word had passed. Wife broke the silence. "My

dear, what's the matter with you to-night? Why are you so still, and not talking as you usually do?" "I was just about to ask you the same question. But I must answer you. That man knocked all my props from under me to-night, and I am wondering where I now stand, or rather have I a footing left." "That's my fix exactly," she replied. This, was the beginning of the opening of our spiritual eyes. We were simply ignorant of the scriptures and needed one to direct us aright. We continued to attend and became more and more enlightened, and as a consequence obeyed from the heart the form of doctrine delivered unto us, and being made free from sins we became servants of righteousness. Our Bro. Sweeney visited us till we became self-supporting. But a sad day and trial came to us later. Our beloved preacher took sick and died. Pungent sorrow filled our hearts. It began to be freely circulated that the *little bunch of Campbellites* had lost their leader and would now soon play out. A trial faced me that tested my faith again. I then and there resolved that by the help of God we would stem the tide of trial and opposition. This resolution ushered in the beginning of my ministerial public work. As time passed we grew in number and spiritual knowledge and strength, and by the dear lessons of trial and experience, were taught to "despise not the day of small things". In the midst of all of these things, the wife of my young manhood was taken from me by death, and I left alone with two little children. This trial, though severe, drew me still closer to the blessed Savior.

Had it not been for my Sainted Mother who promptly came to my rescue and took charge of my little ones, life would have been to me almost mid-night darkness. Leaving my children periodically under the care of their precious old grandmother, to fill my appointments, I continued my work: but this placed too great a burden upon her, and I decided to try to find some good woman to take the place of the broken link.

I became fortunate in my selection, and we have fought life's battle for 47 years. During all these years she has patiently endured the hardships of a preacher's wife.

If there be degrees of happiness in heaven, a preacher's faithful wife will surely occupy the topmost seat. Among the many things I have learned by trial and experience is that the faithful preacher will be provided for. I have always been a poor man in this world's goods—never having had as much as \$800 at any one time, yet I have never seen the time that I could not meet my financial obligations.

It is true that I have at times had to engage in some worldly calling to meet the deficit in the preacher's support, but I take it that this is sometimes a necessity for the proper training of one's children. Wife and I long ago, resolved to try to live within our financial ability to meet our obligations. I hope and pray that my good brethren may never have to regret when I am gone, that old Bro. Durst injured his influence by failing to meet his financial obligations. When I get helpless (as soon I may) my boys and girls, although poor themselves, will see to my wants without calling on the brotherhood. It's a burning shame, that this has so often been done. The experiences of the past have brought to us a knowledge of this fact that stand out in box car letters. Pardon me in the relation of a personal experience. When I came to West Texas 41 years ago, the financial outlook for the preacher was dark indeed, but the field was ripe unto the harvest, and wife and I with our dependent children faced the discouraging future with many misgivings. There were no churches or Missionary Society behind us to supply our wants. Where will it come from? The divine command to "Go preach the Gospel" was the motive for action, and my faith in the Christ was strong enough to believe a way would open up for our necessities. The message was carried all over many of these Western counties, and up to this good hour, old Brother Durst has never materially suffered. The counties of Kimble, Kerr, Gillespie, Edwards, Kinney, Sutton, Crockett, Schleicher, Tom Green, Sterling, Concho Menard, McCulloch, San Saba, Brown, Llano, Burnet, Mason, et. al. heard the message of Salvation, and it is bearing fruit to this good hour. I was almost alone in this continued fight. There were no public conveyances accessible for traveling purposes. When away

from home I lived in my little gospel wagon, drawn by my faithful ponies, and spent the nights by the roadside, and cooked my meals by the campfire. The country was not tied up with barbed wire then. When I struck camp for the night, I would hobble and bell one of my ponies that I might find them in the morning. I, in this way became so familiar with the sound of the bell that I could distinguish it from all others. And so it is that by study, trial and experience I have familiarized myself with the sound of the good old gospel bell, and amidst the discordant sounds that are now heard I can at once distinguish the divine ring. And thus it has been, that from the beginning of my years of responsibility, dating from the incident in connection with father's death, have circumstances presented themselves that were shaping my future course in life. The interest and the preaching at the Camp Meeting I first attended, planted a pointer in the right direction that I never forgot. I felt relieved, when by trial we were driven from Catholicism into a world of doubt, which placed my mind in a condition for other impressions. The next incident at the Camp Meeting on the Gabriel river, when we were pursuing the lost mules, planted on my mind another bit of favorable experience that has never been effaced, and placed me in a position of being tried. And then, when mother sent me to Baylor, weighty influences surrounded me that were calculated to fix the future of my life: and had it not been for the individuality exercised on my part, as previously related, it might have been, that the Baptist net would have caught me in its meshes. And when I was driven into skepticism by the repulsive things of unscriptural teaching, I became a fit subject for the impressions of the truth presented in a consistent and reasonable way. When this was done forcefully and effectively, at the old Leon Meeting, by that grand and noble man of God—Benton Sweeney, who has long since gone home to his reward, I at once yielded my skepticism to the power of divine truth, and became a member of the household of faith. But trials and experiences still confronted me. They are a part of the christian's heritage.

While life lasts, we are on trial. The trials of life have produced the brightest diamonds in the store house of knowledge. But I should close. Young men and young ladies of A. C. C., I have noticed this subject from a standpoint of our relation to the God above, for your benefit and trust that some good impression will result therefrom. You are not to enter a service of ease, but one that puts you on trial. All along the line your fidelity to God will be severely tested. May you never prove recreant to your trust. We need men and women, whose faith in Jehovah will be the guiding star of their lines. Men and women, whose knowledge obtained as students of the word, will not be influenced by the undermining and poisonous utterances of modern scientists and advanced doctors of divinity who are trying to neutralize the glorious message of divine truth. I rejoice at the efforts being made here at Abilene Christian College to plant you firmly on the divine platform. Let me beseech you to make good use of your opportunities, for the world stands in great need of your days of usefulness. Put your lives into the work of service till the time comes to enter the haven of eternal rest. And as a farewell reminder let me say that—

Your lives will be Albums written through
With good or ill, with false or true;
And as the blessed angel turns the pages of your years,
God grant they write the good with smiles, and blot the
ill with tears.

CHRISTIANITY THE REVELATION OF JESUS CHRIST

By OSCAR SMITH

Christianity is that system of religion revealed thru Christ, and taught by his inspired apostles. It was not handed down by tradition, neither was it the outgrowth of human philosophy. It was conceived in the mind of God, and executed in time in the wisdom and grace of God. It is a message of peace by the Prince of Peace, and, "according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." (Rom. 16:26.)

In every century of the Christian dispensation, the gospel of Christ has been boldly challenged. Christ came into the world while the Roman empire was at its zenith of imperial splendor; and, when the apostles began preaching under the commission given by Christ, that the crucified Christ is the world's Redeemer, it seemed very preposterous to the proud Romans. In the Pantheon were a goodly company of renowned gods from every part of the Roman empire, but the Christians of the first century refused to place a statue of their persecuted Leader there, but instead, went before the world and boldly proclaimed Christ as the Savior of the world; and that claim has been maintained from that day to this.

Christ in Promise

The first intimation of redemption was in the sentence which the Lord pronounced upon Satan: "And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity be-

tween thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:14, 15). The same idea is embraced in the promise to Abraham: "And Jehovah said unto Abraham, Get thee out of thy country, and from thy kindred, and thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (Gen. 12:1-3) This promise was renewed to Isaac, then to Jacob. (See Gen. 26 1-5; 28: 10-14.) Speaking of these promises Paul says: "Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16.)

Christ in Prophecy

One of the most remarkable prophecies concerning Christ reads as follows: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shilo come; and unto him shall the obedience of the people be." (Gen. 49:10.) To show how accurately this prophecy was fulfilled, Paul says: "For it is evident our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests." (Heb. 7:14.) Again: "And there shall come forth a shoot of the stock of Jesse, and a branch of his roots shall bear fruit." (Isa. 11:1.) And again: "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish forever, and build up thy throne to all generations." (Ps. 89:3,4.)

Christ was to be born of a virgin. "Therefore the Lord himself shall give you a sign: behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

Christ was to be born in Bethlehem. "But thou Bethlehem Ephratha, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel." (Micah 5:2)

The time of his birth is given as follows: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) In the preceding verses of the second chapter of Daniel, we have a prophetic vision of some of the most remarkable political occurrences that have ever taken place upon the earth. The rise and fall of four of the greatest empires of all history is vividly described. We learn from Daniel's own statement that Nebuchadnezzar was "the head of gold." The second kingdom was the Medo-Persian kingdom, the third the Macedonian empire, and the fourth the Roman empire. At the time of Christ's birth, the land of Judea was a Roman province. Hence, the stone which "was cut out of the mountain without hands," came in contact with the Roman government.

Life of Christ

We come now to the New Testament, and Christ is introduced to us as the most lovable character the world has ever seen. To know him makes life's adventures worth while. If you know him as he is pictured by Matthew, Mark, Luke and John, you know him as he was and is. If you know him from the pen of the artist, you have never really known him; for in most instances the artist has given us erroneous descriptions of him.

There is a scene connected with his earthly pilgrimage to which I call attention. Jesus was on his way to Jerusalem. Accompanying him were many followers who were waving palm branches and shouting "Hosannas.." When they reached the walls of Jerusalem, the whole city was stirred with alarm and asked, "Who is this?" This question has come throbbing through the centuries from that day to this. It is being asked on every continent and on every island of our planet. It is a question that will never die. Who was this babe of Bethlehem, this carpenter of the obscure village of Nazareth, this teacher

by the sea of Galilee, this preacher on the mountain and under the blue sky of Palestine?

Christ Was Not a Character of Fiction

It has been said that "no dramatist, whatever he may attempt, can draw taller men than himself." We may write essays upon Shakespeare, Washington and Dickens, but we have the cyclopedias before us. When Shakespeare wrote he created the characters of his plays, and he never created a greater character than himself.

Matthew was employed by the Roman government as a tax collector. Mark was the son of Mary whose house in Jerusalem became a favorite meeting place for the disciples of Christ. Luke was a physician, and John was a fisherman of Galilee. These four writers have given us a description of the tallest character the world has ever known. Can any one believe that they invented Christ? It is simply incredible that these four men thought out a character that philosophers like Socrates, Aristotle and Plato never dreamed of.

Christ was free from worldly ambition. He talked about a kingdom, but his kingdom was a kingdom of souls. It was an empire for the salvation of the fallen race of man. The Kingdom of Christ is as far above the monarchies of Nebuchadnezzar, Alexander and Caesar as the heavens are higher than the earth.

Christ never expressed a doubt on any subject. The wisest of the earth are always in doubt. Among the last words of Socrates are the following: "But the hour of separation has come. I go to die; you to live. But which of us is destined to an improved being is concealed from every one except God." Jesus in dying said to the thief: "To-day shalt thou be with me in Paradise." Great men travel all over the world and sometimes spend fortunes in search of knowledge. Christ was born and reared in the land of Palestine, a country about one hundred and forty miles long, and forty miles wide, and seldom went beyond its narrow limits; yet it is said, "never man spake like this man."

Christ taught a code of morals superior to anything the world had ever seen. Read the story of Christ's con-

versation with the woman at Jacob's well. Jesus in passing through Samaria stoped at Jacob's well to rest while his disciples went into the village to buy food. While they were gone, a sinful Samaritan woman came to the well to draw water. Christ talked with her and told her the very secrets of her life. Was not this the Messiah? Picture in your minds a Jew of Christ's day talking with a fallen woman of Samaria! Who can read that story and not be made to realize that Jesus was and is the Messiah of prophecy.

Another example demands our attention here. It was early in the morning. Christ had just entered the Temple in Jerusalem. The scribes and Pharisees brought unto him a fallen woman. They said: "Teacher, this woman hath been taken in adultery in the very act. . . . But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, the woman where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? and she said, No man, Lord. And Jesus said, neither do I condemn thee: go thy way; from henceforth sin no more." (Jno. 8: 2-11.)

That period of about five hundred years preceding the birth of Christ, is known as "the golden age of thought." It was the age of poets, artists and philosophers. It was the age that heard the thundering eloquence of Demosthenes, and saw the temple of Jupiter fresh from the hands of Phidias. But with all of its artists and gifted men, woman, who was created to be the helpmate of man, was in all pagan lands, and even among the Jews, a slave to the passion and the tyranny of man. In savage lands, she was more of a beast of burden than a companion for man. From the time that Mary held in her arms the infant-King in the star-lit manger of Bethle-

hem, her march has been onward and upward. It has been the aim and glory of Christianity to emancipate woman from the degradation of Paganism, and make her the amiable companion of men. Today, if man can look through the microscope and estimate the relative positions of the heavenly bodies, woman can do the same thing. In the school room, woman can divide honors with the man. Nor does she stop there. She sweeps on until her feet press the golden circle of the infinite, where few men have ever gone.

The Law of Moses Abolished

There are two grand divisions in the Bible. The Old Testament and the New Testament. Is the New Testament a continuation of the Old Testament? A Scriptural answer of this question will help us greatly in reaching a correct conclusion with reference to our duty under the mediation of Christ. Both Testaments came by divine authority. The Old Testament was given to only a small portion of the human family. Only two classes were to participate in its privileges and honors. When God appeared to Abraham commanding him to circumcise the male children he said: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." (Gen. 17:13.)

When God led Moses to the summit of Mount Sinai and gave through him the law of the ten commandments he said: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:2). Thus we find that the law of Moses was given to a people who had been in bondage in the land of Egypt.

Christ was born under the law. "But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4,5.) Paul teaches that every person under the law was bound by the law. (See Rom. 7:4-6.)

The law was to be kept by the Jews until Christ should come. "What then is the law? It was added because of

transgressions till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator." (Gal. 3:19.) Verse sixteen of this chapter declares that the "seed is Christ." Christ not only kept the law himself, but required others to keep it. "Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not." (Matt. 23:1-3.)

The apostles with the gospel of Christ in their hearts, and the light of heaven shining along their pathway, made a number of statements with reference to the old covenant worthy of our consideration just here.

(a) The law was only a shadow of good things to come. "Now if he (Christ) were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law: who serve that which is a copy and shadow of the heavenly things even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." (Heb. 8:4,5.)

(b) The law could not produce righteousness. In contrasting the law and the gospel Paul says: "I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught." (Gal. 2:21.)

(c) The law could not produce perfection. "For the law made nothing perfect and a bringing in thereupon of a better hope, through which we draw nigh unto God." (Heb. 7:19.)

(d) The law could not give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law." (Gal. 3:21.)

(e) The law was abolished when Christ died. "But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could

not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory which surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory." (2 Cor. 3:7-11.)

(e) The first covenant was taken away. "Then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second." (Heb. 10:9)

(f) The old covenant was nailed to the cross. "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." (Col. 2:14)

(g) Not under the law. "For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6:14); and John says: "For the law was given through Moses; grace and truth came through Jesus Christ." (Jno. 1:17.)

Christianity Reveled

In the closing chapters of Matthew, Mark, Luke and John we have a description of the saddest hours of all history. Jesus knew that the hour of his deepest humiliation had come, and that from that moment until the utterance of the agonizing cry with which he expired, nothing remained for him on earth but the torture of physical pain and the poignancy of mental anguish. Hence, he went into the garden of Gethsemane to brace his body, to nerve his soul by prayer to meet the hour when Satan should wreak his worst upon the innocent and holy. After the agony in the garden, we read of the arrest, the trials, the march to Calvary: another stroke of the inspired pen and the Christ hangs upon the cross a bleeding victim for the sins of the whole world. It is the passion play of the soul; the actors live again and per-

form their part in tragic splendor.

When they began to crucify Christ it was noon. The sun should have been shining with all of his power, but suddenly the face of the heavens became black, the earth began to quake, and rocks rolled from their places in the everlasting hills to the valley below. No wonder some went away saying, "Surely this was the Son of God."

An old Testament prophet, looking down the steps of time to the day when Christ would be offered, declared: "And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth." (Isa. 53-9) "And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the tomb, and departed." (Matt. 27:57-60.)

Remembering that Christ had said that after three days he would appear alive the authorities placed a guard around the tomb. Time passed. On the morning of the third day, an angelic vision terrified the soldiers and they became as dead men. Christ came from the grave unfurling the banner of immortality above the tomb, and appeared to some women and told them to hasten back to the apostles and tell them that he would go before them into their own beloved Galilee.

Just before the ascension, Jesus met his disciples on a mountain in Galilee and gave to them a world-wide and age-lasting commission. It is a commission that comprehends all nations and all ages. It is the accumulated wisdom and power of forty centuries. It is Christ's farewell message to the sinful race. Let us observe the circumstances under which it was given. Stand with Jesus and the apostles upon the mountain in the land of his nativity. The hour of his departure has come. In heaven all eyes are upon him. He speaks. It is the same voice

that awoke sleeping Lazarus and calmed the tempestuous billows of lake Galilee. He moves his hand and draws the curtain that enwraps unborn ages. Hear his farewell message: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20)

The development of this commission under the apostles embraces the law of remission of sins for all men and all ages. It is that which Peter describes as follows: "And we have the word of prophecy made more sure: whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the day star arise in your hearts." (2 Pet. 1:19). The expression "the day dawn", refers to the full light of the New Testament. Christ is the star spoken of. "I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star." (Rev. 22:16.)

The gospel was revealed to the apostles by the Holy Spirit. Jesus says: "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (Jno. 16:13) On Pentecost in Jerusalem the Holy Spirit came upon the apostles, and they began preaching the remission of sins in the name of the Lord Jesus. Speaking of the revelation of the gospel Paul says: "But unto us God revealed them through the Spirit." (1 Cor. 2:10.) Again: "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." (Eph. 3:5). And again: "For I made known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1:11,12.) James calls it "the perfect law of liberty" (Jas. 1:25); and Jude exhorts the saints to "contend

earnestly for the 'faith which was once for all delivered unto the saints." (Jude 3.)

We look and the past rises before us in majestic grandeur. We see Adam driven from the garden of Eden, Noah and his family saved from the flood, Joseph on the banks of the Nile, Moses on the summit of Mount Sinai, Nebuchadnezzar plundering Jerusalem; by the rivers of Babylon the Jews sat down and wept when they remembered Jerusalem; Alexander conquers the world; Brutus commits suicide, and Augustus becomes universal emperor of the world. Passing over a long period of time we read of the landing of the Pilgrims at Plymouth Rock. We hear the scratch of the pen and the Declaration of Independence is here, the Constitution has come, a new nation is born and the world is amazed. The year 1799 is draped in mourning and Washington is laid to rest. We see Napoleon on the field of Waterloo where the star of his empire like a meteor fell. We hear the roar of cannon, the marshaling of armies and the American conflict begins. Lee surrenders to Grant and the nation rejoices. We come to 1865 and hear the hiss of the assassin's bullet; Lincoln falls and the world stands aghast. Then last, but not least came the great world-war. You may combine all these events and they sink into insignificance, when compared to the work accomplished by Christ in revealing to the world a gospel which offers the remission of sins, and a home in that incomparable city which "hath foundations, whose builder and maker is God."

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP

By A. O. COLLEY.

The subject that I am to address you upon is to my mind one of great importance to every one of us. It is a live issue that we must understand or we will do much harm opposing it or by compromising its importance to the detriment of the cause of Truth.

I have made this question a serious study for many years, not from a selfish or prejudiced viewpoint, for I had rather be on the other side of the question if I should allow that to enter into it, it has a side to me far more important than that. It has divided a once happy and united people into at least two bodies, both claiming to be "Christians," and has been the source for many other evils that follow after all departures from the plain word of God. The Church of Christ, in its primitive purity, is to my mind the greatest institution that ever has or ever can exist. And one of the strongest ones to oppose as long as it stays with "Thus saith the Lord." But when it breaks away from that, they are no stronger in their plea for "Unity" than other religious bodies.

I have observed many steps taken by those who advocate the use of instruments in their efforts to find a real reason for using the instruments. I have been at times amused at their shifting positions. Some of those considered their strongest men have shifted their positions on this subject several times since I have been reading after them. No two of them seem to take the same route to defend it.

They have tried to get the faithful brethren to let the subject alone, trying to say that the division that has resulted from it is caused by us opposing it, and there is nothing in the subject further than "Expediency," "Good Taste" and so on; but recently they have produced a champion from Canada that takes the position that you *must* have the instrument to carry out what we are required to

by the expression "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19) without the instrument. Some of them hastened into the papers, giving strong endorsements to this man's NEW DISCOVERY, but when called on to defend it they back off.

I give you this bit of history and observation to show you this subject is a live one, constantly coming up to the student, preacher and teachers for a disposition.

Removal of the Rubbish.

There have been many false issues raised on this question, the waters have been muddied with foreign matter that needs to be cleared away to see the real issue upon this great question.

Those who favor the instruments try to make it appear that the tuning fork, used sometimes by our song-leaders, is a musical instrument. They have one kind and we have another. I do not consider this a very intelligent claim, but I will briefly notice it.

A "Musical Instrument" is an instrument that you can play a tune upon, combining length, pitch and power, the elements of music. The fork has only one of these elements, "pitch". It is used, when used at all, to get ready to carry out the command "sing," and that part that it plays is over before the "singing" is started. It occupies about the place of the announcement of the number of the song—an incidental that is over before the song is started.

Music in the Home.

"If we can have music in the home no harm to have it in the church." The Lord has never told us WHAT KIND OF MUSIC to have IN OUR HOMES, whether to have any kind or all kinds, that is left to us. He did command singing in the worship and we have no right to change it in any way. We can use many things on our tables, at home, but must not tamper with what the Lord authorized to be put on HIS TABLE—the bread and the fruit of the vine.

Song Book and the Instruments.

The advocates of instrumental music in Christian worship say "The song book, notes, etc., are not mentioned in the New Testament, and if it is wrong to use the instruments in our worship these things would also be wrong." To this I wish to say, the song book, notes, etc., add nothing to the command to sing, in fact, they help to carry out the command without adding one thing to the command. When the Lord commanded a thing to be done He implies EVERYTHING that is NECESSARY to carry out the command in the command itself. To illustrate this, I will say, when the Lord commanded us to "Teach and Baptize" the nations, He implies everything necessary to carry out the commands given. He does not say go to the water, but we find the Apostles and first teachers carrying out that command in the very way the Lord implied that they should when he gave it. "They came unto a certain water." Acts 8:36-39.

Just so when the Lord commands us to "Sing" he implies everything that is necessary to carry out the command in the command itself.

If it takes a "Song Book" to carry out the command it is implied, if it takes a "Tuning Fork" it is implied. If it takes an instrument to obey the command sing (who is bold enough to affirm it) then it is implied. The song book adds nothing to the command of God, but instrumental music does, it is therefore wrong.

"Nothing For or Against in the New Testament."

The next objection I wish to notice is, "There is nothing for or against the use of the instrument in the New Testament." This admission is a little too strong for some of the instrumental music advocates now. Some of them are trying to prove you can not carry out the command "sing," as given in the New Testament, without the use of the instruments. This is too strong for the more thoughtful among them who are trying to hold out that there is nothing "for or against its use in the New Testament." If we take them seriously on this point it shows us that

they do not play nor sanction the use of instruments AS AN ACT OF FAITH, for "Faith comes by hearing." Since there is no testimony on the question for its use, whatever division that has arisen over its use, is in direct violation to the prayer the Lord offered for his followers—that "They be as one." John 17:20.

If the New Testament does not furnish a precept or example for the use of instrumental music, and men of their own determined will force them into the worship, they SIN. (1) Faith comes by hearing God's word. Rom. 10:17. (2) Where there is no testimony (nothing for or against) there can be no faith. (3) No faith, no acceptable worship. Hb. 11:6.

Again; (a) In the absence of testimony there can be no faith.

(b) No faith, no acceptable service.

(c) The playing of instruments of music in the New Testament worship is not an act of faith, it is therefore sinful. Rom. 14:13.

"Not Commanded to Either Sing or Play."

One of the modern efforts to show that it is left to "Sanctified Common Sense" as to what kind of music we have when we assemble for worship is, "We are sure not commanded to either sing or play, the brethren just took it up as a pleasing exercise." This comes from one of their men who has shifted his position at least four times since I have been studying the question. It was also advocated by a man I recently met in public discussion. But this is weak as I view it, and doubly hard on them, as they do both "sing and play," and without authority for either, according to their admission, while we only do one, "sing," and that was done by both Jesus and the Apostles while they were here.

The Old Testament Teaching.

Some of the tactics of modern advocates of instrumental music in divine worship is to collate the many times it is mentioned in the Old Testament, arranging them in chart form, and then try to force the conclusion that a

thing so well established in the Old Testament could not be wrong in the new. The one most guilty of this when called on to defend it in public discussion backs off and opposes an open debate on the question. He believes in a one-sided debate, carried on by himself with his opponent as far away as possible.

The advocates of "Sabbath of the Decalogue" is binding upon Christians of today; adopt these same tactics as a rule, and make a good showing toward proving them where they have no opponent.

The advocates of "Infant Membership" in the New Testament Church also adopt this line of reasoning. All students of the Bible who know how to rightly divide the word of God are able to meet these arguments.

I shall not go through the Old Testament to see all that is said upon this question, but will adopt what I think will be the plainest way to handle the question from the Old Testament. When we reduce the Old Testament argument to its legitimate basis, first, to be of any value to us today, the instruments must be found under one of these two headings. It must be used IN THE HOLY PLACE OF THE TABERNACLE, or it must be found in PROPHECY in the Old and A FULFILLMENT IN THE NEW.

If under the first heading—IN THE TYPE. WHAT DID IT TYPIFY since types NEVER typified themselves.

If under the second heading—IN PROPHECY. Where did any inspired man ever say, "This is that that was prophesied by the prophet" They shall play instruments of music in the last days. No, there is no such intimation in either the types of the church in the Old Testament nor in the prophecies. Those who appeal to the same do so to muddy the waters.

While on this, I wish to tell you that I have met one of their men on this question, who openly affirmed that Jesus used the harp to speak his parables. He proposed to found this on Psa. 49:4. "I will incline mine ear to a parable: I will open my dark sayings upon a harp," but when I got after him on it, he was unable to find

where Jesus ever used a harp for any purpose. I also insisted on him pointing out to the audience that the writer of that psalm was speaking of himself, for in verses 5 he confessed his own iniquity. Then psalm 72:2 was offered and Mat. 13:33 as its fulfillment, but as there was NO HARP IN EITHER of these two I insisted that the two passages from psalms did not refer to the same thing.

Singers and Players There.

This passage is found in Psalm 87:7, which reads, "As well the singers as the players in instruments shall be there; all my springs are in thee."

While this is the strongest passage the advocates of instrumental music have ever brought forward to prove their contention, it likes much proving it for the following reasons: First, it is not a good translation of the passage. The Septuagint translates the passage, "The dwellings of all within thee is as the dwellings of those that rejoice."

The AMERICAN REVISED VERSION renders it, "They that sing as well as they that dance shall say all my fountains are in thee." This passage does not refer to the church as they try to prove, neither does it carry the idea of instrumental music any more than "Rejoice" in the Septuagint or "Dance" in the American Revised Version. Just why any man that has any respect for scholarship can offer this to Bible readers to prove the contention under review, I can not see.

The Book of Psalms as Authority Today.

Those who want to justify the use of the instruments today try to do so by finding the instruments used in the Book of Psalms, and then trying to prove this book was written for all time—that it is no part of the Law of Moses and is therefore binding upon us today. This to my mind is very dangerous. The Psalms of David are no more binding upon us today than other parts of the Old Law. In fact, many of the statements of the Psalms are so far different to the NEW TESTAMENT teaching upon the

same things that they directly conflict, showing that God does not demand the same standard of service today that he demanded when the Psalms were written.

First: Jesus refers to the Psalms as "LAW" in John 10:35-36. "The Jews answered him, for a good work we stone thee not, but for blasphemy and because thou being man, makest thyself God." Jesus answered them, "Is it not written in your law, I said ye are Gods." This is written in *Psa.* 82:6.

This same thought is found in John 15:25. "They hated me without a cause." Note the Saviour's comment: "This cometh to pass that the word may be fulfilled that is written in their law, they hated me without a cause." This passage refers to the Psalms of David, calling them "LAW," *Psa.* 35:19 and 69:4. Alexander Campbell said: "The term law in common usage, a rule of action. It was used by the Jews until the time of our Saviour to distinguish the whole revelation made to the Patriarchs and Prophets from the traditions and commandments of the Rabbis or Doctors of the Law. Thus when we hear David extolling God's law we are to understand him as referring to all divine revelations extant in his "Sermon on the Law," page 10.

Further Evidence on the Psalms Not Binding Today.

(1) David prayed for the Lord to "Cut off my enemies." *Psa.* 143:12. Jesus prayed, "Father forgive them (His enemies) they know not what they do," and taught the disciples to "Pray for those who spitefully use you."

(2) David prayed, "Destroy all men that afflict my soul." *Psa.* 44:5 The New Testament teaches us, "If thine enemy hunger, feed him." *Rom.* 12:19-20.

(3) David said, "Blessed be Jehovah my rock who teaches my hands to war and my fingers to fight." *Psa.* 144:1; *Psa.* 149:7, 8.

Jesus taught, "My Kingdom is not of this world: if My Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." *John* 18:36.

When Christians desire instrumental music bad enough to argue that the Psalms of David are binding upon us today as a book, they have either failed to look into the question, or they care but little for a true interpretation of the Book of God. The Lord gives us victories today in a different way, by the sword of the spirit (Eph. 6:17) and helps us to overcome our enemies "by the blood of the Lamb," whose praises we "sing" as a result of His word dwelling in us richly or abundantly. Eph. 5:19; "Being filled with the spirit." Col. 3:16, 17.

The Instrument in Psallo.

In this objection I suppose is to be found what the advocates of instrumental music believe to be their strongest proof. By this they propose to appeal to the learned or educated class. They say that the word "Psallo," used by Paul the Apostle, in his letters to the Corinthians, the Ephesians and the Collosians, and one time by James (including all forms of the word) contain authority for the use of instruments.

This appeal is not without "Fruit," as they have been able by it to capture some who used to be faithful to the word of God. It has a good "Ring" to it, as no one wants to stand against the good scholars of the world; especially if they are right; but, young people, let me admonish you not to be too quick to accept anything as right, because you find so-called scholars favoring it, for I believe I can take what men have said and wreck our faith in the Bible being the word of God.

I can prove by MEN that the word of God is not an infallible guide in religion.

I can prove by men posing as scholars that infants are depraved at birth, and that they should be baptized, taken into the church, and that both infants and adults may be sprinkled by Baptism, in the face of very plain facts on being buried with Christ in Baptism.

So while we study this question let us approach it feeling that the Holy Spirit, in making known "All Truth" guided the Apostles correctly on this, and all items of wor-

ship he has required of us in the New Testament. Then let us ask how can Christians safely carry out the command to "Speak to yourselves in Psalms, Hymns and Spiritual Songs". I affirm that the how is suggested in the next phrase in the passage; "Singing and making melody in your hearts to the Lord". To illustrate this: I say to the maid "Cleanse the house, Sweeping it". Just so when we are told to speak one to another in Psalms and Hymns and Spiritual Songs, the writer goes further and expresses how to do it by singing and making melody in your heart to the Lord. Eph. 5:19.

There have been but few Instrumental Music advocates that have been bold enough to affirm that we are commanded to use instruments in our worship, yet that is the only position to take if the instrument is found in the command where "Psallo" is found. If the authority for the instrumental music is found in that word "Psallo" no Christian has carried out the command as it is given until he has used the instrument, then would any except the "Organist" really do what the word calls for, since they are the only ones that both "SING AND PLAY".

If this word carries the authority for the instrument, the Apostle Paul either used it or died disobedient to the command that he had written to others to keep, for there is no evidence where he ever used an instrument. We do read where he "Sang praises unto God" in Acts 16:25.

The ones to whom he wrote were also disobedient to the command if the command to use the instrument resides in the word Psallo as our music advocates now claim, for during this time there were no instruments used in connection with their songs, they came in as an addition to God's perfect law much later.

According to McClintock and Strong's Encyclopedia they were introduced at a much later date: Note what they say: "The Greek word "Psallo" is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal. Instrumental music being unknown in that Church as it was in the primitive Church. Sir John

Hawkins following the Romish writes in his learned work on the History of Music, makes Pope Vitalian in A. D. 660 the first to introduce organs into the Churches. We use this for the purpose of showing corroborative evidence with the statements found in the Bible on the subject of singing, and that the instrument is NOT in the word under review, yet it has another value on the question at this point. It marks the time when men began to apply this meaning to the New Testament command, in the "Dark Ages" where nearly every false position has come from that now disturbs and divides the children of God. We also note in this, that the Greek Church, who really ought to understand their own language, do not understand that the instrument is in "Psallo" for they have never used the instruments of music in their worship.

The Appeal to Our Young People

Inasmuch as our young people are appealed to on the line of scholarship and we have at our command some of the best real Bible scholars of the world on the side of truth, some of whom permit the instruments to be used on the grounds of "Expediency", who have spoken out upon this part of the question, the instrument being in "Psallo". I think it best to introduce some of them.

First we introduce the Prince of Bible scholars as he has been called, John W. McGarvey: "The Greek word Psallo originally meant to touch, then to twang a bow-string, or play a stringed instrument with the fingers as in the expression "Touch my light guitar". It meant to play a harp and finally to sing. You can find this gradual progress in the use of the word in the Greek Lexicons generally, especially in Liddell and Scott, though in the last the latest meaning given is "To sing to a harp". Sophocles, who gives the meaning of the Greek words from B. C. 146 to A. D. 1100, which includes only the latter use of the language, gives "Psallo" only one meaning: "To chant, to sing religious songs". "NO FIRST CLASS SCHOLAR OR TRANSLATOR IN THE RANGE OF MY KNOWLEDGE TAKES THE POSI-

TION OF WHICH YOU INQUIRE." He said this in reply to a letter from G. W. Bonham on whether or not there was authority for the instrument in Psallo.

He said again in the *Christian Standard* of 1895 on the same thing: "If any man who is a preacher says the Apostles teach the use of the Instrumental Music in the Church by enjoining the Singing of Psalms, he is one of those smatters in Greek who can believe anything he wishes to believe."

In a letter to W. M. Thurman, he said: "Answering yours of the 9th, No scholar has ever taken the position that the Singing of Psalms requires the use of a musical instrument. It would be easy to show the Greek word, for Baptism requires sprinkling. A few men among us who are overzealous for the organ have so argued, but they are not sustained by real Scholars."

Fraternally, JOHN W. MCGARVEY.

"IT IS UNIVERSALLY ADMITTED BY THOSE COMPETENT TO JUDGE THAT THERE IS NOT THE SLIGHTEST INDICATION IN THE NEW TESTAMENT OF DIVINE AUTHORITY FOR THE USE OF INSTRUMENTAL MUSIC IN THE CHRISTIAN WORSHIP".

In "What Shall We Do With the Organ" Pa. 4, 5.

J. H. Garrison, a noted preacher among the disciples of Christ, and standing with people who use the Music, as a scholar says: "There is no command in the New Testament, Greek or English, commanding the use of the Instrument. Such a command would be entirely out of harmony with the New Testament".

I. B. Grubbs, whose principles of interpretation has been more widely known and accepted than any man I knew of, said, in reply to a letter written to him by Bro. Dunn, who asked him the plain question: "Is there any authority in the Greek for the use of Instrumental Music in worship"?—"You ask about the Greek word Psallo. Your question is: Can we get Instrumental Music from

the Greek word Psallo"? IT IS ONLY IGNORANCE THAT COULD LEAD ANYONE TO THINK THAT. —While the word originally meant to strike or twang the strings of a musical instrument it had like many terms outgrown this original sense, and cannot have this meaning in the New Testament. What sense would be conveyed by the expression: "Play on Instrument in your heart to the Lord." Or what meaning could be gathered from the direction: "Speaking to yourselves in twanging the strings of an instrument." (Eph. 5:19). If Paul directed that Musical Instruments be used in the worship, how came it to pass that he and all primitive Christians utterly ignored the requirement?"

Friends let me say here that I could extend this line to some of the most modern Greek Lexicons and multiply this kind of testimony beyond reasonable limit, but what is the use? I stand before you with the open Bible, in it is found the terms of pardon and ground of the sweetest unity. You can find no help on this or any other important subject out of it, then what does it teach us to do? I answer "Sing".

But why include these scholars at this time? Because, I repeat, our young people, here and elsewhere, are appealed to from this standpoint. They are told by the Music advocates they must accept the position or be left behind in the progress of the educational world. This is untrue. I have at my hand statements from some of the ripest scholars of the world, some of them belonging to the denominations who use the Music, who frankly say: "It cannot be defended from that standpoint" i. e. that "Psallo" carries the authority for it.

I shall now leave that part of the subject and advance some affirmative thought.

Instrumental Music Was Never Used Under Any Covenant That Included the Gentiles

God's covenant with Abraham in Gen. 13:3; 18:18; 22:18, is the only one WE, as Gentiles, have any promise under. The Law that had Instrumental Music connected with

it in any way came in 430 years after THE PROMISE that embraced US. It was added because the Jews, the fleshly heirs of Abraham, had "Transgressed", and was to act "AS THEIR SCHOOL-MASTER UNTIL THE PROMISED SEED SHOULD COME" Gal. 3:14-17. But since the "School-master", Christ, (The Promised Seed of Gen. 12:3) came, you are no longer under the "School-master". While the Lawgiver, Moses, DID NOT INCLUDE Instrumental Music, to the Jews, in any of their ceremonies, in the Law that he gave 430 years after the promise, but when Israel had called for a King, and had tried many other improvements on the Divine statements from Moses, they, under David as King, added to the "Mosaic Rites and Ceremonies" Instrumental Music. Many long drawn out arguments have been offered "For and Against" as to whether David was authorized of the Lord to practice Instrumental Music, all of which to my mind is unnecessary for the following reasons: First. It was in the Outer Court, and not in any type of the Church, but in the place where the burnt offerings were made. 2 Chron. 29:26, 29. Second. It was under the Law that was nailed to the cross when Christ died, and is therefore not binding on us. Col. 2:14.

It Is Dangerous to Practice It Now.

It came at a time when God governed Israel with "Carnal ordinances imposed on them until the time of reformation". Heb. 9:9-10. Christ came (ended this law of Carnal ordinances imposed on them) took the Law out of the way, nailing it to the cross, Col. 2:14, 2 Cor. 3:1-9. Jewish Christians were slow to recognize this in Paul's day. They tried to bring over a well established ordinance "Circumcision", just as our Music advocates try to bring over one of the ordinances of David's time. Paul gave them to understand that the ordinance of that Law was ended and it was sinful to practice them under the "Perfect Law of Liberty" in the following way: (I) If you keep the whole Law and offend it in one point you are guilty of breaking all of it. James 2:10 and Gal. 5:2, 3. (II) If

you be circumcised Christ shall profit you nothing, has become of no effect to you. Gal. 5:4. (III) And those who still tried to practice circumcision found under the Law after they became Christians "Were fallen from Grace". Gal. 5:4.

If the practice of circumcision, a Jewish ordinance under the reign of the Law, endangered those who proposed to bring it over into the Gospel Age, tell me how those who claim to be enlightened by the Gospel can escape today for bringing the Instrumental Music over, found only under the reign of the Law? If men in Paul's day had done by the music as they tried to do by circumcision, bring it over into Christian Worship, we would have the plain teaching on it as upon other Jewish ordinances.

*Where Then Do We Get Our Authority for What We
Do in Our Worship?*

This is an important subject, we should all know what is regarded as real authority from the Lord, for what we should do in His Praise today.

We must evidently get it from the Apostles doctrine, for the Lord before leaving this world, prayed the Father to Sanctify them through truth—John 17:17.

He promised them the Holy Spirit who should "Guide them unto all Truth." John 16:13.

They were given POWER to BIND and LOOSE on EARTH with the promise "Whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in HEAVEN." Mat. 16:19.

This work should begin in Christ's name (authority) after he should suffer and rise from the dead, Luke 24:48-49. He then claimed "All authority in Heaven and on earth" and upon this authority sent the Apostles into "All the World" and to preach and baptize, and to Teach the Baptized ones, "To observe all things I have taught you and I will be with you all the way, even to the end of the world." Mat. 28:19, 20.

This teaching according to the divine plan began in Jerusalem where the first Church was established, and where they first preached a Risen Christ, and where the first additions to the Church were made. Acts 2:1-17. These fundamentals had been called "The Doctrine of Him that sent me." John 7:16-17. It is now called "THE APOSTLES DOCTRINE". Acts 2:42; 5:28.

These Apostles taught ALL THE TRUTH by the guidance of the Holy Spirit. John 16:7-14.

What Did The Apostles Doctrine Embrace.

It embraced the entire worship of the New Testament.

READING THE SCRIPTURES Col. 4:16; I. Thes. 5:27.

PRAYERS, Acts. 3. 1 Thes. 5:17.

FELLOWSHIP, Contribution, Acts. 2:42; 1 Cor. 16 1-2.

THE COMMUNION, The Lord's Supper, Acts. 20-7; 1 Cor. 11:1-17.

PRAISING GOD, The fruit of our lips, Heb. 13:15; Acts. 2:47. This is done by letting the words of Christ dwell in us richly and abundantly, singing and making melody in our hearts unto the Lord. Ephe. 5:19.

"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, (HOW) with Psalms and Hymns and Spiritual Songs, singing with Grace in your heart to God." Col. 3:16.

This is what the Holy Spirit, through the Apostles, taught Christians to do in their worship. For uninspired men to tamper with any part of it by addition, subtraction or substitution, is to set God's Law aside. Those who set God's Law aside, in Old Testament times were said "To Despise it." "To treat with contempt," "To disregard it." Paul said "They died without mercy." And those who disregard the Perfect Law of Liberty, Christ's Law, will

be thought worthy of even sorer punishment. Let us all take warning and be guided by the teaching of the Holy Spirit upon this and all of the principles of the Doctrine of Christ, peace and harmony will then prevail instead of division and strife.

Jesus prayed, in the shadow of the cross, for all who believe on me (HIM) through the words of the Apostles, that they should be one, all Christians should so pray now and then try to work in harmony of HIS WILL, TO BRING IT TO PASS. May the Lord Bless you and keep you in His Way.

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