

1929

1928-29: Abilene Christian College Bible Lectures - Full Text

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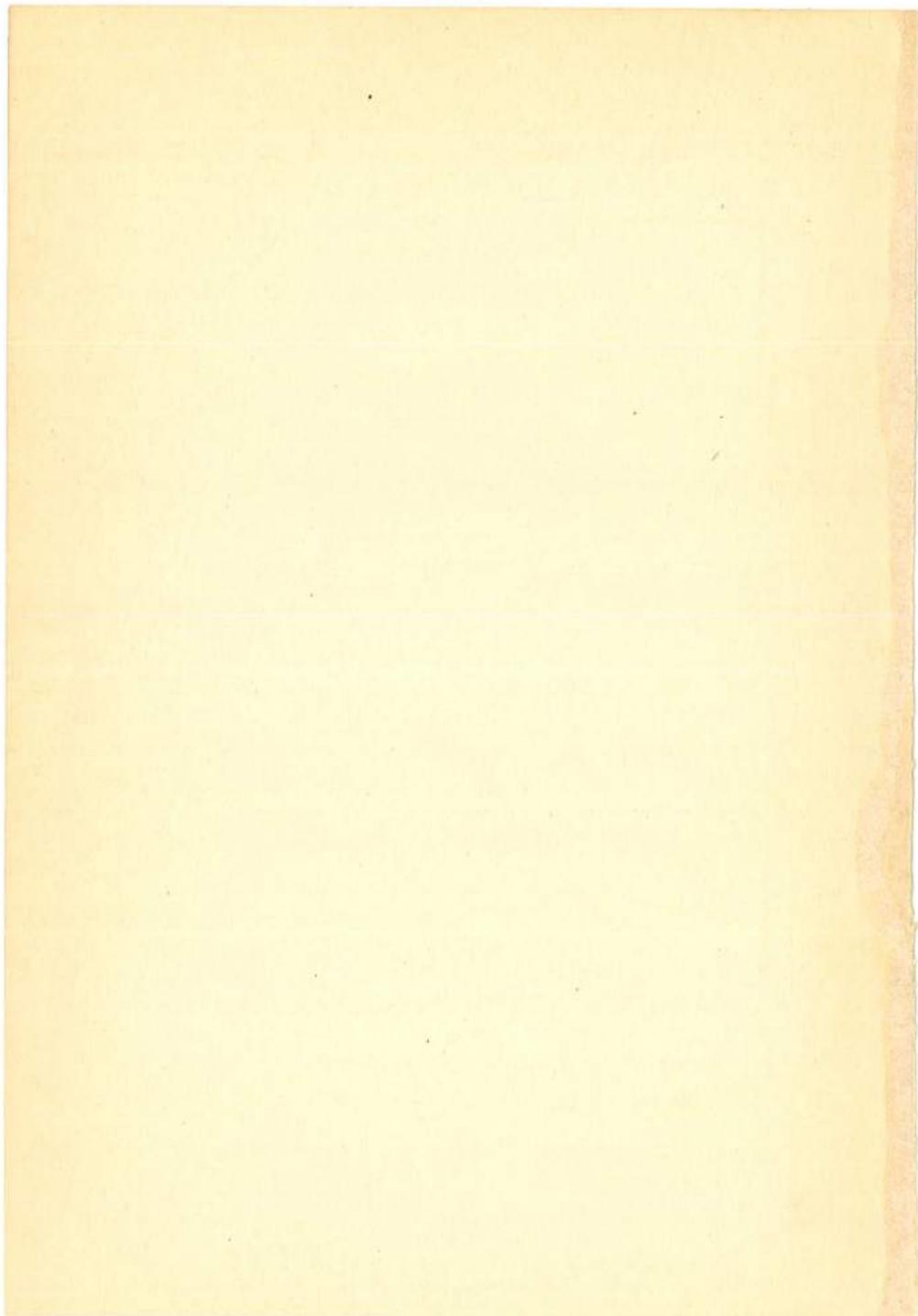
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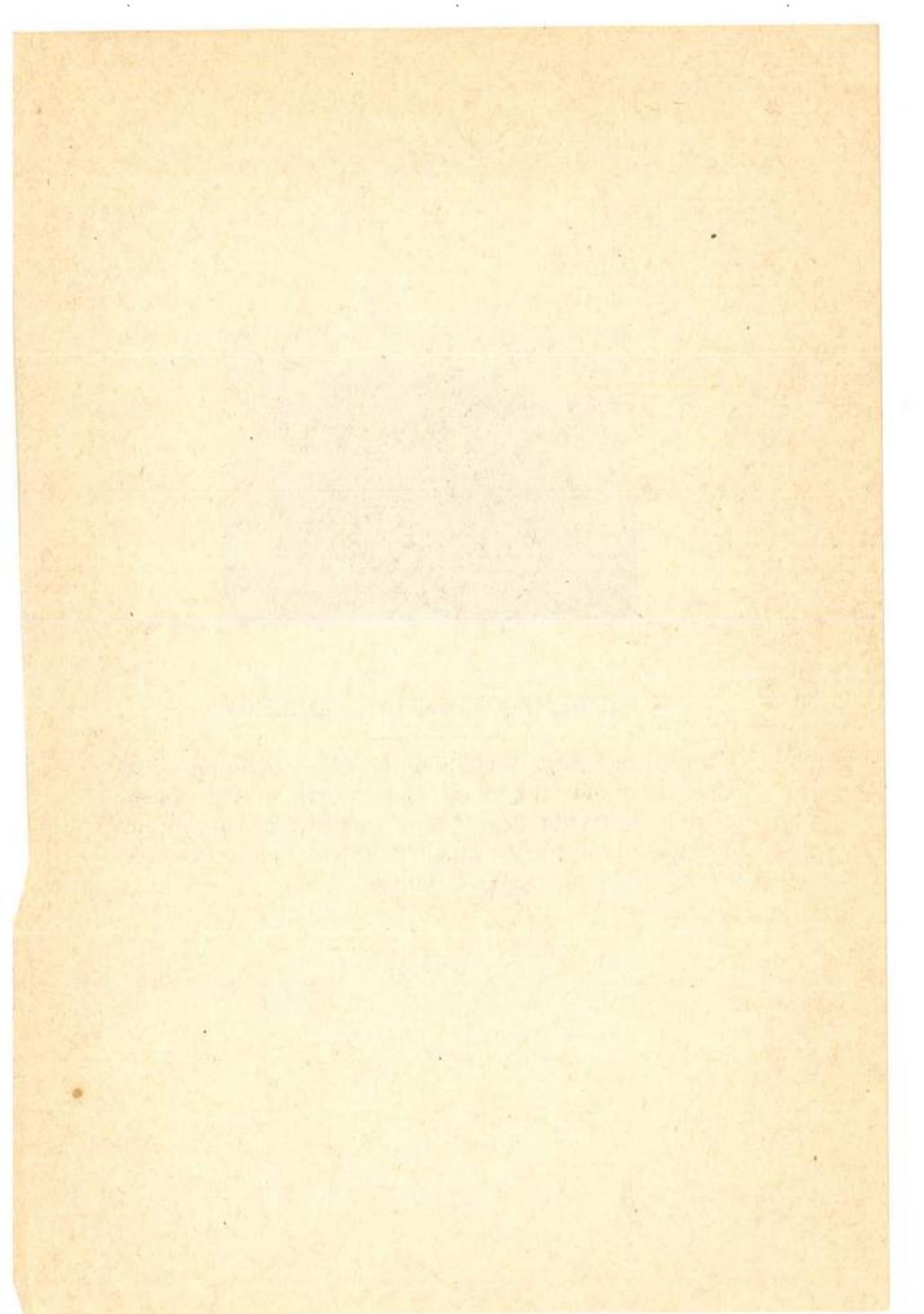
W. F. Ledlow, E. W. McMillan, Warren E. Starnes, Jesse P. Sewell, Robert Alexander, James H. Childress, J. B. Nelson, F. L. Young, W. L. Oliphant, C. A. Norred, J. L. Hines, F. B. Shepherd, C. M. Pullias, and Hall L. Calhoun

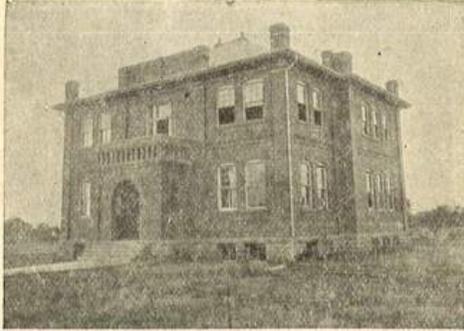
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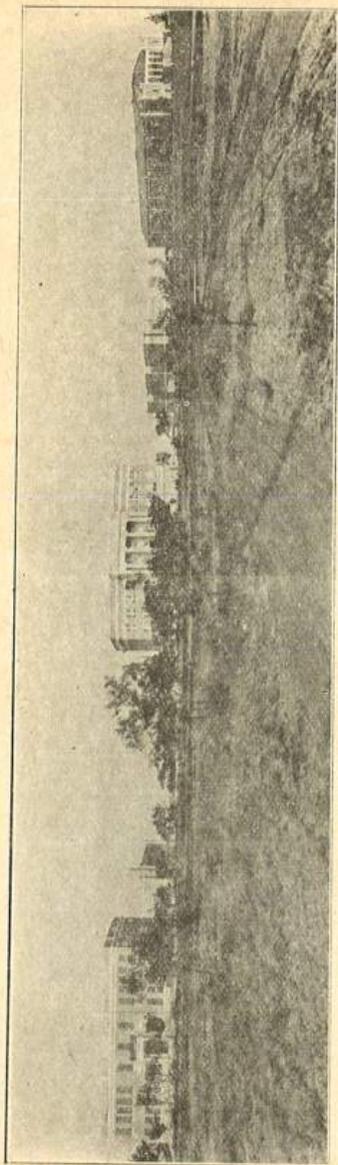






ABILENE CHRISTIAN COLLEGE

Began in September, 1906, with this building. Sacrifice after sacrifice made the growth of the college possible, until now the three hundred feet square plot of ground is much too small to accommodate the erection of other necessary buildings.



BUILDINGS ON NEW CAMPUS

The College moved to these new fireproof buildings on a campus of sixty acres in September, 1929.



Abilene Christian College
Bible Lectures
1928-1929

DELIVERED IN THE AUDITORIUM
OF ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS

FEBRUARY
1928-1929



FIRM FOUNDATION PUBLISHING HOUSE
104-106-108 E. 9th Street
Austin, Texas.

INTRODUCTION

It has been the custom of Abilene Christian College for several years to hold an annual "Lectureship" the last week in February. This is a time of gathering of brethren from all over the state and adjoining states. It is a time of a great spiritual feast. It affords an opportunity for brethren to meet and talk over the work of the Lord. It also enables us to hear again great men of God whose voices have sounded the Word of the Lord in the days of the past in great meetings.

In order that those who are not permitted to hear the lectures may enjoy them it has been the custom of Abilene Christian College to publish the lectures in a book at the end of each two years. We feel that these wonderful messages from some of the greatest minds of the church ought to be preserved that they may do good even after the lips of the speakers have become silent. It is with a prayer that great good may come that this volume of lectures of 1928 and 1929 is sent forth.

We regret that some of the lectures could not be included in the book. Several of the brethren neglected to send in their manuscripts; some other manuscripts were destroyed by fire, and the brethren did not replace them. Most of the lectures are in the book.

BATSELL BAXTER.

I

**RELIGIOUS EDUCATION
IN TEXAS**

RELIGIOUS EDUCATION IN TEXAS

By W. F. Ledlow,
Teachers College, Denton, Texas.

As soon as Texas gained her independence from Mexican domination, her citizens began to establish schools. The state took no special interest in education for a long time and this gave private enterprise the start. There were several hundred schools established in Texas before the Civil War but only four of these live today. These are Baylor University, Austin College, Ursuline Academy at Galveston, and Ursuline Academy at San Antonio. Before the war the Bible was not taught in our Texas colleges; for they hoped to secure state funds for their support, and felt that the schools should remain community institutions. This same attitude held until 1883 when the University of Texas opened. After this date Bible courses began to enter and today all church schools in Texas require Bible work for graduation.

The Baptist, Methodist, Presbyterian, and Christian churches took the lead in educational work. At first the Christian people were united, but later separated and formed two groups. The Presbyterians were divided when they entered Texas. For some reason the Methodists and Baptists have taken greater interest in schools than any other Protestant group in Texas, and have made much greater gains. My study of this problem led me to believe that Christian education is a prominent factor in church growth and progress. Soon after the Republic of Texas was established the Missionary Baptists outlined a plan of procedure, and to this the church has strictly adhered to the present

day. The plan included a preacher for each church, a Sunday School for each community, a missionary for each county, and colleges for the entire state. In these colleges they hoped to train their boys and girls for religious work. The Primitive Baptists rejected all these items and proceeded independently. Let us look at the results.

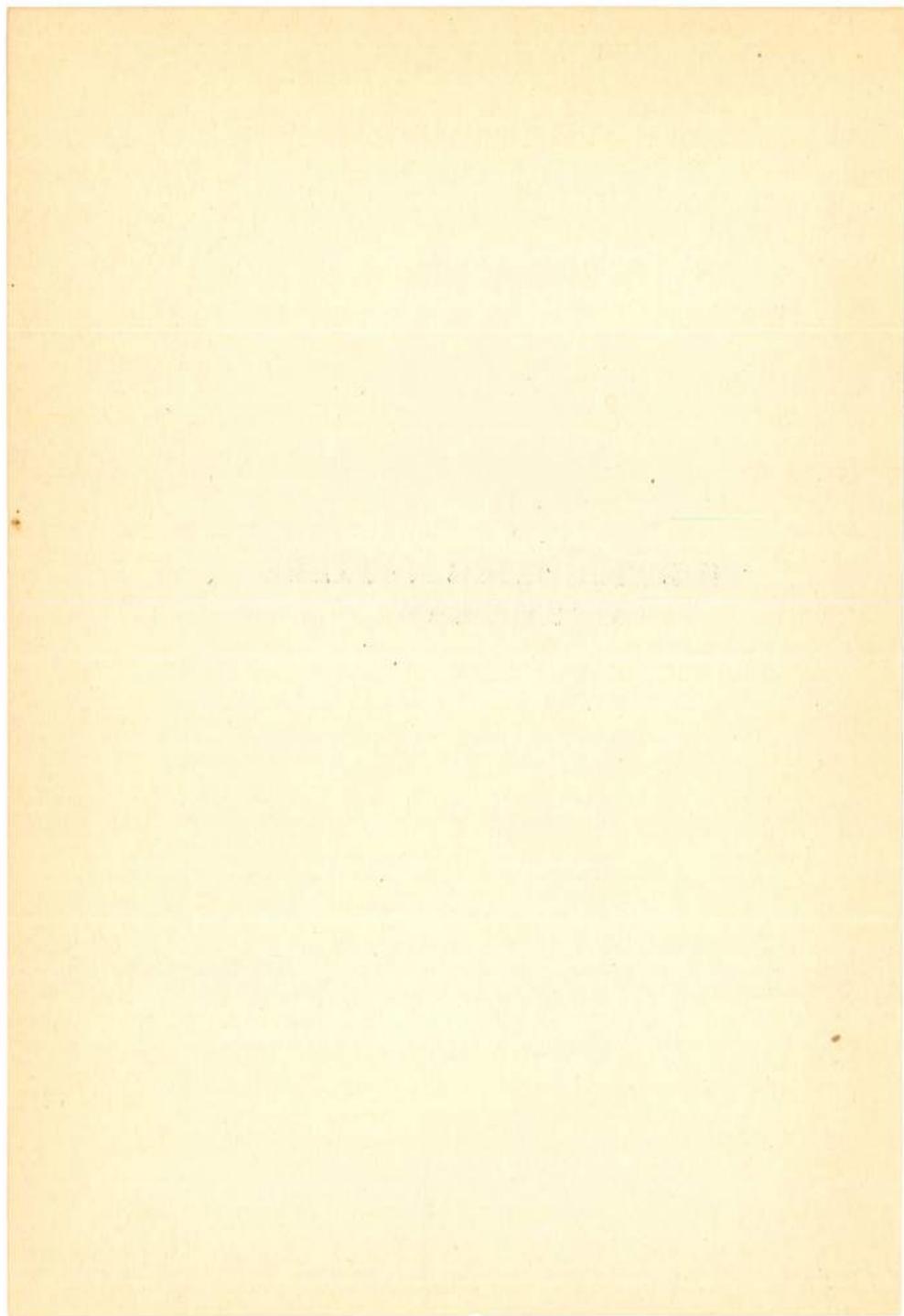
The Missionary Baptists have nearly 425,000 members in Texas, nearly 3,000 preachers—almost half are college men, \$12,000,000 in church property, \$11,000,000 in college property, and about 8000 young people in their own schools. The Primitive Baptists have about 2,000 members in Texas, probably 30 preachers—likely not one a college man, \$18,000 in church property and not a college, Sunday School, nor college student in preparation for a life or religious work.

Do you think schools count? If the Baptists and Methodists had not built colleges, their numbers would not be nearly so great as they are. The sacrifices have been heavy but the reward has compensated. At least a thousand dead colleges in Texas, but a million Protestants inhabit the land!

The future demands that we build more wisely, and carefully. We must center our forces and build one real college, and make its life secure. As I see it, the Abilene Christian College is the logical place to put our efforts, and is the one institution in Texas that demands our immediate attention. Several visits to the College have impressed me with the great work it does, and the promise the future holds for it. Within the next few years I should like to see Abilene Christian College receive several million dollars and take its place among the truly great schools of the South.

II

**THE WEIGHTIER MATTERS
OF THE LAW**



THE WEIGHTIER MATTERS OF THE LAW

By E. W. McMillan.

“Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, mercy, and faith”.

The author of the above quotation is the miracle-working Jesus. His power over nature was shown when he calmed the sea, he proved his power over demons by casting them out; he demonstrated his power over disease by healing the sick, and the resurrection of Lazarus proved his power over death. But the greatest miracle of all is the power of his gospel over the lost and the faith it inspires in the saved.

This all-powerful, miracle-working Savior is our authority that some things in his law are weightier than other things in his law. Put in language more in keeping with our own usage, some things in his law are more important than other things in his law. Those who stressed the less important and neglected the others were called by Jesus “blind guides”, “hypocrites”, “whited sepulchres”, and they are said to have been full of extortion and corruption. What, then, did Jesus count as the more essential things of his law?

Tithing was not one of them. The Pharisees were tithing to the last point; but because they stressed this above certain other things, Jesus said they were hypocrites and blind guides.

Justice was a most important thing. But what is justice? If we could have all the evidence in a given

case and could weigh that evidence with perfect honesty; and if we could then know all the law pertaining to that case and could be able to render a verdict that is perfectly fair in the light of the law and the evidence, that verdict would be justice. Therefore, all biased judgments, all ignorance of the law, and all cases where only a part of the evidence is given shade away from justice. I have heard severe attacks made upon brethren, and reports have been whispered about an opponent; I have heard and read many discussions upon religious themes, wherein it would be admitted by many that the truth had suffered for the lack of sincerity in both speakers, but in none such cases have I heard that a man was called to account before the church for injustice. Though gross injustice was apparent to both a fellow-man and the truth of God, no reckoning seemed thought of. Again, many courses have been offered in Bible study, and many topics have been used in sermons, but who has offered the course or preached the sermon exclusively on the subject of justice? Yet Jesus has said it is one of the most important things in his religion. Justice—justice to our bodies, justice to our souls, justice to our neighbors, justice to our Bibles and justice to our God.

Mercy, also, is a most essential thing. When justice has been discovered in a given case and the punishment based upon the known facts is ready to be administered, mercy steps forward and pleads for leniency. Pleading for the erring is the mission of mercy. Out of it grow patience, longsuffering, forbearance, and forgiveness. We have heard many sermons which pictured the punishment of God for infractions of his law, but how many sermons have declared his mercy? Many times, we have been judges

over brethren and have criticised their teachings and their deeds, but how many of us have been outstanding for the mercy we showed? Yet Jesus said that those who were otherwise were blind guides and were as full of corruption as the grave is of decaying bones.

Faith, too, is a weightier matter. It was faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, waxed mighty in war, and put to flight the armies of the aliens". It was through faith that "women received their dead by a resurrection", that others "endured scourgings, bonds, and imprisonments", that others endured when caused to wander "in deserts, and mountains, and caves, and the holes of the earth", and of whom, "the world was not worthy." It is "by faith" that we are justified, because of which "we have peace with God through our Lord Jesus Christ." Though the chosen of God in this world were the poor, they are praised by him for being "rich in faith." If any would ask why Abraham was willing to leave his far away Mesopotamian home and journey that long distance to Canaan, camping a lifetime in tents, why he was willing to offer his son, Isaac, in sacrifice to God, and how his name has become so famed in the sacred text, the answer is simple. He had faith in God. If it be asked how Jesus could turn water to wine, heal the sick, walk on the sea and raise the dead; if it be questioned further how he could give himself over to enemies to be killed, yet, in the doors of death, predicate his divinity on the fact that he would rise from the dead, it can be answered only that he had faith in His Father.

With admiration, we have stood aghast and amazed

as we read of the apostle Paul, how he was "in labors more abundantly" than all the other apostles, "in prisons more abundantly, in stripes above measure", and "in deaths oft"; how he was whipped three times with thirty-nine stripes; how he was beaten thrice with rods, once was stoned, thrice suffered shipwreck, and how on the thirteenth day of a driving storm at sea he could say to all on board, "Be of good cheer for we shall all be saved". We have marvelled how he could endure "in perils of rivers, in perils of robbers, in perils from my countrymen, in perils among the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labors and travails, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness". But the apostle explained it all when he said, "The just shall live by faith."

What was it that led the Ethiopian eunuch to leave the baptismal waters (Acts 8:38, 39) rejoicing? It could have been nothing but faith in his Lord's promise—"He that believeth and is baptized shall be saved." Having believed and been baptized, he had the right to trust the promise "shall be saved." Furthermore, that which should lead the person now to be baptized; and that which should lead the Christian to prayer, to Bible study, and to consecration in the holy, Christian life is faith in his Master's promise—"Be thou faithful unto death, and I will give thee a crown of life."

And lastly, though not given by Jesus in the text of this sermon, there remains one more weightier matter which He later revealed through his Holy Spirit. "Now abideth faith, hope, love, these three, and the greatest of these is love." It matters nothing how many kingdoms one may conquer nor how many sick

one may cure unless he is prompted by love. It is of no avail in heaven for one to seek justice, show mercy, or have faith unless his heart is mellowed in love. "Above all these things, put on love." Again, of that triple alliance which stands as guard to our souls, "The greatest of these is love."

The person who goes in the pursuit and practice of justice, and who also is full of mercy; who, furthermore, in implicit faith, seeks to obey his Lord, and finally, whose every act is ruled by love can well be said to be looking after the weightier matters of the law.

III

**I AM NOT ASHAMED OF THE
GOSPEL OF JESUS CHRIST**

I AM NOT ASHAMED OF THE GOSPEL OF CHRIST

By Warren E. Starnes

Worship and adoration are natural impulses in man. Man has always worshipped and adored something; if he does not worship the God of the Bible he fashions one according to his imagination or according to his tradition, from semi-civilization back to savagery and barbarism, we come to no time when man was not worshipping something; and tradition itself takes us to no time so remote that man was not paying tribute to snake or river, animal or image, demon or divinity!

If man's conception of that which he worships be lofty, his worship will be uplifting and ennobling; if his conception of that which he worships be low and base, his worship will be groveling and vicious! It would be difficult to overestimate the value of this point, for in worship, man assimilates to himself the character of that which he worships. The superiority of the nations which have worshipped the one true God are evidences of this fact. The worshippers of images and inanimate things, or even things alive which are beneath and below the true God, have never wrought either a life or a civilization which may be commended to the world. They cannot build character, and without character there can be no civilization. Character depends upon two things; they are quality and strength. The quality of character depends upon conscience. The strength of character depends upon will. Apart from the law of God man can have neither. The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple (Psalms 19:7).

Jehovah has two books; the book of Nature and the book of Revelation. He has written the book of Nature in things; He has written the book of Revelation in words. The presence and appearance of a house declares a builder; but does not declare who he is. Every house is builded by some one (Heb. 3:4) but the builder of all things is God. The existence of the earth and the world as we see them; the marvelous handiwork of a power which transcends our imagination and goes beyond our comprehension presuppose both a plan and a purpose but if death ends all of what avail is the plan and who will fulfil the purpose? Man does not have to have the revealed word of God to tell him to hope and long for another life after this life is over, for the savage who had his bow and arrow buried with him hoped and longed for another life and thought he would enjoy it in the "happy hunting grounds." Man does not have to have the revealed word of God to tell him to desire the things above and beyond this life, for the Fiji Island savage, with a ring in his nose has that desire. But man does have to have the revealed word of God to teach him what that great Spirit is that is above and beyond him and how to reach that home for which he longs and life for which he sighs.

Some years ago, some scientists who were skeptics, asserted that man had no need for a revelation from God, for the reason that Nature and the "light of reason" made provision for the satisfaction of every passion and desire in the heart of man; yet they declared that death ends all, and that man shall not be called to account after this life. Now, if they told the truth, knew about what they were talking and meant what they said: what about this desire for another life? If nature or science or anything else has made provision

for the satisfaction of every other desire but this one she has blundered, and all this talk about her immutable laws is foolish.

I believe that the Creator of the heavens and the earth is the Creator of man; I believe the Author of creation is the Author of revelation; I believe the Creator of man's body is the Father of man's spirit; I believe the same Father who put it into his heart to live after this life is over; I believe the same Father who has provided for the satisfaction for the desires of the heart down here has also provided for the satisfaction of the desire to live again; I believe the light toward which the face of the Christian is now turned, is but a dim reflection of that fuller and brighter light which shall shine out in him when he, according to the gospel of the Lord Jesus, attains in life and in character, justification for the bestowment of its glory. I am not ashamed of the gospel of Christ for it is God's power to every one that believes, unto the accomplishment of this end—salvation of the soul both here and hereafter.

Through the centuries man's body has shivered in the cold; but God who made that body, hid veins of coal in the earth and crowded all the forests full of fuel to keep it warm! Through the ages man has desired gold and silver, and needed gold and silver; and God who made that body threaded the foot of yonder hill and tangled the base of yonder mountain with shining metals. Through all the ages man has hungered for food and thirsted for water; but God who made that body which gets hungry and which thirsts, lifted His fountain high up in the mountains from which man might satiate his thirst and crowded all the harvests full of bread! Once man becomes conscious of his life,

he desires to continue to live, and in the event his life ends he desires to live again. Now if when man's body shivers in the cold there is provision in the forests to keep it warm; if when man thirsts there is a fountain to satisfy; if when man hungers there are harvests ripened unto bread; if when man's hand is bruised and he suffers pain, a balm is hid under the bark of a tree, I cannot doubt that there is a balm in Gilead, and I believe there is a fountain filled with blood, and that when man dies if he has obeyed and lived the life of the gospel of Christ, he will have the desire of his heart fully satisfied. I am not ashamed of the gospel. Moreover man's desire to worship is lifted to its highest possibilities by the gospel of Christ.

God is spirit and no image could represent Him; no likeness in the heavens above nor in the earth beneath could reveal Him. Thou shalt not make unto thee any graven image or any likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the waters under the earth (Exodus 20:4). God being spirit must be subjective in the mind and heart of man, before He can be worshipped objectively. This was so under the Dispensation of the Patriarchs and Jewish fathers. God was the subject of worship and not the object of worship. He could not be worshipped objectively until His attributes, in their perfect power and fullness, were embodied in objective likeness and form; therefore, in the fullness of time, He sent forth his Son, who expressed the power, love and purity of God in all their fullness and perfection. Then it was that the subjective worship of the Patriarchs and Jewish Fathers was supplanted by the objective worship of the Holy Nation, Royal Priesthood, Peculiar People under Christ Jesus the Lord. They

who worship Him today must worship Him in spirit and in truth. Jehovah is not "truth". He is true and any expression of Himself is "truth." When He expresses Himself in word, He being true, that word becomes truth. When He expressed himself in His Son that Son was truth. I am the way, the truth and the life (John 14:). When Jehovah expresses His power, His power inheres in the expression which carries it. When He sends forth His love, His love goes forth in the vehicle which conveys it; when He manifests His purity, His purity is evident in that which declares it. His power to create worlds went out in His word of creation, and His power to create souls anew goes out in His word of regeneration. And all things are of God, who hath reconciled us to Himself by Christ Jesus and hath committed unto us the word of reconciliation (2 Cor. 5:18).

When we see bad men made good and good men made better we know that they have come under the influence of the gospel through this ministry of reconciliation. Moreover men are never ashamed upward, the trend of shame is downward. As the thief is ashamed when he is found, so is the house of Israel ashamed (Jer. 2:26). Let none that wait on thee be ashamed (Ps. 25:3). Then the eyes of the blind shall be opened and the ears of the dumb shall be unstopped. Then shall the lame leap as an hart and the tongue of the dumb shall sing; for in the wilderness shall waters break out and streams in the desert and parched ground shall become a pool and thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way and it shall be called the way of holiness (Isa. 35:5-9). I am not

ashamed of that way for it is high and lifted up; and I, if I be lifted up will draw all men unto me (John 12:32). Who can describe the difference between a man who is on this way and the one who is not? Man can describe the difference between small potatoes and large ones in pounds and ounces; man can describe the difference between large beef cattle and small ones in pounds and hundredweights; man can describe the difference between garments and articles of merchandise and measure all these differences in dollars and cents; but who can describe the difference between a good man and a bad one? Who can describe the difference between a moral man and a vicious man? Let me bring it nearer home. Who can describe the difference between William Edward Hickman of California, Leopold and Loeb, formerly of Chicago, and three of the best boys in Abilene Christian College? Whether the difference be described or not, that difference could be obliterated if all would come under the influence of the gospel of the Lord Jesus. The powers of reason, to think, to act and execute plans and carry out purposes, are like the forces and powers of the elements, and of nature unless controlled by law and intelligence. For centuries the rivers of our continent plunged down the mountain sides and over rocks and shoals pushed their way on to the sea; but the energies and powers thus spent were not the power to turn spindles and pull belts and wheels and serve man until they were harnessed to machinery according to the law of physics and mechanics. But today we know that the fretting and foaming of those waters down the mountains was the language they employed to tell us of their willingness to serve! For centuries the winds and electric currents ran riot

through the forests and across the waters, their powers and energies let loose and serving no purpose of utility. But at last man caught the secret of the strength and power of the wind in the trembling leaves and swinging boughs, and when he subdued it to the control of law intelligently harnessed to his mechanical devices it serves him and for his convenience pumps cool clear waters into his home from wells and springs. He likewise "metamorphosed" the lightning spark into a messenger boy to carry his words from one continent to another and wing his thoughts around the world. So it is with man. Unless he allows himself to be controlled by the law of the spirit of life in Christ, his powers to think, act, execute plans and carry out purposes run riot and serve evil ends and purposes.

Some one has said that pig iron worth \$20.00 a ton when made into horse shoes is worth \$200.00 a ton and when made into watch springs worth \$1000.00 a ton then asked the question: What is the difference between the raw material and the finished product? The answer is: When made into horse shoes the difference in dollars and cents is \$180.00 and when made into watch springs the difference is \$980.00. So this increase in value is raw material plus mind; raw material plus genius. Let us make a comparison. If the raw material in pig iron, when it has added to it the genius and ingenuity of man is raised in value from \$20.00 to \$1000.00, what do you think the raw material in a boy could be made to be worth, if he had added to it the wisdom of God? Take a boy who smokes cigarettes, takes the name of God in vain, who has no regard for the church, and tell me what he is worth if he could be reclaimed from such a life by the power

of the gospel. The gospel is the only power to reclaim one from such a life, then let us not be ashamed to preach it.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7: 21). Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest for your souls for my yoke is easy and my burden is light (Matt. 2:28-30), the language of Him from whose sovereign authority there is no appeal and beyond the verities of whose word, in truth, there is nothing.

IV

CHRISTIAN EDUCATION

CHRISTIAN EDUCATION

By Jesse P. Sewell

By education I do not refer alone to the processes of instruction, but to the entire process of development by which the human being is equipped to live his life in such a manner as to achieve the greatest amount of success, to enjoy the greatest happiness, and to give to his fellows the broadest and most useful service. Any process through which the youth of the world may be carried which does not thus prepare them for life does not deserve to be called education, regardless of the physical, mental and cultural development it may give. This education can only be given in such a way as to accomplish its service in the finest and noblest living when it is given from the viewpoint of Christianity.

Will you please read with me just here some statements from God's Word.

"No man can come to me, except the Father which hath sent me draw him: * * * * It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me" (Jesus in John 6:44, 45).

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But those 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" (John 20:30, 31).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Jesus in Matt. 28:19, 20).

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

In these passages the following truths are clearly and positively presented:

1. Man, uninfluenced by the power of God, cannot come to Christ.

2. God exerts His influence to bring man to His Son through teaching.

3. The testimonies of the gospel are for the express purpose of producing faith in man, that, in Jesus Christ, he may have life.

4. Children of God are to teach the gospel to every nation that by it men may be made disciples.

5. Disciples are to be taught to observe all things commanded by the Lord that they may enjoy His blessed fellowship to the end.

. The service of Christian development is made a sacred and definite responsibility of Christian fatherhood.

These passages might have added to them a score or more of others, teaching just as plainly the same truths. By them the service of Christian Education is firmly established as a fundamental doctrine of the Christian religion and the most important and sacred function of the church of God.

With these fundamental truths in plain view on the very surface of the sacred scriptures during the centuries, the church has never taken her educational work seriously, and does not do so now.

With this background of scripture teaching in our hearts let us now study some present day conditions.

"The National Industrial Conference Board has recently made public its survey, showing that during the year 1925 more than one-fourth of the total net public expenditures was applied to public education.

The total public school expenditure was more than \$2,000,000,000, which the board declares exceeded the combined expenditures for our military, police, fire protection and prohibition enforcement. An increase of 37.1 per cent in the cost of public education between 1910 and 1925 and an increase of 69.4 per cent from 1890 to 1925 are indicated.

One of the important factors in the present school expenditure, however, has been the proportionately greater enrollment, which increased from 68.6 per cent of the 18,500,000 children of school age in 1890 to 83 per cent of the 29,700,000 children of school age in 1925.

A greater proportion than ever now attends high school after graduating from grammar schools, 15 per cent of all those enrolled attending high school 1925, as against only 1.6 per cent in 1890, an increase the more significant as the cost of high school education per pupil is estimated as amounting to two and a half times that of grammar school education.

The average school term has been lengthened from 134.7 school days in 1890 to 169.6 days in 1925, involving corresponding salary increases, greater maintenance and repair costs as well as greater outlays for supplies. More regular attendance, increasing the proportion of pupils attending school each day from 64.1 per cent of those enrolled to 80.5 per cent, is

counted another factor in definite dollars and cents addition to school costs.

Factors entering into the nominal increases of costs, the report states, are the changed purchasing value of the dollar, population increase, increase in enrollment and better attendance, the lengthened school year and greater high school attendance.

The National Bureau of Economic Research tells us we are getting richer, richer not merely in dollars, but richer in what the dollar will buy.

In 1921, our total "current income" was \$62,736,000,000. In 1926, it was \$89,682,000,000. Per capita the jump from \$597 to \$770, or per worker, from \$1,537 to \$2,010.

Our rate of illiteracy is the lowest in the history of the nation. The average length of human life is greater than at any previous time.

This is an inspiring picture we have been considering. I am delighted to call your attention to it. It demonstrates beyond question that through our present system of education we are making our people physically strong and mentally intelligent, and financially prosperous.

But I am sorry that there is another picture, just as true to facts, that is as dark and gloomy as the one just considered is bright and inspiring. Truth demands that I now call your attention to it.

The National Economic League recently sent a questionnaire to 5,700 members of its national council, asking what in their minds constitutes the gravest problem now confronting the people of the United States. The answers show that it is the solemn judgment of 87 per cent of the outstanding business men

of the nation that the crime wave presents the gravest problem now before the American people.

We do not need statistics to reveal to us that this is an exceedingly serious problem. We have only to look about us in our own city and to read the daily papers. In every paper we read of misdemeanors and felonies, thefts, robberies, burglaries, shootings and murders. Young girls are debauched. Women are attacked and then cut to pieces or killed in their own homes. Boys and girls of high school age are frequently arrested drunk. Those are the stories we read every day,—not occasionally. And we know the papers do not tell it all by any means.

There are three billion dollars worth of property stolen in the United States every year. There is a forged check cashed in the United States every three and one-half minutes, night and day.

In his exposition of the Sunday school lessons for June 24th, Dr. Wm. T. Ellis wrote, "Men who gather statistics say that in the United States there are 285,000 young men of college age in prison, which is 35,000 more than the number in college."

Kathleen Norris in a wonderful article, entitled, "Home, The Center of the World", published in *Pictorial Review*, February, 1929, says, "Our children grow up without any sense of a background behind them, or of a code and plan for the future. They are shifted about from house to house and school to school, and very often shifted as well from family to family. An agitated mother poisons their very babyhoods with long, passionate tales of the defects of their father's folks; later she includes Dad himself in this category. They are forced into criticism and partizanships in those very years when they ought to be root-

ed most deeply in family loyalty and affection. Prayers have long ago been dropped from the scheme; there is never any mention of duty, honor, family tradition. Why should there be? Grandma is a handsome divorced woman with a permanent wave and a diamond collar, living at a hotel. Mother looks twenty-five, and would sell her immortal soul to be it once more. Dad cares about two things, business and golf, and gives to everything else only a kindly, absent-minded attention. "My sister is lucky," said a young woman to me complainingly a few years ago. "She's only twenty-five—she married a man with a good deal of money and had a darling baby girl; now she's gotten her divorce and her alimony, and her whole life is before her!"

If that is the ideal of the younger generation—and the advocates of companionate marriage, alimony, divorce, and birth-control seem eager to assure us that it is—then the American home has vanished forever."

Cornelius Vanderbilt, Jr. recently made the following statement, "Eight years ago, when I was first married, 70 other young couples of my former wife's and my personal acquaintance were married during the spring and winter social season. Within four years, 39 divorces took place, and while I was in Reno, 22 of the others came there also. Today but nine of these families still are living as man and wife. And of these nine, there are to my distinct knowledge only two who are not having what society calls 'affairs' with other persons on the side. A deplorable state! Yet one which we must face, for this condition is almost universal; it is not confined to the so-called 'smart set.' In the State of Illinois, where there were almost 10 times as many divorces granted as there

were in Nevada last year, 85 per cent of them were found to be in families where the average yearly income was not in excess of \$5000."

Under the auspices of the Institute of Social and Religious Research of New York City, Walter S. Athearn, one of the deans of the University of Boston, recently directed a nation-wide survey of the basic causes of crime.

His first inquiry was into the amount and quality of religious and moral instruction which the children of the nation are receiving. In his report he says, "Our survey showed that there are millions of children and youth in America today who are unreached by the educational program of any church. Seven out of ten of the children and youth of the nation are growing from infancy to maturity without any systematic instruction in religion or ethics."

The second inquiry was into the ethical ideas of the children and youth of the nation. This section of the survey shows, "A high susceptibility to immoral conduct in typical groups of American youth." It revealed, "Low ethical ideas in a sufficiently large area of our child life to guarantee the ongoing of our crime wave for years to come."

The third inquiry was into the age of persons now committing our major crimes. The results found by Prosecuting Attorney Wm. H. Remy who conducted the survey in Indianapolis gives a fair idea of the entire survey. They are as follows:

"The average age of persons convicted of burglary in Indianapolis in 1913 was 29 years; in 1923 the average was 21 years; a fall of eight years within a period of ten years.

In 1913 the average hold-up man was 28 years of

age; in 1923 the average hold-up man was 21 years of age.

In 1913 the average person convicted of grand larceny was 29 years of age; in 1923 the average person convicted of grand larceny was 23 years of age.

In 1913 the average age of the persons convicted of bigamy or wife desertion was 32 years of age; 1923 the average age of persons convicted of bigamy or wife desertion was 23 years of age. One-half of the automobile thieves are boys of the high school age, between 18 and 19 years of age."

Mr. Athearn gives the following summary of the results of the survey:

1. Millions of American children unreached by the educational program of any church.

2. A low level of ethical ideas in selected samples of American youth.

3. A high susceptibility to immoral conduct among typical groups of American youth.

4. A rapid increase of juvenile delinquency.

5. A rapidly spreading emphasis on agnostic and materialistic views of reality which tend to eliminate a personal God from the life of the rising generation.

6. An army of untrained, unsupervised voluntary religious teachers attempting to teach morality in poorly equipped and meagerly supported religious schools.

7. Commercialized amusements and the influence of vividly portrayed criminal conduct in the daily press and on the movie screen.

In the presence of these facts and many others which might be given, equally convincing, we are forced to ask, "What is the cause of this nation-wide spiritual and moral breakdown? "This is just another way of

asking, "what is the cause of our present nationwide crime wave"?

It is perfectly clear that we cannot account for it on the basis of the physical and mental degeneracy of the people. The average length of life is greater than at any previous time, and the illiteracy is the lowest in our history. We must look elsewhere.

But one answer seems to square with the facts. The crime wave is due to the absence of an adequate program of moral and religious education for the childhood and youth of the nation.

Our ancestors established our democratic institutions and built our great system of law on the theory that the life and success of both depend on the intelligence and moral integrity of our people. To the end that all the people might be educated a nation-wide system of common schools has been established. Because we believe in a complete separation of Church and State religion was removed from the public schools.

In our large and rapidly increasing crime rate we have positive and unanswerable proof that we have failed and failed miserably as teachers of morals and spirituality. As a result, the lowest rate of illiteracy and longest span of life are matched by the highest rate of spiritual illiteracy, the highest crime rate. We have made the nation physically strong and mentally intelligent, but we have failed to make the nation moral and spiritual.

Hon. James J. Davis, our present Secretary of Labor, in a recent magazine article says, "The soul of this nation will die if we do not instill in the minds and hearts of our children some proper form of moral and religious sense."

Again he says, "Men may say what they will, but we shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing."

In the same article he says, "I would plead for a conception of education large enough to take into itself everything that deepens the human consciousness, that inspires the human soul, and gives one a vision of the eternities. This, a moral education, to use the word in its highest sense, will do. As every historian can show, morals divorced from religion are sorry affairs without any point. But morals not so divorced can rise to the height that religion itself has attained. A British poet put it exactly when he said that true religion is 'morality touched with emotion.' Such a religion this age has not outgrown, nor will any other age outgrow it."

Judge Wm. McAdoo, Chief Magistrate of New York City, in a magazine article, published in October, says, "What is, perhaps, most evil in the influences of modern youth is the new materialism which has come into vogue—a cynical, negative and hopeless attitude toward life as a whole. Those influences which led many college students within the past year to commit suicide are akin to those which impel the daughters of respectable families to lives of dissipation and those of the poor to wrong doing. It is the feeling which has come into being—expressed in pathetic letters left by several of those student suicides—that there is no purpose to life, that the universe is run by mechanistic processes rather than by a governing spiritual

power, that immortality is a delusion and religion an exploded superstition."

Again he says, "As chief magistrate of the city of New York, through whose courts each year pass more than a half million cases ranging from petty larceny to murder, I can state from observation that most crimes on the part of young people are committed by those whose parents have failed to bring them up according to religious precepts or who have lost the faith of their forefathers."

In the same article he says further, "I have found one thing more definitely established than all others—that is, people who go wrong and drift into crime are those who have lost faith in God. What is there to live for, what inducement is there to lead a righteous life, if there is no faith? Ethics are not a substitute for the Sermon on the Mount. In my dealings with young criminals I find the parents of many have brought them up without any spiritual teachings whatever, and this is not confined to the parents of boys and girls who become criminals. It prevails through the higher orders of society. What this lack of religious training, of simple belief in a divine Creator to whom we are responsible for what we make of our lives, brings about, one can see in the rampant dissipation, moral degeneration and intractibility of the young to-day."

From the *Literary Digest* I quote the following: "Regular attendance upon Sunday School during the period of character formation would cause criminal courts and jails to close, for there would be no 'raw material' to work on. This is not a platitude from the pulpit. It is an expression of belief of a judge who has had long experience. In the eighteen years he

has sat upon the bench in two courts, Supreme Court Justice Lewis L. Fawcett, of Brooklyn, has had more than 4,000 boys less than 22 years arraigned before him, charged with various degrees of crime. But of this large number, only three were members of a Sunday School at the time of the commission of their crimes."

Robert Babson says, "The crying need of today is not more cultural and scientific knowledge. Our prosperity will collapse of its own weight unless our spiritual growth catches up with our material growth."

In a recent address President Coolidge said that "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen."

Until we come to our Bibles and relearn our Christianity and build into our educational system a program of spiritual and moral training to match our efficient system of physical and mental training, our rate of spiritual and moral illiteracy and our wave of sin will mount higher and higher.

This program to be effective must include the home, the church and the school, each functioning constantly and efficiently as a center of moral and spiritual training.

The most sacred responsibility that rests on mankind is the responsibility of parenthood. Our children are in no way responsible for their existence. We are entirely responsible. The most inexcusable and sinful neglect possible is to bring a human life into existence

and then shirk the responsibility to properly train and develop that life.

The family and home are not an end, but only a means to an end, that is, the perpetuation and proper development of the human family.

Each home is, consciously or unconsciously, intentionally or unintentionally, an educational institution, and in it the very foundations of character, spirit, attitude and conduct, are laid in the hearts of the children who go out from it. Largely speaking, other educational agencies can only build on these foundations, and only such character, spirit, attitude and conduct can be developed as these foundations will sustain.

All Christian parents and all Christians who contemplate marriage and parenthood should certainly study carefully and thoroughly methods of Christian education, especially for children in the home and family.

A conscious, intentional, planned effort should be made to properly instruct, inspire, guide and restrain the children in each home. This is vitally important, and the effect will be far reaching. But far more important, and far reaching in effect is the home as it is normally, not as it is in its seasons of conscious effort to instruct, edify and influence the children, but as it is in its own habitual normal character, spirit, attitude and conduct.

The normal habitual preferences, controlling interests, established estimates of persons and pursuits, the ordinary circle of associates, the usual standards of conduct, the accepted ideas of work and amusement, will have far more effect on the foundations of character being laid in the hearts of the children of the

home than all of the intentional conscious efforts at instruction and direction. These are important and should have constant, intelligent and prayerful attention. The former are more important and demand ever more constant, more intelligent and more prayerful attention. Much depends on what the home does. Much more depends on what the home is.

The home, in order to hope for the highest accomplishment in its God given task must be able to look to the church for thorough efficient co-operation and support.

The most sacred function of the church is her educational work, the task to teach every creature in all the world. But with the clear and positive teaching of the scriptures before her and with nearly 2,000 years of experience and observation behind her, the church does not now take her educational work seriously. She depends almost entirely for the accomplishment of this, her most important one, on one hour session one day in the week. And usually this is with untrained supervision and instruction. We would not depend on such procedure to teach anything else to which we attach the slightest importance. Yet we seem perfectly satisfied with it in teaching the human family the one thing on which God depends to draw men to His Son that they may live.

Few churches conduct any week day Bible classes. There are few teacher training classes and my brethren have produced no teacher training literature, or at least very little. We conduct protracted meetings to lead people to Christ, but no meetings or schools to train the church for more efficient Christian teaching. We conduct singing schools to teach the people to better sing—but no schools to teach them to better teach.

We have produced vast quantities of literature, good, indifferent and bad, for general reading by adults, but practically none that can be used by parents in the home or teachers in the church in teaching and inspiring and guiding the children and immature.

But, it is replied, "parents and teachers have the Bible. No other material is needed." The idea that vast time, thought, work and money must be expended by the church in preparation of its sacred material of the Bible for adults, who are equipped in mind to properly assort and apply this material, but that all such effort is unnecessary for the young who are not prepared to properly assort and apply the material is so absurd that a reply could be nothing more than a waste of time. The great need of the church today is the development of each congregation into an effective educational unit.

With the church as with the home, much depends on the conscious, planned efforts to instruct, inspire, direct and restrain, but far more on the normal sustained faith, character, spirit, attitude and life of the church. Much depends on what the church does. Much more depends on what the church is.

With all of these things said, and accepted, I feel that it is unnecessary for me to argue for the necessity of Christian schools and colleges. Every one sees at once the absurdity and the danger of having the effect of such homes and churches, as we have just been considering, neutralized and counteracted by schools and colleges, thoroughly worldly and material, and even irreverent and unbelieving from the viewpoint of all that is really important and enduring.

I say without apology or fear that the average college today (including the denominational colleges) does

not even maintain a spirit of culture and refinement. Almost universally the atmosphere is coarse, vulgar and rough.

Beginning even with the high school, the spirit of the average modern school is the spirit of rag time and jazz. The atmosphere is that of slang, profanity, coarseness, vulgarity, frivolity, extravagance and self-indulgence. Reverence and piety, the conventions and virtues, are laughed to scorn as babyish and utterly out of date, and the students who maintain them are pushed aside as "nobody" in the social life of the institutions.

The Christian College is essential, not only because Christian Education is a positive doctrine of the New Testament, and the Christian College is a necessary part of that process, but also in order to the presentation of the ideals and institutions of the American government.

I do not miss the facts when I say to you that, with the exception of a few individual institutions, the colleges of America have so far compromised with the forces of materialistic philosophy, irreverent unbelief, self-indulgence, and extravagance, as to become a menace not only to the church and the American home, but to the American ideal of government as well.

If time would permit, I could give you hundreds of instances in college life and procedure proving all of these statements to be true.

Christians must be made to see the Christian school, not as a privilege, but as a necessity. They must be made to see the entire process of Christian education, from the home to the finished academic scholar or professional, industrial or commercial worker, as a sacred function of the Christian religion, commanded by the

Lord himself. To fail to teach it is to be unsound in doctrine. To fail in the practice is to be disloyal to our Lord.

The Christian home, the Christian church, the Christian college, if it would be worthy of the name and make a worthwhile contribution to human development, must be genuinely Christian—Christian in faith, in character, in spirit, in management, in teaching, in attitude, and in atmosphere. When these are sacrificed to anything, institutional size, custom, wealth, station, whether home, church or school, has lost its savor and is good for nothing but to be cast out and trodden under foot of men; this regardless of all else that may be true.

To trustees, teachers, students, patrons and supporters of Christian education, may I utter this warning? As the years go by and our Christian homes, churches and schools grow in age, influence, power and wealth, as they will, we are going to find it far more difficult to maintain our faith, character, ideals, spirit and service than to obtain all of the material equipment and academic training necessary.

If we do not constantly teach, watch and pray we will lose sight of the fact that God ordained these institutions as a means of service to humanity and not as an end within themselves. Reaching this point we will find ourselves laboring for size, material excellency, wealth, power and glory, and the service of Christian education will be forgotten.

In a recent address President Coolidge said, "There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students

unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature, and of the arts. Their graduates will go out into life poorly equipped to meet the problems of existence, to fall an easy prey to dissatisfaction and despair. Many of our older universities were founded by pious hands at great sacrifice for the express purpose of training men for the ministry to carry light to the people on the problems of life. Unless our college graduates are inspired with these ideals, our colleges have failed in their most important function and our people will be lacking in true culture."

Let us never for one moment forget that the command of our King is teach every creature in all the nations, and that the law of God to Christian parents is, Bring your children up in the nurture and admonition of the Lord.

V

**WHEN SUCCESS BECOMES
FAILURE**

WHEN SUCCESS BECOMES FAILURE

By Robert Alexander

Perhaps some of you have seen men and business enterprises rise rapidly in the world to what appeared to be a noble success; but in an hour when you were least expecting such a thing there came the news of failure. Individual or business, as the case may have been, toppled and passed into obscurity. Or you have seen a crop, in June time, filled with blossoms gay giving forth flattering hopes of a heavy harvest. In one hour, with lowering clouds, lightning's flash and thunder's roar the tempest came down; and when the sun once more broke through and drove the storm clouds away, all hopes of harvest had been blasted. Perchance, it was a fine dwelling which you saw. It represented years of toil and sacrifice, and was fine to behold and possess. But in the wee hours of night, without a moment's warning, a tiny flame broke forth in the attic, the house was soon wrapped with fire, and within a few minutes the stately mansion lay smouldering in the dying embers. Some of you could recite incidents showing how moments of supreme joy have been turned into occasions of bitterest sorrow. I have in mind at the present time an incident with which most of you are acquainted and some of you may have been deeply affected by this affair. It was on a crispy Christmas Eve night; the air was full of frost; the ground was covered with a light blanket of sleet and snow; all nature was in tune for a merry Christmas. Neighbors and friends had gathered in a little country schoolhouse for the purpose of exchanging presents and extending the season's greetings to one another.

But the joy of the occasion had hardly begun when fire broke out and turned the occasion into a panic. Within thirty minutes the community, yea, the state and nation were turned to weeping; for in the Babbs-Switch fire thirty-two people were burned to death and scores of others were maimed for life.

So it is with man. In the midst of prosperity he is in adversity. In the midst of joy he is in sorrow. In the midst of health he is in death. And in the midst of success he is in failure.

Many of you, no doubt, are thinking that the title of this discussion seems to be a contradiction of terms. This I admit to be true, but at the same time call your attention to the fact that many of the principles enunciated by the Savior Himself are paradoxical. Let me mention a few of these principles for your consideration. Losing your life is finding it. For Jesus said, "He that loseth his life for my sake shall find it." Finding your life is losing it. For again Jesus says, "He that findeth his life shall lose it." To be greatest you must be least. "For he that is least among you all, the same shall be great." Giving is getting. "Give and it shall be given unto you; good measure, pressed down, shaken together shall men give into your bosom. For with what measure you mete it shall be measured unto you again." Again Jesus said, "It is more blessed to give than to receive." But why? Because giving is getting. To the Apostle Peter the Master said, "There is no man that hath left house, or brethren, or children, or lands, for my sake and the gospel's but shall receive an hundredfold now in this time—and in the world to come eternal life."

But you are beginning to see that things that appear impossible with men are possible with God. Let us

never forget that God hath said, "For my thoughts are not your thoughts, neither are your ways my ways saith Jehovah. For as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts." If we would always see things as they really are we must place ourselves in position to see them as God sees them. If we look at an achievement from the low and sordid position of man it may appear to reach the heights of glory and success. But if we view the same accomplishment from the Holy Heights of Heaven it may appear to be void of any true merit and altogether a dismal failure. Go with me, for a moment, and view one of the most magnificent kingdoms known in the history of the world. See Solomon, the proud Monarch of Israel, who surpassed all in his day, in wisdom, in power and in riches. Hear the Queen of Sheba, when she had seen the glory of Solomon's court and had heard his wisdom as she exclaims, "The half has not been told." Would you not, my young friends, join the world in acclaiming this achievement of Solomon's a success? And yet, Solomon himself, when he began to view his career from the standpoint of the Divine Word, saw his failure and expressed it in these words: "All is vanity and a vexation of the spirit." Realizing his failure he sought to set us on the right course to success when he said, "Remember now thy Creator in the days of thy youth when the evil days come not and the years draw not nigh when thou shalt say I have no pleasure in them." Solomon was a failure in that he forgot his Creator.

However, you insist, Solomon was wise and surely wisdom gives success. No, success does not lie in wisdom nor education. Wisdom is a wonderful thing; but

empty learning is to be despised rather than aspired to. Solomon says, "In all thy getting get wisdom," and "Happy is the man that findeth wisdom and the man that getteth understanding." How different the world would be if persons would learn only one new thing every day. I would not discourage any course of preparation for greater usefulness but want you to see that success cannot be achieved in learning alone. Where is noble Athens or proud Rome? Both were centers of learning at different periods of the past, but they are fallen and forgotten. Their sleeping ruins are silent testimony to the fact that learning alone is not success. When Jesus began preparing for the establishment of His Kingdom here on earth, He did not seek the worldly wise to be the leaders in that work but chose, rather, humble hearted men from the lowly walks of life. Men who were willing to hear His word and obey the same. And just remember, young man, if ever you reach the place in your career of learning where you are not willing to hear, believe and abide by God's Word, God cannot use you. To such a one wisdom has become a failure. Education is a weapon to be used by our greater passions and may be used for our condemnation as well as for our salvation. Spurgeon once said, "A cat with a silver collar is none the better mouser. Fine dress, learned degrees, high titles, and grand offices do not give ability. We have heard of doctors of divinity who were duller preachers than the generality of the clergy."

Let us now survey other fields of endeavor to see what we can find with respect to success and failure. I feel sure that we can find no other field in which more people expect to achieve success than the field of finance or money-making. This is an age of com-

mercialism and to a large extent we are counting success in dollars and cents. Even churches are not wholly blameless in this respect, for they vie with one another in building great church edifices while they starve the souls of men for the bread of life and strip their backs to pay church debts. Our public schools, almost from the first grade emphasize preparation for money-making thus giving aid to the idea that success may be achieved in this field. All of us have the human view of this question; so let us, for a moment, view the question as Jesus sees it. He says, "For what shall it profit a man if he gain the whole world and lose his own soul?" "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." To the rich young ruler the Master said, your success in riches has made you a failure in my sight, "Go sell that which thou hast and give unto the poor and come and follow me and thou shalt have treasures in Heaven." See the picture of this farmer, whose barns are filled with a bountiful harvest? Watch him as he builds bigger barns to store away his rapidly accumulating wealth, against the days of old age and inactivity. Surely he was a success in the eyes of his fellow countrymen. Many men, no doubt, coveted his prosperity. But hear the Lord Almighty as He says, "Thou fool, tonight is thy soul required of thee; then whose shall these things be?" In his haste to make a financial success he had forgotten God and had been laying up treasures on earth instead of in Heaven; and in that, his success was turned into failure. Financial success need not

cause failure, in the sight of God, but in many instances it does. Alas! it is true that in many instances, men and women, true servants of the Lord, because of prosperity have been turned away from the House of the Lord to serve the world and the flesh. Whenever man, whether his financial success be great or small, refuses to use his means to the glory of God, his success becomes a failure.

You, my young friends, are just in the act of choosing your life's career. Be sure you choose wisely; for your choice means joy or sorrow, success or failure, salvation or condemnation. It is essential that you learn early in life what makes for lasting and eternal success. For that success that passes with the passing of time is not success at all; but a delusive phantom which many following shall be led astray and pierced through with many sorrows. But if you have chosen unwisely in the past do not let the mistake haunt your life nor hinder your future progress. Right your mistakes the best you can and forget them. God will. Say with Paul of old, "One thing I do, forgetting the things that are behind and reaching forward unto the things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Two brothers were tried and condemned in Colonial days for stealing cattle. They were sentenced to be branded on the forehead with the capital letters, S. C. One of the boys could not bear the reproach of the punishment in his home community and decided to run away from his shame. He went into new communities but wherever he went people were inquiring concerning the strange youth with the strange letters on his forehead. Thus haunted by the past the young man fled from place to place and at last died, in young man-

hood, a fugitive and a vagabond among strange people. The other boy settled down in his neighborhood, went to work and lived an upright life. People forgot his trouble and thought nothing strange of the brand on his face. Finally, when the man was old, a stranger moved into the community and inquired of one of the neighbors what the strange letters on the old man's face meant. The neighbor replied, "We do not know but think they mean Saint of Christ." However successful a man may seem to be in running from his sins or in covering them up, he will surely come to failure. You cannot run away from God. Remember Jonah! Nor can you conceal your sins from Jehovah. Do you remember the story of David, King of Israel, who illegally took Bathsheba, the wife of Uriah the Hittite, and then in order to cover up his sin had Uriah slain in battle? No doubt, David was exultant over his success in covering up his wrong-doing. But his success was short-lived for soon Nathan, the prophet of God, arrived on the scene to rebuke David for the sin which he thought no one knew. Nathan pictured the sin of David in a parable and David hearing, grew red with rage and pronounced the death sentence upon the one who had committed the crime. The prophet of God said, "You are the man." God had said, "Be sure your sins will find you out," and even a king upon the throne could not deceive the God of Heaven. Thus success was turned into failure. The only thing to do in case of sin is to confess it as David did when Nathan revealed to him the error of his way.

Success lies before all. You may not be able to climb to the brilliant heights of glory, but you can glorify the common ways of life. Do not despise the little things of life; for in little things men either fail

or succeed. He who fails in little things cannot succeed in great things. But one prepares to succeed in great things by performing well the little tasks of life. Have you read the parable of the talents? "Because thou hast been faithful in very little have thou authority over ten cities." "Thou hast been faithful in a few things, I will make you ruler over many. Enter thou into the joys of thy Lord." The Savior teaches in this parable that faithfulness in small matters prepares for usefulness in a greater sphere. However, some people who have been able to succeed in the big affairs of the world have been overcome by the little things that pertain to the Kingdom of Heaven. Alexander of Macedonia, was able to conquer the world but was unable to master a little appetite which brought him to an untimely grave, a drunken wretch. Moses the deliverer, leader and lawgiver of Israel was a success in each of these great fields, but because of unfaithfulness in little things, when he failed to exalt God instead of himself and Aaron, God refused to permit him to enter Canaan. Remember, young people, when you go out into life, that whatever you may be able to achieve, your success will be turned into failure if your life does not, above all other things, hold Christ up on the athletic field, into the class room, into your dealings with one another on the campus and into your homes when you leave these college halls.

Do not become self-exalted. Uzziah at the age of sixteen was made king of Judah and reigned in Jerusalem for a period of fifty-two years. The Lord blessed him and he became a mighty monarch in number of subjects, in possessions and in war. "But in the midst of his glory his heart was lifted up to his destruction." He refused to hear God and His messengers. He went

in to the Golden Altar and offered incense thereon when he had been warned not to do so. When Uzziah came out, he was smitten with leprosy and died in exile. His success was turned into failure when he refused to hear the will of God. May God always keep you, young people, so you will be willing, at all times, to hear His will in every matter.

A building, however grand its superstructure may be, can never long stand if it is placed upon an insecure foundation. Be sure your foundation is well laid. of the right kind of material, then begin your superstructure. Napoleon said, "Alexander, Charlemagne, Caesar and I built our Empires on power and they have long since perished. But Jesus of Nazareth founded His Kingdom on love and there are millions who would die for Him today." Some one else has said, in order to build aright, "We must think never of our enemies, seldom of ourselves, often of our friends and every day of Jesus." Be honest in your building if you want it to be secure. Do not try to bluff your way through the world, nor deceive, for you will sooner or later be defeated in this course for it heads directly towards failure. A young lad away from home, in school, thought he had not been getting as much money as he should have and decided to do a little bluffing. So he sent his father the following telegram: "No mon, no fun, your Son." The father sat down immediately and wrote in reply. "Too bad, so sad, your Dad." Another lad who had learned to cheat and deceive while in school, married soon after finishing his course, and began to look for employment. He had studied carpentry and so his father-in-law showed him a vacant lot and told him to prepare estimates on building a house of

certain dimensions with first class material. The figures were submitted and the boy went to work. But he said to himself, "I could make more money out of this contract if I should use second grade material and fewer nails and braces than were specified." So acting on this suggestion the house rapidly went up. Finally all was done and a little paint covered all defects. He delivered the key to his father-in-law and received the contract price. But he was fearfully shocked when the old gentleman gave the keys back to him saying, "I give this house to you for a home, move in." Had he known he was building for himself he would have built of the best material, braced in the most substantial fashion. You, young ladies and young gentlemen, are today engaged in building a spiritual structure in which you must dwell some day. Be sure that you build well of material that is enduring. Make the best of your opportunities. Jesus says, "Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man that built his house on a rock."

In conclusion, let me remind you, my dear young people, that you have a soul to save as well as a life to live. And he who so lives, in this life, that he loses his soul has failed; though he may have gained the whole world. Build a character, which is the spiritual house in which you must meet God, by laying the word of God deep in your heart and by complying with its instructions. "Let the word of God dwell in you richly in all wisdom." Guessing at life doesn't please God, well. Measure every act of your life by the spirit-level of His word and thereby make your life true and straight. The Bible is the ultimate test of life and

character. Do you know a book that you would be glad to have under your head when you die? Then make that book your constant companion through life. Holy Bible! Book Divine! Read it, study it, love it, accept its promises, obey its commandments, and success, in which there can be no failure, is yours in this world and in the world which is to come.

VI

OUR MISUNDERSTOOD BIBLE

OUR MISUNDERSTOOD BIBLE

By James H. Childress

When a presumptuous stranger on an ancient highway asked the Ethiopian eunuch, "Understandest thou t̄hou w̄hat thou readeſt?" (Acts 8:30), he received an honest answer: "How can I except some man should guide me?" Most of us need a host of Philips to aid us in our study today. Not only is the Bible the most widely circulated book in the world: it also has the rare distinction of being the least understood book in all the universe.

1. The Bible is to some extent misunderstood because of inaccurate or faulty translations.

Of course you and I know enough to realize that the Bible is a translated library. To that extent we have the advantage over the sister who went to her grave insisting that the Apostle James wrote the Bible in the English tongue.

The expression, "be converted," as found in such passages as Matt. 13:15; 18:3; Acts 3:18 and so on, has been responsible for much religious delusion. Denominational preachers have argued at great length that "be converted" is passive—as it is in this faulty translation—and it follows that the alien sinner is acted upon by an outside influence in a mysterious way in order to bring about a "conversion." As a matter of truth the sinner is active in obeying the gospel. "Be converted" is correctly translated "turn" or "turn again" in the Revised Version.

The King James translators for obvious reasons merely anglicized the Greek word baptizo and its various forms. The popular practices of substituting

sprinkling and pouring for immersion have hidden under this cloak for generations, and creed-bound preachers have rejoiced to have it so.

In the second chapter and fourth verse of 2 Peter we learn that God "spared not the angels that sinned, but cast them down to hell." In this citation "hell" is tartarus, a word that occurs nowhere else in the sacred writings. Perhaps one of the most inexcusable errors in translation is the unhappy use of one English word to express three entirely different Greek words: "hell" has been used as the equivalent of Gehenna, hades, and tartarus. Such inaccuracy more than doubles the trials of anyone sincerely endeavoring to teach the word of truth.

The King James wording of 2 Peter 2:9 follows: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." But a later and better rendering gives the passage thus: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." According to the former, the punishment is entirely future.

And while we are discussing inaccurate translations, we might as well tell our friends that their humorous references to Jonah's "whale" are groundless. The rendering in Matthew 12:40 is wrong. The Greek word is properly translated "sea monster."

Our common version states that John baptized "with water." (See Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 1:5; 11:16.) A proper translation would have stopped the puerile arguments of the old-time Methodist debaters, who contended that this phrase proved that the water, and not the subject, was han-

dled by the administrator in the act of baptism. John baptized "in water"—not "with water."

In Galatians 3:24 we read that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." The Greek word here translated "schoolmaster" is "paidagogos"—meaning a "child-conductor," usually a slave who had charge of boys until they became of age. The Greek "paidagogos" differed so widely in character and function from our "schoolmaster" that we may conclude the current translation to be extremely inaccurate. Indeed, the beauty of God's striking figure is obscured until we learn something about the nature of the work of the ancient pedagogue.

When we in studying the Authorized Version read that "once in the end of the world hath he (Christ) appeared to put away sin by the sacrifice of himself" (Hebrews 9:26), we are very likely to be confused, because in our current speech the "end of the world" is yet future. If I understand the meaning of this language, Christ appeared at the end of the age—that is, the Jewish age or dispensation—to put away sin by his atoning sacrifice. (Frequently, "world" ought to be rendered "age" or "ages.")

2. The Bible is frequently misunderstood by modern readers because of antiquated translations.

Even a pious reader might be inclined to grow skeptical upon seeing these words of the Psalmist: "I prevented the dawning of the morning" (Ps. 119:147). Such passages become clear when we are told that the word "prevent" here means to "come before" or "precede." The word is also used in this sense in 1 Thess. 4:16: "... we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep." Our English language is undergoing a steady metamorphosis.

There is to our modern eyes and ears something extremely awkward in this phrasing: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia" (2 Cor. 8:1). It is clear enough when we modernize it to read as follows: "Moreover, brethren, we would have you understand"

I once read of a banquet given by society leaders in a large city of the North. The profits were to be used to help the needy. Upon the wall these words appeared: "The greatest of these is charity." "Charity" to those revelers meant what it means to most of us today: giving money to the poor. It is possible for one to bestow all his goods to feed the poor and still lack charity. "Love" is the better term; the popular conception of the meaning of "charity" has changed since 1611.

Our favorite, 2 Timothy 2:15, does not mean what nine-tenths of us make it mean. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Now, here is what we make it mean in our sermons: "Study and investigate the Bible for the purpose of making God approve you; the way to do this is by showing people the difference between the Old Testament and the New." What's wrong about that? Simply this: "study" as used by the translators here does not mean what "study" means in our every-day speech. It is here equivalent to the Latin *studeo*, "to be zealous," "to strive," etc. Let me try to give the meaning of 2 Timothy 2:15 in modern speech: "Make a strong effort to meet with God's approval handling the

truth accurately and correctly." (Incidentally, it is well to note that there are several other of our favorites that need to be reinterpreted.)

3. The Bible is misunderstood by a number of readers because they do not understand plain English.

The most extreme case that comes to mind is the elderly gentleman who reproved some boys for playing marbles. "It's sinful to play marbles, boys," said he, shaking his finger in a commanding manner. "How do you know it is?" asked one of the impudent lads. "Because the Bible very plainly says, 'Marble not'."

In an old issue of the *Gospel Advocate* I read a report from the pen of G. C. Brewer. Incidentally, Brother Brewer told of an old brother's objections to his preaching. He accused Brother Brewer of wresting the Scriptures. Brother Brewer, of course, was puzzled. Upon investigation he found that the old man did not like the Revised rendering of Acts 2:38. His complaint went like this: "We've always told the Baptists that baptism is for the remission of sins and now you back down on what we have always taught. You preach that baptism is 'unto the remission of sins'." "What's wrong with that?" asked the evangelist. "Well everybody knows that 'un-' means 'not'; 'unnecessary' is 'not necessary'; so, 'unto the remission of sins' means 'not to the remission of sins' and it's sinful for you to preach that way." The dear old brother's learning was a dangerous thing because he had learned too little.

To most Americans "meat" means flesh, and "corn" means maize. I remember a teacher who once told her class about Abraham's making cornbread. In the Bible (as in England) "meat" means food, and "corn" means grain.

The latter part of Rev. 2:10 is usually misinterpreted because we fail to give the word "unto" its right meaning. It reads as follows: "Be thou faithful unto death, and I will give thee a crown of life." Note that the word is "unto"—it doesn't mean "until"! It does mean: "Be faithful even if it costs your life."

Ask the next ten persons you meet this question: "Does the Bible mention a 'straight and narrow way'?" At least nine will say, "Yes, everybody knows that." Turn with me to Matthew 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The gate is "strait" and the way is "narrow" there is no such phrase as the "straight and narrow way" to be found between the lids of the Bible. It originated, of course, in the minds of people who confused "s-t-r-a-i-t" with the more familiar "s-t-r-a-i-g-h-t."

4. The Bible is misunderstood because we have accepted at face value words or ideas which originated outside the Bible.

Bruce Barton in the opening chapter of his widely circulated production, *The Book Nobody Knows*, illustrates the above principle by giving us the following incidents:

"An intelligent and talkative lady found herself at dinner seated beside a bishop. Having a social gift, she knew that most men are flattered to be met in conversation on their own grounds, and so she started to talk about the Bible.

"'I can't pretend that I read it as much as I should,' she confessed, 'and really you know parts of it' seem to me hopelessly out of date. 'Yet,' she added broad-mindedly, 'I'll admit that there are some very beautiful passages.'

“‘Yes?’ said the Bishop. ‘For instance?’

“‘Well, for example, that line about God tempering the wind to the shorn lamb.’ (On the chance that there may be one or possibly two readers whose knowledge is no more exact than that of this fair lady, let us hasten to remark that ‘God tempers the wind to the shorn lamb’ is in *Sterne’s Sentimental Journey*, a book which resembles the Bible about as much as *Robinson Crusoe* resembles the *Encyclopædia Britannica*.)

“‘And now you must tell me your favorite verse,’ the lady continued brightly.

“‘It would be hard for me to pick a single verse,’ the Bishop answered. “‘But I can give you my favorite passage. It is the one that tells about Eliza crossing the ice.’

“‘Not long ago I met a man who wanted to know which of the Old Testament books contains the verse: ‘Thus saith the Lord, Every tub shall stand upon its own bottom.’ The answer is that both *Jeremiah* and *Ezekiel* give expression to bits of philosophy that resemble this, but not in words that bear any resemblance to it whatever.’”

There is quite a good deal of this “chimney-corner Scripture” in circulation. Here is a question which you all have heard: “The time will come when man cannot distinguish between winter and summer except by the falling of the leaves.” (Sometimes it is altered to read “by the budding of the trees.”) Not once, but many times, have friends warmly affirmed that the Bible so teaches, only to search for the passage in vain. I should really like to show the origin of this pseudo-Scriptural verse.

Just to show how easy it is for us absorb such false ideas, let us quiz ourselves:

(a) What kind of fruit did Eve eat? Was it really an apple?

(b) How do you know that there were three wise men?

(c) Is it true that Absalom's long hair was caught in the branches of a tree as he fled from battle? (2 Samuel 18:9).

(d) Who passed over the Israelites in mercy and smote the first born of the Egyptians—the "death angel" or the Lord Himself? (Exodus 12:12, 13).

All too many of us believe that a "saint" is an especially pious Christian or a dead and exalted one. We speak of the meeting house as the "church." The word "ordain" to our misinformed minds has a ritualistic significance, and we falsely imagine that "minister" is a Bible synonym for "preacher."

Our mental pictures of hell, heaven, Satan, angels, cherubim, and seraphim are largely the impression made by literature, sculpture, and painting. For instance, Milton and Dante are responsible for many unreasonable and grotesque ideas which we fondly imagine are authorized by the Bible. Painters and sculptors have seemingly conspired to deceive us as to the appearance of angels: beings, often feminine, with beautiful wings, given to playing on golden harps, pure and sinless and lovable. In the Bible an angel is primarily a messenger (sometimes human beings serve as angels) or an agent of God. The Bible teaches that angels have sinned moreover, they are never therein described as beautiful females. Our popular song writers have contributed their quota to our widespread misconception along this line; it is ridiculous for them to write about the dead becoming angels. The Holy Scriptures in no wise hint that a cherub is a dimpled

little child; in Ezekiel 10:14 the Bible speaks of a cherub as being part ox, part lion, part eagle, and part man (possibly a symbolic figure embodying service, strength, aspiration, and intelligence). I might well add that a seraph is not a dainty sprite. While I believe that pictures and illustrations may to some extent be legitimately employed in Bible teaching, it is only fair and truthful for the teacher to explain to his pupils that no artist knows or can know just what Jesus, Mary, Paul and others looked like.

Many of these ideas from extra-Biblical sources are comparatively harmless, but pictures and drawings, as well as words, can become positively dangerous when used as vehicles of sectarian propaganda. A woman, who lived in a north Texas county, had been almost persuaded to obey the gospel. Water had been sprinkled on her in lieu of baptism, and she was deeply troubled. A day or so before she was to be immersed, she attended a picture show purporting to portray the earth life of Jesus. Among other things, this woman saw "John the Baptist" dip water from the Jordan with a convenient shell, and then pour this water on the head of "Jesus." When she was asked, "When are you going to be immersed?" she angrily responded: "Never. You had me deceived; but I went to the show and saw with my own eyes just how Jesus was baptized, and what was good enough for Him is good enough for me."

As long as we try to study the Bible by proxy, and allow others to do our thinking for us, we lay ourselves open to the grossest and most mischievous forms of error. I dare say that any preacher on Sunday morning can read some skillfully phrased production of uninspired composition and then announce to his audience

that he has quoted from one of the seldom read books of the Old Testament, and thereby utterly deceive ninety per cent of his hearers. To test this statement, I ask you to listen attentively to the following verses:

1 And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2 And behold a man, bowed with age, coming from the way of the wilderness, leaning on a staff.

3 And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early in the morning and go on thy way.

4 But the man said, Nay, for I will abide under this tree.

5 And Abraham pressed him greatly; so he turned and they went into the tent: and Abraham baked unleavened bread, and they did eat.

6 And when Abraham saw that the man blessed not God, he said unto him, wherefore dost thou not worship the most high God, creator of heaven and earth?

7 And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in mine house, and provideth me with all things.

8 And Abraham's zeal was kindled against the man, and he arose, and fell upon him, and drove him forth with blows into the wilderness.

9 And at midnight, God called unto Abraham, saying, Abraham, where is the stranger?

10 And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name,

therefore have I driven him out from before my face, into the wilderness.

11 And God said, Have I not borne with him these hundred ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me: and couldst not thou, that art thyself a sinner, bear with him one night?

12 And Abraham said, Let not the anger of my Lord wax hot against his servant; lo, I have sinned; forgive me, I pray thee.

13 And he arose, and went forth into the wilderness, and sought diligently for the man, and found him;

14 And returned with him to his tent: and when he had entreated him kindly, he sent him away in the morning with gifts.

15 And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land.

16 But for thy repentance will I deliver them: and they shall come forth with power, and with gladness of heart, and with much substance.

(The above is not from the Bible, but from the fertile mind of the great Benjamin Franklin. In the summer of 1763, Dr. Franklin was the guest of honor at a party in England. In the course of the general conversation, a noted doctor of divinity affirmed it to be right to employ persecution to stamp out heresy.

Franklin crossed swords with him, arguing that the Bible itself taught otherwise. The clergyman admitted that there were some New Testament passages which might be interpreted to favor lenience rather than persecution. Franklin then inquired, "But is not the Old Testament against you as well as the New: what think

you of that remarkable chapter in the book of Genesis?" The clergyman knew of no chapter in Genesis bearing on this subject. Franklin called for his host's family Bible, and then proceeded to read what he styled "The twenty-seventh chapter of the first book of Moses, commonly called the book of Genesis"—the sixteen verses of which are given above.)

5. The Bible is misunderstood because we fail to consider words and passages in the light of their contexts.

There are, of course, a number of passages, proverbial in character, which have a proper meaning apart from their setting. But even Acts 2:38 cannot be understood without studying the whole chapter, as well as the first chapter of Acts.

I have time for only a few interesting examples of popular mistakes under this heading.

"I thank God that I baptized none of you, but Crispus and Gaius" (1 Cor. 1:14). This passage has been repeatedly employed by men otherwise intelligent to prove that baptism must be of no consequence or importance else Paul would have wanted to baptize as many as possible. A brief study of the entire chapter shows that Paul was here rebuking the party-ism of the Corinthian church, and is glad that he did not do the actual baptizing in many cases lest those baptized call themselves by this human name.

"Brother Childress, can you tell me where you find the Old Testament prophecy relating to automobiles?"

"No, sister: I have never read any such prediction."

"Well, I hear Brother So-and-So mention it in his sermon one night." I had heard Brother So-and-So mention what he thought referred to automobiles. He

had quoted Nahum 2:4: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like lightnings." Nahum is merely pronouncing a detailed curse on Nineveh; here, as elsewhere, false ideas are quickly dispelled by studying the context.

"For wheresoever the carcass is, there will the eagles be gathered together" (Matt. 24:28). A careful study of the Olivet discourse throws such light on this verse that we can only regard with profound amazement the interpretation given by one brother, who shall remain unnamed. This unnamed brother used this verse as a "proof-text" to show that Christians should meet on the first day of the week to break bread!

A sister living in North Texas once exclaimed: "Oh, I feel sorry for Mrs. Blank's family; they can't pray in their home." She was asked to explain her statement. "Why, Mr. Blank didn't let the carpenter put a single closet in that whole house." Of course, our beloved sister had in mind the words—though not the meaning—of Matthew 6:6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

While discussing the question of context, I want to bring up that sorely misused passage: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Many a covetous brother has run thither, thinking he had found shelter and protection. He knows nothing of the verses above or below. This teaching was given to force men to do their duty

rather than to impose extra and unfair burdens on the church. In other words, it teaches giving more instead of excusing giving less!

We are often guilty of "getting a good lesson" from passages, which the author did not put there. Romans 14:23 reads: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The word "faith" is here evidently used to mean "conscience"; in Romans 10:17 and Heb. 11:1 and 11:6 "faith" indicates belief and trust; in Eph. 4:5 and Jude 3 "faith" refers to the entire body of Christian doctrine.

6. The Bible is misunderstood because of our desire (conscious or unconscious) to force its teachings to harmonize with our preconceived ideas.

The late Dr. H. Clay Trumbull gives this interesting account of a mischievous boy whose habits were none of the best. His grandmother took it on herself to reprove the boy for staying out at night, arguing that the night is the time for sleep, whereas the day should be devoted to activity. Entirely unabashed, the boy said, "Grandmother, the Bible teaches just the opposite, and I can prove it." He proceeded to quote 1 Thess. 5:6-8: "Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night, and they that be drunken are drunk in the night. But let us, who are of the day, be sober." He continued his argument in this fashion: the Lord doesn't want us to be like those who drink at night or sleep at night; Christians are taught to watch or stay awake during the hours of darkness.

This young man was much like the preacher who goes to Isaiah 52:15 to prove that immersion is not baptism: "So shall he sprinkle many nations." I

knew one elderly clergyman who counted the number of times some form of the word "sprinkle" appears in the Bible, and showed that "immerse" wasn't to be found, and rested his argument there. He is in the same class with the woman who knew that the Bible authorized the Methodist episcopacy because she could find the word "bishop" in several places.

It is not at all uncommon for us to try to make Jesus' parables "go on all fours". I believe I am safe in saying that each parable was given to drive home one particular point.

Dr. C. I. Scofield, the editor of the well-known Scofield Reference Bible, a leading light among premilennialists and "dispensationalists," feels free to interpret the kingdom parables of our Lord so as to harmonize them with his complicated theories. For instance, in Matthew 13:44, Jesus said, "Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Dr. Scofield explains that the hid treasure is Israel, yet to be restored: Christ bought the field (the world) with His blood because He particularly desired the treasure (the nation of Israel)! In Matthew 13:45, 46 the kingdom of heaven is said to be like "unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." Although these two parables evidently reinforce each other and teach the same lesson, Dr. Scofield asserts that the pearl is the church, whereas the treasure is literal fleshly Israel. If common sense plays any part in interpretation, the Savior in these three verses simply portrays the surpassing value of His kingdom in contrast with

the lesser values of worldly possessions and honors.

Did you ever hear any one try to prove that we should use instrumental music in Christian worship because, when the prodigal son returned to the father's home, the elder son while in the field heard "music and dancing" (Luke 15:25)? Such a misuse of Scripture is to be deplored by all who love the truth of God.

Moreover, it is just as wrong to "stretch" types and anti-types as it is to misinterpret parables. Some of use seem to invent types. Peter does find a parallel in the waters of the flood and the waters of baptism; but that does not give us leave to compare Noah's ark to the church. Peter teaches that Noah's household was saved "by water" from the wicked state or condition of the antediluvian world; he does not teach or mention their salvation "by the ark" from the raging flood (1 Peter 3:20, 21).

When I was a little lad, I often ate at the home of an elderly man, who thought that his children should never object to the food on the table. His favorite verse was 1 Corinthians 10:27: ".....whatsoever is set before you, eat, asking no question for conscience' sake." It served the old gentleman's purpose inasmuch as the children were silenced, but I always did think he misapplied the Scripture; and, when I grew older I investigated it for myself. Nowadays, I do not always eat what is set before me, but it isn't a matter of conscience.

Several months ago, after hearing me preach about the one body, a lady in a private conversation took it upon herself to justify denominationalism in this manner: "We have a multiplicity of churches today; there were a multiplicity of churches in John's day, for did not he write the book of Revelation to the seven

churches of Asia? If such a condition was right then, it is right today." Her intense longing to justify a sinful condition led her to misapply the teaching of God's word.

To those who believe the theory of "inbred sin" Psalm 51:5 is proof conclusive that they are unerringly correct: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." This verse does not say what their theory teaches, but they are blind enough to think so. David is referring to his evil environment, and not to his supposed inherited depravity. I am just reminded of the Baptist father who warned his son: "Now don't spend time trying to study the parables before you are rooted and grounded in the Baptist faith, for you might get apostacy from them."

To the mind obsessed with the idea of earthly perfection and sinlessness (a Pentecostal or a Nazarene) Hebrews 12:14 means just this: "Unless you are made sinless by the Holy Spirit's second work of grace, you cannot reach heaven." What the verse really says is this: "Follow peace with all men, and holiness, without which no man shall see the Lord." The next verse continues: "Looking diligently lest any man fail of the grace of God." Such a mind, of course, has a set, peculiar definition for such terms as "sanctify," "sanctification," and "holiness."

I am thinking of another passage which is constantly misapplied and misinterpreted: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Some religionists have a theory that obedience on the part of the sinner has nothing whatsoever to do with his election and salvation; and they, of course, try to make this passage fit their hu-

man theory. To their minds, the grace of God cancels the necessity for active obedience on the part of the sinner.

Were you ever told that the word of God must be accompanied by the direct, illuminating presence of the Spirit before it could be comprehended? Were you ever told that the Bible, is a dead letter and an enigma to those who have not come in personal contact with the Spirit of God? Have you ever heard the Sacred Writings termed "the mere word"? Those who teach such nonsense almost invariably quote in self-defense these words from 2 Cor. 3:6: "For the letter killeth, but the spirit giveth life." Only the most deluded of theorists could fail to see that Paul is here contrasting the old covenant with the new, the Jewish law and the Christian gospel. But the misinterpretation has spread far and wide.

Advocates of the "direct call to the ministry" deem it wrong for any one to preach unless he can claim such a miraculous call. (Of course, their conference or synod or what-not may pass judgment on the validity of such a call; and thus have the power to veto and nullify the Lord's decision!) In defense of this position, they refer us to Hebrews 5:4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." The writer is here referring to the office of the high priest, to which Christ had been called, just as was Aaron. There is not the remotest hint of God's supernatural intervention in the life of some ploughboy that he might become a denominational clergyman!

But my brethren are guilty, too, at times. We are not always above using a misapplied quotation for the purpose of defeating our opponents in argument or de-

bate! I never shall forget the earnest brother who was hotly defending the use of the "individual cups" in the communion service against the claims of a "one-cup" friend. His line of argument ran like this: "The Bible says 'Drink ye all of it.' Each communicant can not fulfill that command unless he empties his cup or glass; therefore, we must have a separate and distinct cup for every member present." "All" doesn't refer to the contents, but our brother did not let that worry him. He needed a twisted interpretation to sustain his argument.

In our zeal we have not been content to prove that instrumental music in Christian worship is unauthorized by the New Testament; we have dared to deny the right of the Jews to use the harp in Old Testament times. I do not think that there is a man living who can prove that the Jews sinned in using instruments of music in their temple worship. You are no doubt thinking of the sixth chapter of Amos just now. Yes, it reads like this: "Woe to them.....that chant to the sound of the viol, and invent to themselves instruments of music like David" (Amos 6:1-5). But the same passage pronounces a woe on those who are "at ease in Zion"—those "that lie on beds of ivory" and "eat the lambs of the flock, and the calves out of the midst of the stall"! The truth of the matter is this: Amos is here referring to the decadence of Israel; he isn't considering their worship as such at all! Jehovah was displeased with their whole manner of living. In the fifth chapter, Amos does refer to their worship, but God is said to reject their assemblies, their feast days, their sacrifices and offerings, as well as their music, both vocal and instrumental. But who dares to say that the Lord himself had not originally ordered

their assemblies, sacrifices, and music? Their loose living—not their instrumental music had invalidated their worship. It is absolute folly to question the use of instrumental music in Old Testament times by misapplying Amos' warnings to an unrighteous people.

I expect that nearly all of us have preached or heard sermons showing that baptism is the final act of obedience that puts the alien sinner in Christ. It is, but we have in one instance used unfair tactics in trying to prove our position. Here is the old familiar outline, too: (1) Believe UNTO righteousness (Rom. 10:10); (2) Repentance UNTO life (Acts 11:18); (3) Confession UNTO salvation (Rom 10:10); and (4) Baptism INTO Christ (Gal. 3:27). It is such a pretty, convincing outline that I was shocked and nearly heart-broken when I found that, while "unto" and "into" are different words with different meanings in English, in our Greek Testament "unto" and "into" are **one and the same!** The Greek word *eis* is sometimes translated "unto" and sometimes "into." We cannot honestly make a play upon the difference between the two English prepositions for that difference does not exist in the original text.

Don't misunderstand me. I believe that it is right and proper to use more than one glass in partaking of the fruit of the vine. I believe with all my heart that instrumental music in Christian worship violates God's will, and I am fully persuaded that baptism is the culminative act in the sinner's coming to Christ; but I do not want to use a faulty argument to sustain a good position. Eternal watchfulness must be the price we pay if we remain loyal to what God's word says, instead of being merely loyal to what we want to

believe! Sincerity and openmindedness must ever characterize the honest Bible student.

7. The Bible is Misunderstood by Readers Whose Minds are Confused or Blank as to Chronology, Historical and Geographic Background, and Literary Peculiarities.

Public speakers, I am thoroughly convinced, take too much for granted. It is no uncommon thing for the brightest minds in an average congregation to confuse Bible characters of the same name, some of whom lived in different centuries. King Saul and Saul of Tarsus; Joseph, the husband of Mary, and Joseph the son of Jacob; Ananias, the Liar and Ananias, who baptized Saul; Lazarus, the beggar and Lazarus whom Jesus raised from the dead; James the martyred apostle and James the elder; John the forerunner and John the beloved apostle—all such characters puzzle a vast number of people.

Nine-tenths of the preachers do not know the approximate distance from Jerusalem to Bethlehem. I am ashamed to confess how little I know of the topography of Palestine. Those who stop to think about it at all sometimes wonder why a king ruled over Jerusalem at the time of Jesus' birth, whereas Judea was governed directly by a Roman governor at the time of the crucifixion. Paul's epochal missionary tours are pretty dry and meaningless to many who have never studied his travels with the help of a good map.

A diligent reader might have memorized the New Testament and still fail to grasp Jesus' reference to putting a new piece of cloth in an old garment or his reference to putting new wine in old bottles. A knowledge of contemporary customs and manners is neces-

sary before one can see the propriety and beauty of these comparisons. Not until I was grown did I know why new cloth in an old garment would make the rent worse, or why new wine would destroy old bottles (Matt. 9:16, 17).

Only woeful ignorance of life in the first century of our era could account for the following humorous incident. This story has been told many times, but is well worth repeating. I first read it in an old issue of the *Optimist* several years ago. "Can anybody in this Bible class tell me what Cornelius' occupation was?" asked the instructor. "He was a musician," came the answer. "How did you find that out?" inquired the astonished teacher. "Why, that's just as plain as can be. The Bible says that he belonged to the Roman band!"

The Bibles in common circulation are deficient from the standpoint of typography. On this account much of the prophetic and poetic portions of the Bible appears to be a barren wilderness of words. We cannot tell who the speaker is in many instances; the dramatic personage in the Song of Solomon and elsewhere are not introduced. The use of quotation marks would go a long way toward clarifying many Bible passages for the modern reader.

8. The Bible is Misunderstood Because Many Readers Fail to take all the Evidence given on any Single Topic under Consideration.

If I want the Lord's teaching on the topic of "eternal life," I make a sad mistake by picking one text and disregarding all other passages that treat of the same topic. In John 6:47 we read: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." But the wise student will not stop here: he will read

and compare such texts as Matt. 25:46; Romans 2:7, 8; Jude 21; 1 John 2:24, 25; Titus 1:2 and 3:7; Mark 10:30; Gal. 6:8 and so on.

Similarly, we ought to study all the answers to the question, "What must I do to be saved?" I ought to collate all the scriptures on faith, repentance, baptism, the kingdom of heaven, the second coming of Christ, the judgment, and the church. Such broad investigation will forever do away with the heresy of "salvation by faith only," as well as many of the amusing tenets of our anti-Sunday school brethren.

The fable of the blind men and the elephant fittingly teaches the lesson I have in mind. A group of blind men had long desired to examine an elephant, and at the first opportunity they did so, going to "see" the monster one at a time. Later, when they had assembled to compare notes, each had a different conception of the elephant.

The first blind man said: "An elephant is like a tree trunk; I know, because I felt him with my own hands." The second blind man stated, "An elephant is like a wall. I leaned against this elephant, and I am convinced that he is broad and strong and flat like a wall." The third investigator exclaimed, "You're both absurd. An elephant is decidedly similar to a serpent." The fourth made this report: "An elephant is like a palm leaf." The argument waxed hot and furious. At length the four blind men called a friend with two good eyes to settle the matter. After listening patiently to what all had to say, he summed the matter up in this fashion: "You are all partly right. An elephant's legs are like tree trunks; his sides are like walls; his trunk or snout is similar to a serpent; and his ears resemble palm leaves. Here is your

trouble: none of you investigated long enough. Each learned a fraction of the truth, and failed to add the truth that his companions had discovered. Accept all the truth contained in these reports about the elephant and you will then begin to realize what the elephant looks like."

In conclusion, I take the liberty of asking your aid in learning little by little the truth God has in these sacred pages for the children of Adam's race. You may see cobwebs that have blinded me; if so, brush them aside and receive my heartfelt thanks. "Ye shall know the truth, and the truth shall make you free."

VII

THE NEED OF KNOWING GOD

THE NEED OF KNOWING GOD

By J. B. Nelson

The very fact that Jesus commissioned his apostles to "Go teach all nations—Go into all the world and preach the gospel to every creature" proves the need of knowing God.

Cudworth said, "Ignorance is the curse of God." The Psalmist adds strength to this when he said, "The wicked shall be turned back unto Sheol, even all the nations that forget God" (Ps. 9:17).

Someone has said "Where ignorance is bliss it is folly to be wise." I am sure it is better for all to be ignorant of many of the sins of the world, but it is not a bliss to be ignorant of God; but on the other hand it is degrading, destructive, and enslaving to be in such a state. Knowledge of God brings peace of soul, joy of mind, and blissful contentment to the one who fully appreciates and understands the divine purpose of God's knowledge revealed to man.

The happiest people on earth today are those who know, trust and serve Jehovah. The miserable ones are those who disregard all God has said.

Ignorance Enslaves Individuals and Nations

It was Solomon who said, "Good understanding giveth favor—To the wise the way of life goeth upward" (Prov. 13:15; 15:24). The prophet Hosea told Israel "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children." (Hosea 4:6).

What was true in Old Testament times regarding those who were ignorant of God is equally true in the New Testament dispensation. The apostle to the Gentiles said to the church at Ephesus, "That ye no longer walk as the Gentiles, also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart." (Eph. 4:17, 18). May we hear him again as he speaks to the church at Colossae, "And you, being in time past alienated and enemies in your mind in your evil work" (Col. 1:21). What brought on this state or condition? The answer comes in thundering tones,—Ignorance, Ignorance, Ignorance.

Why the teeming millions of earth today that do not worship the Christ? It is on account of the absence of the knowledge of God.

It was ignorance that caused the death of Christ. It was Peter who said: "And now, brethren, I know that in ignorance ye did it, as did also your rulers." (Acts 3:17). Paul confirms this when he incriminates the rulers for the murder of Jesus: "Which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of Glory" (1 Cor. 2:8).

Many people of today are persecutors of Christ and the church and believe as Paul did before his conversion that they are doing God service (Acts 26:9). There are those who make light of the doctrine of baptism and snigger when they behold Christians eating the Lord's supper—all because of their ignorance of the Bible teaching upon these subjects. Knowledge expels darkness and exposes ignorance and turns fun-making and bitter criticism into respect and reverence

To Know God Is To Know The Bible

For all we know about God, Christ, Holy Spirit, heaven, hell or our origin, we get it from God's Holy Book, the Bible. "Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word" (1 Sam. 3:21). It was by the word that Samuel knew Jehovah. It is by the word of God that all are made to know Him. There is no other source of information. The prophet Isaiah said to Israel, "Bind thou up the testimony, seal the law among my disciples * * * To the law and to the testimony; if they speak not according to this word, surely there is no warning for them" (Isa. 8:16, 20). There is no need of comment on these quotations.

It is in God's book, the Bible, we find Jehovah, for he was revealed in the volume given by inspiration. Hear the testimony of the Bible on this point, "Then said I, lo, I am come; in the roll of the book it is written of me." "Seek ye out of the book of Jehovah and read" (Isa. 34:16).

Let us go to the New Testament for further proof. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27). "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book; but these are 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 20:30, 31). In Luke 16 the rich

man was told that in Moses and the prophets' warning could be found by which to keep his brethren out of hell.

Beloved, read God's Holy Book, exhort others to read it, and meditate upon it day and night (Psalms 1:1, 2), and you will not only know God and your duty to him, but you will be constrained to flee from the wrath to come.

We need to know the Bible because in it, God reveals man's duty to Himself.

Hear, again, the Apostle Paul to the Church at Corinth, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye, and what agreement hath a temple of God with idols? For we are a temple of the living God; even as God said I will dwell in them, and walk in them; and I will be their God and they shall be my people" (1 Cor. 3:16, 17; 2 Cor. 6:19, 20).

We might add an additional statement from the same writer, "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price; glorify God, therefore, in your body" (1 Cor. 6:19, 20).

It is not at all to know our duty to ourselves for we need to know our duty to others. During the world war the Salvation Army had a slogan that merely read, "To Others." The Bible clearly reveals our duty to others. Jesus taught the lesson of our duty to others in the case of the good Samaritan (Luke 10:25-27). Pure and undefiled religion is to look after the widows and orphans (Jas. 1:27). We need to know our duty

to all mankind. Jehovah is the source of all good. "Every good and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17). "For none of us liveth to himself, and none dieth to himself" (Rom. 14:7). Cain asked the question, "Am I my brother's keeper?" (Gen. 4:9). Yes, my dear friends, we are our brothers' keeper. So to know our duty to our brother we must know what God has revealed to us concerning him. To know our duty and then refuse to perform is a sin before God (Jas. 4:17).

To Properly Know God is to Know Our Duty to God

"And now Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love Him, and to serve Jehovah thy God with all thy heart and with all thy soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good" (Deut. 10:12, 13). "Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven" (Ezra 7:23). We need to know the New Testament in order that we may know our duty to God in the church. God's laws should be in the hearts of his people and must be before they can claim to be his people and expect the spiritual blessings found in Christ. "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my laws in their inward parts, and in their heart will I write it and I will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, know Jehovah, for they shall all know me

from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:33, 34). This prophecy is quoted by Paul in Heb. 8:9-12. It seems to me beyond the shadow of a doubt that the climax is reached when Jeremiah and Paul tell us that all will be wiped out, both sin and iniquity, and remembered no more. These things we need to know, and to know them we must know God, for He is the One who thru Christ will forgive and eternally save poor lost man in heaven.

Place of Salvation

The human family needs to know that there is not a promise of salvation out of Christ and to be in Christ is to be in the Church. The Church is in Christ (Gal. 1:21, 22; 1 Thess. 2:14). The Church is in God and is in Christ (2 Cor. 5:19; 2 Thess. 1:1). Salvation is in Zion and Zion is the Church, so when we get where salvation is had, we are in the Church (Isa. 46:13; Heb. 12:22-24; 1 Peter 2:6-8).

The nations that have rejected God are today in heathenism, groping in ignorance, darkness, infidelity, idolatry and bloodthirsty in mind and heart.

The greatest work today is to make known the knowledge of God. Paul declared that the church is the pillar and ground of the truth and to her was committed the dispensation of the grace of God (1 Tim. 3:14, 15; Eph. 3:2-5).

I am glad to see so many young men in Abilene Christian College preparing to break the bread of life, the knowledge of God, to the lost. Oh, the need of more men who know God, so that the teeming millions

may have an opportunity to learn God and His will, by their preaching.

The knowledge of God will civilize the heathen; it will humanize him; it will moralize him, and it will Christianize him. Let us not stop with anything short of Christianizing the poor dupes of earth.

A better knowledge of God and his teachings will keep the Church morally clean and financially honest. Let me say to you young preachers, as you go forth preaching, live financially honest and morally clean. Pay your debts, be true to every promise, flee from all forms of lust. Keep yourselves pure in heart and life and you will wield a great influence both in and out of the church.

The church needs to be taught that she may better know her duty on supporting the gospel. A better knowledge of God will cause "cranky" brethren to see the difference in law, forms, customs and incidentals.

Let all church "leaders", elders, preachers, teachers, urge upon all, more Bible study. Beloved, there certainly is a need of knowing God. A better knowledge of God will make better husbands, wives, sons, daughters, neighbors and friends. Life everywhere will be sweeter.

May the knowledge of God fill the earth as the waters cover the sea, is the prayer of one who loves God, the Bible and the church above everything in this world, if I know my own heart.

On with the knowledge of God to the ends of the earth. May we be able to say with David: "But his delight is in the law of Jehovah; and in his law doth he meditate day and night." It was the knowledge of God taught Ruth that caused her to say to her moth-

er-in-law, Naomi, "For whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God, where thou diest, I will die, and there will I be buried" (Ruth 1:16, 17).

It is comforting to the soul to know God. It is sweet to be a child of God. O, may knowledge increase until Christ comes.

VIII

EXALTING THE CHURCH

EXALTING THE CHURCH

By F. L. Young

“Husbands, love your wives as Christ loved the church and gave himself for it” (Eph. 5:25).

We learn from sacred history that Jehovah God made one perfect man and one perfect woman. They were just as good in body, soul and spirit as He wanted them. They were the result of infinite love, wisdom and power. When he took a survey of this marvelous creation, he pronounced it “very good.” As to how long this blissful condition lasted we do not know. In the domain of creation there was one being who enjoyed the close relation that man sustained to the creator, so he planned to sever that relationship. Into the heart of man was sown the seed of falsehood. Where trust and confidence had dwelt, now is found doubt and distrust. Man sins. He voluntarily wanders away from God. He is deprived of the fruit of the tree of life, and starts on his long journey down the “valley of the shadow of death.”

No sooner had the gates to that Edenic home closed than Jehovah began to plan for man’s return, not to a “Paradise Lost”, but to a “city that hath foundations, whose builder and maker is God.” As a parent leads and instructs the child, even so Jehovah led and instructed the race. Seers, prophets, priests and wise men were the teachers. Signs, symbols and miraculous manifestations were methods of appeal.

It is said that in the beginning Jehovah walked in the cool and beauty of earth’s fairest garden, and that afterwards he flung the robe of his glory over the misty cloud-land and arched the heavens with the bow

of promise; that from the burning bush he proclaimed his holy, memorial name; that his mighty arm rose before the hosts of Israel as a pillar of cloud by day and a pillar of fire by night that his mighty voice shook the mountains. As a climax to all these miraculous manifestations, with his own fingers, he inscribed his law upon tables of stone.

Amid all these signs, symbols and wonders no one had beheld Him, for not yet had the glory of the Lord been revealed. How long suppose you, it would take a burnish bush, or a pillar of fire, or commandments engraven on stone, to purify the heart and bring back man into fellowship with Him against whom he had rebelled, and whose law he had violated?

However, these wonderful awe-inspiring manifestations had not been in vain. By appealing to the emotion of fear the Almighty had been enthroned in the heart. Fear is the first and lowest element of our nature. That is why, in the Old Testament, we find so often the expression, "Fear God." Its language is sacrifice.

The sublime and picturesque ritualism of the Hebrew worship was an appeal to admiration. In the heart of the worshipper was enthroned the All-Wise. Its language is praise, so manifest in the Psalms.

A third appeal was made to gratitude. The All-merciful was enthroned in the heart of the worshippers. This emotion found expression in incense.

The highest, holiest and most powerful emotion of the soul is not fear, nor admiration, nor gratitude, but love. The language of love is service and self-sacrifice. At last the All-Loving occupies the throne.

In the fullness of time the Almighty, the Allwise, the Allmerciful and the All-loving was fully manifest-

ed in Jesus, the Son of Mary. He was the "brightness of the glory of God and the express image of his person." He did for man what types, shadows and symbols could not do. He opened up the new and living way back to the Father's favor. The climax of his mission was the building or establishing of the church, which is his spiritual body, the fulness of him that filleth all in all.

The purpose of this study is the exaltation of the church. In the midst of so many conflicting and rival institutions, the origin, purpose and mission of the church have almost been lost sight of. By many the church is spoken of as a superfluous or non-essential institution; that one can obtain God's favor and enjoy all the benefits of salvation without being a member of the church. This shows a gross ignorance of God's revelation.

For four thousand years Jehovah had been planning the church and preparing the world for its reception. It has been asked, "If the church is so essential, why did not God establish it in the beginning?" There may be many reasons, but one is sufficient. The world was not ready or prepared to appreciate the spiritual relationship that exists between the Savior and the saved. The world had to exhaust all human means of salvation before it could rightly appreciate the divine. After all the manifestations of mercy, grace and love as seen in the simple teaching of Christ and his apostles, even after all this, the world lapsed into gross darkness, and for ages the true church was almost unknown.

When men, groping their way in darkness, began to remove the rubbish so that they might restore the church, they were persecuted and cast out as evil doers.

Finally, courageous men, whose hearts had been fired by rays of light from God's revelation, began to push their investigation beyond Philadelphia, beyond London, beyond Geneva, even beyond Rome, into the very gates of Jerusalem. There they discovered the origin of the church Christ established on the first Pentecost after the resurrection. On their banner was inscribed the slogan, "Where the Bible speaks, we will speak and where the Bible is silent we will be silent," or, in biblical language, we "will speak as the oracles of God speak." With this as their battle cry they went forth conquering and to conquer.

To exalt the church we must emphasize its relationship to Christ. The chief sin of denominationalism is its failure to recognize or to appreciate the relation that the church sustains to Christ, its head and the Savior of the body. When the apostle says, "Husbands, love your wives as Christ loved the church" he is expressing the nearest and dearest relationship known to man. One cannot disparage the wife without reflecting on the husband. Neither can one exalt the husband without the wife sharing in the same. In a model family they rise or fall together. Such a family the apostle had in mind when he said to Timothy, "I hope to come to you shortly, but if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

There are some who speak in the highest terms of Christ, exalt his name to the highest heaven, but disregard his plain teaching. This is very inconsistent, for no one can exalt the Christ and slight his teaching. They stand or fall together. Jesus said, "Why do you

call me Lord and do not my commandments." In like manner Christ and his church stand or fall together.

When the Holy Spirit said "Glorify Christ in the church he evidently meant to teach that all religious activities should be done in his name—by his authority. As a citizen of the state one is called upon to respond to many benevolent calls. What shall he do? "Do good to all men as you have opportunity." One does not have to join something to do this. Respond as one that "submits to the powers that be." "Render to Caesar the things that are Caesar's" does not deprive one from rendering to Christ the things that are his. The hungry can be fed and the needy supplied by Christians without joining any human institution.

A destitute family was found sick and sorely in need. Their every want was supplied. The family was astonished when they learned that no society or fraternal order had done this, but that it was the work of the church functioning through its members. As a result of this service the family was won to Christ. I shall never forget the night the mother made the good confession. With her face radiant with joy she said, "I want to live and worship with a people who do all things in the name of Christ." In this one deed she saw the church exalted. The good women who were the hands and feet of the church in supplying her needs said, "All this is yours, given in the name of the church of Christ."

We used to sing, "Don't exalt the preacher." Have we forgotten that admonition? From the posters, pictures, and flaming advertisement, it would seem that we had. The presence of Doctor So-and-So, the world famed "spellbinder" has overshadowed the simple mes-

sage of the Cross. Any advertisement that exalts the messenger above the message or the church that holds up the message is misleading. The church and its message first, then the messenger. Who are Paul or Apollos, or Dr. So-and-So, but the ministers by whom we believed.

God does not make nor recognize a distinction between clergy and laity as man does. God's people are a royal priesthood, a holy nation and one built together for a habitation of God through the Spirit. The people of the world recognize a distinction. And why? They reason that a man who studies his Bible constantly, preaches earnestly and prays often and fervently should imbibe more of the Spirit and should partake more of the divine nature than the one who does not do these things. I often think of a question asked Sidney Smith, "How many genders are there?" "Three, masculine, feminine and clergymen." In the sight of the world it is even so. Preachers are in a class by themselves. One preacher can do more to bring the church into disrepute than a dozen ordinary church members. In olden times it was said, "Like priest, like people." In modern times it is like preacher, like people. Oh, the power of example!

Wendell Phillips, in speaking of the power of example, said, "Put an idea on two feet, turn it loose and it will revolutionize a continent." He lived to see this fulfilled. His one idea was abolition, the abolition of chattel slavery in America. From his view point, to put an idea on two feet, meant to make it concrete, incorporate it into one's life, make it the arterial blood of one's very existence.

We are what we are, not because of some ethical or spiritual formula, but because we have seen ideas and

truths manifested in somebody's life. These ideas thus manifested we consciously or unconsciously imitate. Man needs a concrete model. That is why the apostle says, "Be ye followers of me as dear children", and again, "Be ye imitators of me and mark them that so walk as you have us for examples."

The early disciples did not deny the good done by an individual or human institution. Their contention was that everything done religiously in word or deed should be done in the name of Christ. Thousands today do deeds of kindness and acts of benevolence who make no pretension to Christianity. The spirit that prompts such deeds is not known where the name of Christ has not gone. They receive the applause of the world, but deny the source or power that prompts the action. Many good men sing the praises of fraternalism, and even say they would give up the church rather than the fraternity. I would not disparage a single good deed done by any fraternity, but we should remember that no institution, whether human or divine, will function by itself. They are only agencies through which men and women act. There is not a helpful deed, word or ministration that cannot be done through the church, if only members function as they should. The church would have more power and influence if all of its members functioned as they should.

Regardless of the inconsistent lives of some, let us exalt the church, because of its foundation, its creed and its worship. Its creed was predicted by the prophets, announced from heaven by the Father, preached by the apostles and confessed by every disciple. In the beginning the church was not a rival or competitor of any of the isms whether they were religious, social or political. One cause of so much persecution was that

the church would not fraternize or compromise with any of the existing institutions. The church claimed to hold out the only hand from God to a lost and undone world. Like its founder, the church said, "If you are not for me, you are against me." Much of the persecution today arises from the same source. One frequently hears such expressions as "uncharitable", "intolerant", "narrow", and "dogmatic." They should be met like the early Christians met them, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; we cannot but speak the things which we have seen and heard." To compromise meant present ease and popularity, but they endured as "seeing Him who is invisible" and "accounted that the light afflictions of this present time were not worthy to be compared with the glory revealed in the hereafter."

The church should be as chaste and spotless as a virgin before him. How careful all should be to take heed how they build. If the builders take heed and build according to the model on the foundation, gold, silver and precious stones, the material will stand the test when tried by the fires of persecution. The builder himself also shall be saved if he lives the message that he preaches.

Twice last Lord's day I heard the same congregation sing, "How, oh, how are you living, my brother?" The question asked in the song was very suggestive. The sermon on the occasion was good. It was delivered by a godly man. The congregation that sang was spiritual and devout—above the average in many respects. Still the question, "How, oh, how are you living, my brother?" Are you exalting the church by your life?

It is easy to preach the simple gospel, but how are you living, my brother?

After preaching a sermon on "The Badge of Discipleship", a good woman said, "I want to ask you a question. Will you answer it?" * * * * "Do you practice what you preach?" I had answered many questions, pertinent and impertinent, but this one was unusual in that it demanded self-examination. My answer was, "When my preaching and practice are out of harmony I will quit preaching until my practice catches up."

The apostle says, "When thou teachest another, teachest thou not thyself also?" When one teaches against lying, fraud, embezzlement, free love or adultery, does he not teach himself? Here is a weight that keeps the church from being exalted. How may it be removed so that the church may "shine out as clear as the sun, as fair as the moon and as terrible as an army with banners"? Lift high the standard of living. Make discipleship mean something. Affability, suavity, personal magnetism are not to be compared with purity of life, spirituality and godliness. I would not for a moment discourage soundness in the faith, but I would encourage, yea emphasize consecration of life and spirituality in the assembly. "Whatever you do, do heartily as unto the Lord and not unto men."

There are hundreds of consecrated preachers and multiplied thousands of members who are exalting the church by their devotion. Occasionally there is an erring one, the Diotrophes whose sin has found him out. When such a one is discovered, he grows penitent, comes back, confesses his sin with some apologetic mitigations. As the church of Christ, what should we do?

Forgive him, certainly, and pray for him. But should he be restored immediately to the height he had once attained? No, never. It took him years to attain that height. He fell. Now from the depth of humility let him begin and build again. The church has suffered because men of influence have tried to reinstate such characters before they gave evidence of genuine repentance. The admonition is "Bring forth fruit worthy of repentance."

Were the fathers of the Restoration mistaken when they pleaded for unity? Is it impossible to restore that model practice? There is not a doubt but that the divine theory has been restored. Men today, like the apostles of old, are preaching the gospel by the Holy Spirit sent down from heaven. Why then all this faction? Somebody is not being led by the Spirit. If one has not the spirit of Christ, he is none of His. "Defile not the Church, the temple of God, for it is holy." "He that defiles this temple shall be destroyed."

Christ said, "And I if I be lifted up, will draw all men unto me." The masterpiece of his power and condescension is seen in that last act of humility—dying on the cross. One generous act of unselfishness is more uplifting than whole volumes of theory.

When we have fought the last fight, kept the faith and finished our course, we may stand with that blood-washed throng and hear the Father say, "Well done." Then the unfettered spirit, escorted by bands of angels, shall pass in triumph through the Gates into the morning land of God. While waiting, let us bow the knee, and give thanks to God, the Father of our Lord Jesus Christ, after whom the whole family in heaven and earth is named. Then a day shall dawn whose sky no cloud shall darken and whose sun shall never set.

IX

MY CREED

MY CREED

By W. L. Oliphant

My creed is what I believe. The term indicates just that, and no more. I once heard a young brother laboriously try to prove that we have no creed. There is no man without a creed, that is, no sane man. We all believe something. What this brother meant is that we have no manmade creed. In this I heartily agree with him. Jesus prayed for the unity of His followers. There can be no unity based on human creeds. The Divine unity described in the New Testament must rest on the Divine creed.

As a basis for this lecture I have read two excerpts of Scripture. The first is found in the sixteenth chapter of Matthew, verses thirteen to nineteen. The second is John 14:1-6. In the first, Jesus asks His disciples: "Who do men say that I the Son of man am?" They give Him various answers. He then asks them the direct question: "But who say ye that I am?" Peter answers: "Thou art the Christ, the Son of the living God." The Lord pronounces a blessing upon Peter, and promises that upon the great truth he had expressed the church will be builded.

In the second reference Jesus has just informed His disciples that He is soon to leave them, but that He is going to prepare a place for them where they may dwell happily with Him without fear of separation. The disciples had learned to love the Master as they had never loved any one. He had been their constant associate for some three years. These years were entwined with the most sacred memories. He had answered their questions, solved their problems and

guided their feet in the paths of righteousness. In the beginning of His ministry, they had forsaken all to follow Him. This may have seemed a great adventure then; but now it has ceased to be an adventure. They have learned that certainly there is nothing to lose in walking with one who could even still the raging winds and quiet the turbulent waves of the sea for their protection. He had been a complete answer to all that their souls had craved. But now He is to leave them! No wonder their hearts were sad. And no wonder they listen eagerly and question earnestly, as Jesus tells them that there is a way by which this happy union can be restored.

The saddest hour in the experience of any family comes when they are gathered around the bed of a loved one to engage in the last conversation before the family circle is broken by the monster, Death. How eagerly they listen to the last message of this departing loved one! They grasp each faintly uttered word. Oh, how those sweet words are cherished during the lonely days that follow! During these days, the most interesting subject is the happy reunion which will bring them again into the presence of the departed, and restore the happy companionship which now lingers only in fond memories. The family thinks more about heaven and the way there than they have ever thought before.

When the disciples were made to realize that their happy little band was to be deprived of its happiness by the departure of Jesus, their source of happiness; I am sure Thomas was voicing their unanimous sentiment when he exclaimed, "Lord, we know not whither thou goest, and how can we know the way?" Listen to Jesus' answer: "I am the way and the truth

and the life; no man cometh unto the Father but by me."

Christ is the "summum bonum" of religion. The word "religion" comes from the term "ligo", meaning "to bind"; and the prefix "re" meaning "again". True religion is the "binding again" of the human soul to God; the restoring of the peaceful relationship which existed between the soul and its Creator before the soul departed from God, into sin. Jesus Christ is the only link in all the universe which can do this "re-binding". During His life upon the earth He was both God and man. "In the beginning was the Word, and the Word was with God, and the Word was God" (Jno. 1:1). But, "He took not on Him the nature of angels but He took on Him the seed of Abraham" that he might be made "like unto His brethren" (Heb. 2:16, 17). We find him as man at a wedding, making merrry, as we might do; but, as God, he changes water to wine. He wept beside the tomb of his friend Lazarus, just as we would do beside the grave of a friend; but as God, He speaks to dead Lazarus, and he bursts the bars of death, and comes forth to live again. Christ is the "one mediator" between God and man. He spans the entire distance between them. He is a complete creed—"The Way and The Truth and The Life."

The various ideas of Christianity might be summed up under the three headings: Way, Truth and Life.

The Way.

To one man Christianity means a "way"—a mode of conduct. To him, morality is religion. He emphasizes honesty, veracity and cleanliness of life. To "go about doing good" is this man's conception of being a Christian. This is his complete creed.

Just recently I saw an abbreviated Bible. It contained nothing but the teachings of Jesus on matters of conduct, and a record of His good deeds. The tendency now in the religious world seems to be to humanize the Christ; to make of Him nothing more than a good man.

We would not for a moment detract from any man's morality. Jesus Christ teaches the highest code of morals the world has ever known. No man can be a follower of the Christ without living upon the highest plane of morality. Nor would we want to subtract one good deed from any man's life. Christianity means a life of service. The mission of the Christian is to bring happiness into the hearts of the fellow-creatures by acts of service. He is greatest in the kingdom of Heaven who renders the greatest service (Matt. 23:11).

But Christianity is more than morality or a code of conduct, and my creed, to be complete, must contain more than this. In the tenth chapter of Acts, we read of a man whose standard of living could not be questioned. In fact, the life of Cornelius would put to shame many professed Christians. Yet Cornelius was not a Christian before Peter's visit to his house.

Rendering service to humanity does not of itself, make me a Christian. I cannot earn my way to Heaven. My own righteousness is but "filthy rags" in the estimation of God. All of us have "sinned and come short of the glory of God" (Rom. 3:23). "The wages of sin is death" (Rom. 6:23). No man can blot his own sins from the records of heaven. No man can bear the penalty for the sins of another, for he is himself, guilty. Only the innocent Son of God could pay the penalty for man, and thus save lost humanity from

death. Only the blood of Jesus Christ can atone for sin. If I am saved, I must have access to the blood of the Lamb of God. A lifetime filled with service cannot atone for a single sin. I cannot buy my way to the home of the soul.

Confucianism is a "way", Buddhism is a "way". Nothing more can be said of them. But Christianity is more than a "way". My creed must embrace more than a mode of conduct.

The Truth

Truth is the goal sought by every honest mind. The mind cannot possibly rest until truth seems to have been discovered. If I am contemplating a move to a new country, I want to know the truth about that country. If I am purchasing a piece of property, I want the truth about that property. I want the truth about its value, its location and its title.. I will employ an attorney to examine the title, and I will not make the purchase until I am assured that he has learned all the truth about the matter, and that the owner can, in truth, give me a bona fide title.

I most surely want to know the truth about my title to an everlasting home. I would regard him as my most dangerous enemy, who would attempt to make me believe a falsehood about things eternal. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Only the truth can free us from sin. The whole truth can never be found in a creed written by man. "Thy word is truth" (John 17:17). The truth which makes free from sin can only be found in Jesus Christ. When Peter confessed: "Thou art the Christ, the Son of the living God", he recited the only creed containing all truth. Since Christ

is "The Truth" this creed contains all the fundamentals of Christianity. Believing is an essential element in becoming and being a Christian; but the value of my belief depends upon what I believe. It is not eating—merely eating—that builds and maintains the body; it is the content of my diet. Just as in eating, I must eat something; so in believing, I believe something. Only the truth is worth believing. Christ is "The Truth."

In my search for a definition of Christianity, I am sure I would find a group who would answer: "Why, Christianity is a truth, or a system of truth. Christianity is a doctrine—a set of doctrines." This answer is fine as far as it goes. I do not have much sympathy for the man who has no definite convictions of faith. There would be no reason for the church if it did not stand for a definite belief. In this age of being "broad and liberal" I am sure there are many who greatly undervalue the question of what to believe.

But Christianity is more than a list of doctrines. There is danger in overestimating the theories of truth we hold, to the expense of the service we render. Many of us, I am afraid, having learned what we believe to be the truth, have become satisfied in just holding this truth. We cannot imprison truth in a cage of inactivity and expect her to remain there. Remember, there is the possibility of "holding the truth in unrighteousness." If we have the truth, are we acting in harmony with the truth? Are we carrying the truth to others? Are our lives conformable to the truth, as it is in Christ Jesus? Is the church living up to the demands justice would make of an institution possessing the truth? Let us not expect to save ourselves or convert the world by coldly, ritualistically,

lifelessly, holding on to a set of theories—even though these theories be true. "Faith without works is dead" (Jas. 2:26). My creed must embrace more than a set of theories.

The Life

In answer to our question: "What is Christianity?" we would perhaps find a third group, who say: "Christianity is life. Religion is something 'put in'; not something 'put on' or something 'done'. It is an experience of the heart and soul". In some of the mystic cults of our day, we find a very striking example of the class who limit Christianity to a religious experience. These folks are often very hazy as to doctrine; acting upon the assumption that what we believe is immaterial. In this class, we frequently see fanatics who base their relationship with God solely upon "visions", "dreams", and "impressions"; seemingly without regard to whether these "experiences" are in harmony with the truth of God as it is revealed in Christ. We must not forget that any "experience" which does not harmonize with the revelation of Christ cannot be God-given; Christ is "The Truth".

Those who make "experiences" the supreme test of the religious life, are often lacking in the expression of Christ as "The Way", in their lives. The mode of living exemplified by Jesus is frequently not expressed in their characters. We must remember that Jesus Christ is also "The Way".

While true faith and right living may suffer at the hands of over-emphasis of "religion as an experience", we should carefully avoid robbing the religion of Jesus Christ of its heart influences. All true religion emanates from the heart. God, through the Holy Spirit, wrote the message of the New Testament upon the

"fleshly tables of the hearts" of the apostles. This message is adaptable to human hearts; it cannot mold the faith and life of the individual, until it has become the message of his heart.

The religion of our Lord means more than simply believing and living according to set standards; it offers a heart filled with heavenly joy and comfort. The admonition: "Let not your hearts be troubled", is applicable to every child of God. No sweeter message could be uttered by lips—human or divine—than this from the great apostle Paul. "In nothing be anxious; but in everything by prayer and thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6, 7, A. V.). Let us balance the ledger: Over one column, let us write: "Things About Which To Be Anxious." On the other side of the book, let us title a column, "Things To Be Taken To God." What have we in the first column? "Nothing". What, in the second? "Everything." This divine philosophy leaves absolutely nothing for the Christian to worry and fret over. Trouble comes into every life; life cannot be all roses. But Christians have a wonderful advantage over those who have not accepted the Christ. We can forget about all the anxieties of life, casting them all upon our Lord, knowing that "He careth" for us (1 Peter 5:7). Do we really believe the teaching of the Bible on this question? Are you worrying and fretting about something? Do you believe that "all things work together for good to those who love the Lord?" (Rom. 8:28). Certainly I am not worrying because something good is going to happen to me! But I must,

or quit worrying; if I believe this statement from God's word.

With a God who knows and can control all the laws of the universe, as my Father; I should be willing to "let the peace of God which passeth all understanding, guard (and guide) my heart and my thoughts." Of course, finite as I am, I may not understand all of God's ways and means; but why should I expect to understand them, when they "pass all understanding?" I can, in simple, child-like faith, commit everything to the God who has buried my past; guides my present, and holds my future in His hand; resting securely and happily upon the conviction that "if God be for me, who can be against me?" (Rom. 8:31).

We sometimes sing: "The best life to live is the life of a Christian". This is true from every viewpoint. The Christian life is a life of true joy and happiness. A mother once told me that she did not want her daughter to become a Christian until she was older and had "had a good time." Poor, deluded mother! What a false conception of pleasure! She, herself, had not tasted the real joy of serving God. Christianity does not rob us of a single legitimate pleasure; it deepens and broadens our joys. A friend of mine owns a farm in Oklahoma. The soil of this farm is very productive. For many years he had enjoyed the products of this farm. When the "oil boom" started in that state, it was found that a good pool of oil lay beneath the surface of my friend's farm. Wells were drilled, and the oil production was immense. My friend reaped the benefits of this production; but he did not cease to enjoy the blessings derived from the surface of his land. While Christianity leaves us all the clean sur-

face joys of life; it also digs deep into our natures, and causes streams of hitherto unknown joys to flood our souls.

Christianity is "life"—a wonderful "experience". He who has tried to make it simply "way and truth", has missed the greatest comforts and joys of life. In eliminating the "life" from our Lord's religion, we present to the world a cold, uninviting atmosphere. If every Christian lived close enough to his Lord to show by his life that Christianity is something real, we would not have much difficulty in getting the unsaved to want to be Christians. A young man once said to me: "I have been thinking seriously of becoming a Christian. My parents are members of the church. I do not understand why they have never said anything to me about this matter. Christianity does not seem to mean much to them." What could these parents expect of their children? Can we expect the world to be attracted to Christ, if they cannot tell that He means anything in our lives?

Two boys were skating on the ice one day, when suddenly the ice broke and one of them fell into the water. He was unable to pull himself out. The other boy came as near the edge as was safe and extended a pole to the drowning friend. Each time the boy grasped the pole, his hands slipped off, and he went back into the water. Finally he managed to say to his companion: "You are giving me the icy end of the pole. Turn it around". I wonder if we have not sometimes offered the world the "icy end of the pole", and then wondered why they did not cling to it, and be saved. My creed must contain life. I cannot consistently ask the world to accept a dead creed. Christ is "The Life."

Jesus Christ is the embodiment of real religion—a

complete creed. He is the "Way, and the truth, and the life". Let us live a whole religion. I want to walk in "the way": Jesus Christ is "The Way". I want to be guided by "The Truth", my soul desires life, abundant life; Jesus Christ is "The Life." May God help us to always cling to Him who is "The way, and the truth, and the life"; making Him our "all, and in All" (Col. 3:11).

Thank God for a creed that contains all truth! May we emphasize it upon the hearts of men by teaching and living it, until the whole world shall see the beauty of our creed, and come confessing: "Thou art the Christ, the Son of the living God."

X

THE BIBLE SCHOOL

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THE BIBLE SCHOOL

By C. A. Norred

When we undertake to define a word or expression, we should bear in mind the truth that aside from its etymological meaning a word or expression frequently comes to have a particular application. This tendency of a word or expression to run to a particular application is illustrated in the subject of this address. Radically speaking, a Bible School is simply an association of persons in the work of studying and teaching the Word of God. From the radical point of view, then, any group of persons engaged in the study of the Bible could be called a Bible School. However, we all know that the expression is not currently so generally applied; the expression has come to be used with a particular application. Throughout Christendom, religious groups have adopted the practice of arranging Lord's day sessions, separate from the hour of worship, in which instruction is offered in the Bible and related subjects. Most of us can remember that several years ago such schools were called Sunday Schools. However, it is well known that for several years there has been a well-defined and increasing tendency to refer to such schools as Bible Schools. Now it is just such a school as I have just described that I have in mind in this address,—I have in mind that which might also be called the Sunday School.

But even all that I have and said does not introduce particular theme. The subject of the Bible School sets before us a very wide field. Under that head we might study the Scriptural principles which should govern such a school; or we might give attention in a

general way to the opportunities offered in such schools and the resultant claims they make upon us. This last named work is the one I shall undertake in this address. This address therefore is to deal with our obligation to the Bible School as it exists among us. What opportunity does the Bible School afford? What, then, is our duty? These questions indicate the direction and nature of this address.

As to the opportunity afforded in the Bible School, I shall simply refer to the results which such schools have accomplished. The latest figures I have seen on this question show that eighty-five per centum of Christendom has come through the Bible School. That means that if you could summon all Christendom before you for roll call on this question, eighty-five persons in every hundred would declare that they came through the Bible School.

But the statement just made becomes freighted with additional significance when we observe that statistics show that in America today only one person in four, of the professed followers of Christ, maintains any connection with the Bible School. Only one in four! That means that as far as Bible School work is concerned, only one-fourth of Christendom is employed.

And still another startling statement remains to be made. Records show that the little group pointed out have accomplished the results named on two per centum of the funds contributed to the religious organizations.

When we put together all that has been said in this connection, we have the amazing truth that the Bible Schools, while employing only one-fourth of the professed followers of Christ and expending only two per

centum of the funds employed, have been instrumental in accomplishing eighty-five per centum of the increase in Christendom.

I have referred to the statement just made as being amazing, and it is amazing. Yet there are certain principles which afford an easy and satisfactory explanation. We should remember, in the first place, that the Bible School offers instruction in the Bible. But the Word of God is the divinely appointed converting power. Naturally, therefore, the Bible School will turn persons to Christ.

We should bear in mind, as a further consideration, the truth that the Bible School offers continuity in study. Herein is a distinct advantage of the Bible School. A student who is regular and systematic in his studies will, generally speaking, make satisfactory progress. The protracted meeting, for instance, as powerful as it has proved itself to be, offers its instruction at widely separated periods and deals with subjects which, in view of certain influences, are often detached. But a correctly administered Bible School offers constant instruction in closely associated subjects.

The two factors just named go a long way toward explaining the phenomenal success of the Bible School. Place a person where he is influenced to give constant and systematic study to the Bible and that person will naturally and normally turn to the Lord.

But what I have said up to this point has related to the Bible School's efficacy in accomplishing conversion. I should like to add the further statement that the Bible School is powerful in promoting Christian development. Although I have no figures on this particular phase of the subject, I can say that in my own

humble experience I have been much impressed in observing that in most instances the willing and efficient worker in the vineyard of the Lord is a product of the Bible School. And this situation is itself easily explained. The student in the Bible School has constantly before him the ideal of Christian service. Furthermore, there are opportunities for actual service; for in a correctly administered school there is opportunity given to every student to engage in definite gospel work. All this is conducive to growth; for it is not only true that we learn to do by doing, but it is also true that we learn to love to do by doing. It is natural, therefore, that a person placed in an abiding atmosphere of Christian service should become an active and efficient servant of the Lord.

So deeply have these principles we have just been considering impressed themselves upon careful observers that it has become an adage in the Bible School world that the Bible School is a trustworthy barometer of the activity and efficiency of the church of which it is a part.

But, as is true in nearly everything of value, effectiveness in the Bible School requires that certain elements be supplied by those engaging in the work.

First, the Bible School must be operated along the lines of correct administration. There are certain laws that govern Bible School work; and if we hope to succeed in that field we should acquaint ourselves with those laws and respect them. And I can not rid myself of the conviction that just at this pint our minds are being turned toward a fundamental weakness in the Bible Schools among the churches avowing the New Testament order. I fear that I would be justified in saying that in the Bible Schools in the churches of

the New Testament order not more than one worker in five hundred ever made any definite study of Bible School administration. Yet it should go without saying that if the Bible School is to succeed it must be administered by those who know how to conduct it.

Second, we must place in the hands of efficient workers an adequate equipment. Most of the Bible Schools I have seen have been expected to "make brick without straw". First, in the matter of equipment comes the question of quarters. The ideal arrangement is for the Bible School to have its own building which was specially designed for Bible School work. If such a building is not available, certainly separate rooms should be provided. And certainly all buildings and rooms used should be well lighted and well ventilated, should be kept scrupulously clean, and should be made attractive. Further, such maps, charts, books, cards, and other equipment as can be used to advantage should be supplied.

Third, Christians must give the Bible School their individual support. Adults who withhold their support from the Bible School do the cause of religion a double injury; for in addition to denying the Bible Schools their support, they inflict the further injury of casting the reflection that Bible School work is of little importance. I once saw this illustrated in a family I knew,—in fact we dwelt in the same building. The parents in this family were, in many respects, excellent persons; were comfortably situated in life; and resided only a short distance from the meeting house. Furthermore, the father was a deacon in the congregation. These parents had several boys; and without exception these boys were enrolled in Bible School at the earliest possible age. Also, without exception these

boys became Christians almost as soon as they became responsible to God. I remember that I used to find much amusement in listening to those boys preparing their Sunday School lessons on Sunday mornings. One of the boys had openly declared his intention of becoming a preacher; and I took particular notice that he was the noisiest one in the group. The signs certainly indicated that that boy would be a preacher and that as a preacher he would be able to wield with unusual powers! But the music of that hour has died away—those childish trebles have turned bass long ago. And those voices have not only changed in character; they have been turned to other uses. The sad truth is that as fast as those boys grew up they became of no account to the church. It may be that you are thinking that I am falling into an unhappy illustration in that while endeavoring to show the power of the Bible School I am showing some very poor results. But in a very real sense those boys were not products of the Bible School. To be sure, those boys were in the Bible School, and became Christians but they withdrew from the Bible School. And why did they withdraw? The answer is easily found. If the parents during my long acquaintance with them ever sat in Bible School, I had no knowledge of it. As far as Bible School work, in particular, and Christian living, in general, were concerned, those parents were largely passive. As the boys grew up under this influence, their minds appropriated a certain measure of that evil spirit and when the boys reached the age where they exercised choice for themselves, they chose the world. Those parents made one of the worst mistakes they could have made. Of course, those boys are responsible for the choices

they made; but in a very real sense, those parents contributed to their boys' destruction.

It is not enough for parents to send their children to Bible School; they must go themselves and give the work their support.

Travellers used to return to America and relate that one of the strangest sights to be seen in the East was that of the Egyptian farmer plowing his fields with a crooked-stick plow drawn by cows. These travellers would refer to the background in Egyptian history; they would refer to the fertility of the soil there and the friendliness of the climate; they would refer to the great demand there for food—and then with a shrug and a moan they would remind you of the crooked-stick plow. But without any desire to exaggerate, I contend that before our eyes is a spectacle infinitely more saddening. Consider the Bible Schools in the New Testament churches! Consider those Schools! Poorly equipped! Conducted by workers that are largely untrained! Receiving the support of a miserable one-fourth of the people! Granted the disgraceful appropriation of two cents out of the dollar! And, yet, those schools are the hope of the church! I say that there in that sight is a spectacle infinitely more saddening than all the wooden plows of all Egypt.

This condition must be remedied. And I earnestly believe, just as I have indicated here today, that improvement must run along the way of education, equipment and co-operation. But I also believe that education is the first factor to be considered. I therefore offer today a plea for education in Bible School work.

First, let me address myself particularly to the gospel preachers who are here. Let me remind you that

for the next twenty-five years you will have a large influence among the churches. Let me appeal to you that you make yourselves specialists in Bible School work. Master the principles of Bible School administration. Then as you go among the churches, push the Bible Schools. See that the Schools are correctly organized. Fill the Schools with real teachers. Give the churches the privilege of seeing what successful Bible Schools are. To be sure, such a program would greatly increase your duties but it would also increase your usefulness.

Second, I plead for a Teachers' Training Class in every Bible School. And let that class follow some course that will yield a knowledge of Bible School Administration. Unfortunately, many of the so-called training classes which have undertaken work have proved to be simply Bible classes. Certainly we need teachers who know the Bible; but we also need persons who know how to teach and how to direct a school. Let us see to it that our training classes meet the need among us. Let us have a Teachers' Training Class in every Bible School.

For my third recommendation, I shall offer a suggestion which I have not heard before. Let us have a Bible School department in some paper. Let that department be in charge of a thoroughly conservative Christian man whose training and successful experience in Bible School work fit him for a wise leadership in that neglected work. Such a department would be of immense value in disseminating needed information and in building up an adequate literature; it would be useful in promoting an enlarged inspiration in the work; and it would also be of service in guarding against those radical ideas and overleaping tendencies

which would almost certainly appear along with increased activity.

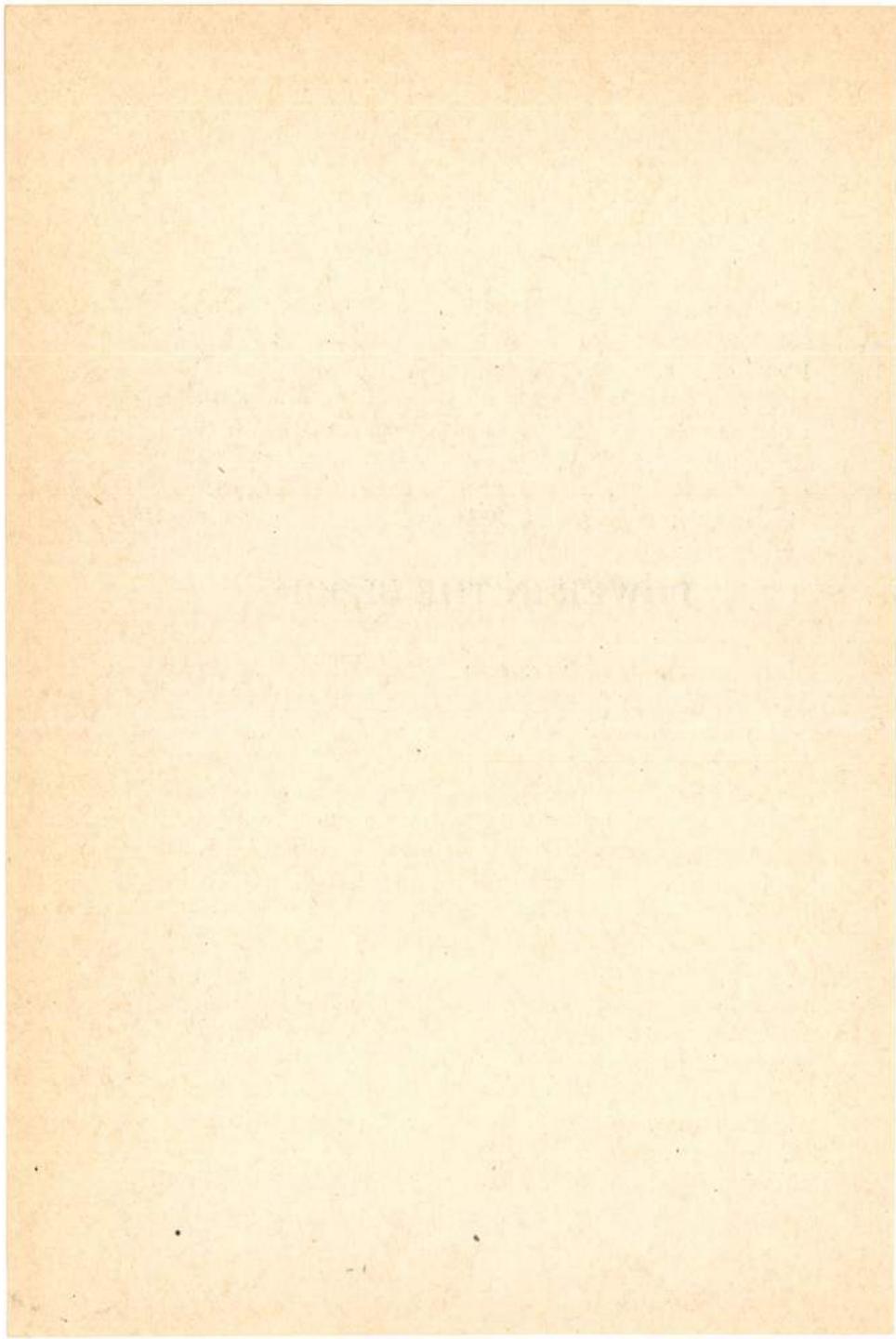
And I trust that it will be observed that these items not only yield their respective results but that they operate in excellent co-ordination. The special attention by the preachers will enable us to start well. The Teachers' Training Classes will operate toward the creation of trained leaders among the members. The Bible School Department guarantees scope and permanency.

It has been demonstrated before our eyes that the Bible School is one of the most effective instruments in the kingdom of God today. Surely it is our duty to employ this agency to the greatest advantage. But the successful employment of the Bible School will require that we provide ourselves with a knowledge of correct methods, that we give each school an adequate equipment, and that Christians give the schools individual support. To the end that these necessary things may be supplied, let every preacher become an aggressive Bible School Specialist; let us have a Teacher Training Class in every Bible School; and let us have a Bible School Department in some good religious paper. When these steps are taken a new and better day will dawn on the Bible Schools among the New Testament churches. And may God speed that day.

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XI

POWER IN THE BLOOD



“POWER IN THE BLOOD”

By J. L. Hines

“In whom we have our redemption through his blood, the forgiveness of our tresspasses” (Eph. 1:7). “Knowing that ye were redeemed, not with corruptible things with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ ” (1 Peter 1:17, 18).

Beloved, it is indeed a very great pleasure for me to be here during “Lecture Week” and contribute my bit toward making life a little brighter, and help you if I may to get a clearer view of Gods redemptive plan. The responsibility resting upon me is indeed great and I acknowledge it most cheerfully, yet with that degree of soberness which should dignify God’s servants.

The passages read declare most emphatically, that we have been redeemed and forgiven of our tresspasses through, and by the precious blood of Jesus Christ. There is a third (1 John 1:7) that teaches us how to keep clean by the blood. Therefore, the only way to the beautiful home just beyond our golden sunset, is by the cross saturated by the blood of God’s dear Son.

It may not be out of place, just here, to talk awhile about the enormity of sin—sin with all of its blackening influence. Sin threw Lucifer from his throne, drove Adam and Eve from the beautiful Edenic home; separated them from their Creator, thrust mother Eve’s heart through with a sword of anguish, when she was called upon to attend the funeral of her second son whose life had been taken by her firstborn. There he stands over the body of his victim with blood

dripping from his hands. Sin defied God, hated purity, wrecked a home and sent the human family on a journey through the blackness of a night, to be thrown and tossed against the rocks of greed, pride and jealousy, and to be torn by the thorns of hate, envy, strife and selfishness. It is a serpent that lurks in the darkness, to bite the feet of the tired and weary pilgrim. It bites and stings, it blackens and blurs, it disgraces and degrades. It brings to shame and destruction and at last causes one to writhe in agony and pain in the lake of fire and brimstone, where the worm dieth not and where the fire is not quenched. For four thousand years sin wielded the scepter of power over the earth as a mighty giant; but through the thick darkness there would be seen the star of hope sending its silver rays forth from Bethlehem. Not one sin throughout the four thousand years had been blotted out. I like to sing that good old song:

“What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

All blood is life (Gen. 9: 4), the life of the flesh, but no blood except the blood of Christ could or can wash away one single sin. I do not hesitate to say, and with emphasis, no sin was ever remitted, except through the blood shed on Calvary. All the blood of all the sacrifices offered from Abel to Christ, could not pardon one poor sinner. If pardon could have been procured by an animal sacrifice, such would have never been removed and replaced by another. By the eye of faith, I see the veins of the first lamb opened, back

yonder, just outside of the Edenic home. The blood began to flow from this Edenic spring, and to this flow were gathered the streams as from ten thousand tributaries, throughout the twenty-five hundred and thirteen years of the Patriarchal age; until we see a mighty river of blood passing Mt. Sinai, to be swollen by thousands of other streams during the fourteen hundred and ninety-one years of the Mosaic age; and yet not one sin could be blotted out by this crimson flow. "For the law (for the critical student read Gen. 26:5 for law of the Patriarchal age) having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins" (Heb. 10:1-4). "And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins" (Heb 10:11).

It would be ridiculous and next to sacrilegious, for one who poses before the public as a religious teacher, minister or evangelist, to declare that remission of sins, in the absolute, was obtained prior to the death of the Lamb of God. The logical deduction deducible from such a declaration would be: God's son laid aside his celestial robe and the glory that he had with the Father before the worlds were formed, before the stars were tuned to singing and the earth hung on nothing, emptied himself, took upon him human flesh, suffered, bled and died the horrible death of the cross for naught.

If remission of sins could be had before the death of Jesus—and sin was the only barrier between God and man—why did Jesus die? Beloved, there was but little power in the blood of bulls and goats,—just enough to roll one's sins forward one year, and then these returned bringing with them all the sins of the recent year. And thus it was throughout the life of the faithful individual, until at death his sins were rolled mountain high,—but just ahead. These were to be placed upon the scape-goat, Jesus who was to bear them away. Oh! how wonderful are God's ways! We cannot see. We cannot know. But by faith we feel our way through the shadow. Every lamb, every bloody sacrifice offered from Abel to the death of Jesus, typified the one great sacrifice offered by the great and eternal God. We see him (Jesus) led as a sheep to the slaughter, bruised, beaten, tried and torn—"Hark! I hear the dull blow of the hammer swinging low, they are nailing my Lord to a tree!" The cross is upraised and plunged into the place prepared for it. I see the flesh as it tears in his hands and feet, the blood as it streams from the thorn pricks in his brow, agony as it plays across his blood besmeared face. I hear him moan. I hear him pray. In pain he writhes until the sixth hour, bows his head and gives up the ghost. God turns his face away and refuses to look upon the scene. The sun's light seems to go out. The old earth trembled, reeled and pitched as a drunken man. The lightning must have played across the heavens, to give one a momentary glimpse of the nude, beaten, bruised, haggard and bloody body of God's Son, as it hanged upon Calvary's top, between two thieves who are not as yet dead. Don't you by the eye of faith see him as he hangs suspended between heaven and

earth, bleeding and dying for the sins of the world? Why did he die? Why was it necessary for him to die? Could God not have given remission of sins without offering His only begotten Son as a sin offering? These and a thousand other questions might be asked, but the only answer is the answer which God gave to the prayer of Jesus, who under the very shadow of the cross, prayed thrice thus: "My Father, if it be possible, let this cup pass away from me; nevertheless, not as I will, but as thou wilt." The second time the Lord said: "My Father, if this cannot pass away, except I drink it, thy will be done." He drank the cup to its bitter dregs. It was not possible for the cup of suffering and death to pass and the world have a Redeemer, The scenes of the cross ought to stir every heart, fire our emotions and set our souls to singing;

"Jesus keep me near the cross,
There a precious fountain,
Free to all—a healing stream,
Flows from Calv'ry's mountain.

"Near the cross, a trembling soul,
Love and mercy found me;
There the Bright and Morning Star
Sheds its beams around me.

"Near the cross! Oh Lamb of God,
Bring its scenes before me;
Help me walk from day to day
With its shadows o'er me."

All people prior to the cross who would trust in God, could only remove their sins forward one year by the

blood of animals, but not one sin was forgotten by Jehovah, or remitted, but was remembered the next year and so on until death. So when the Lamb of God was offered upon the cross, buried and begotten from the dead, he took his own blood, went to heaven and after seven days entered the Sanctorum, heaven itself, and there in the presence of God made atonement for the "transgressions that were under the first covenant, that they that have been called may receive the promise of eternal inheritance" It is clear that no responsible human being will be permitted to pass through the pearly gates and bask in the sunlight of God's eternal smile, except through and by virtue of the shed blood of the Lamb of God. The prophets, priests and all the faithful Israel of old, looked through the crimson mist, to the Messiah, the promised seed of Abraham. To make it perfectly clear, let me say; that all, from Adam to the second coming of our Lord, who will be permitted to enjoy the bliss of over there, will have done so only by remission of sins through the blood of Christ. The benefits of His blood were appropriated only to the transgressors under the law, who were "the called." The "called" were the ones who heard God, believed God, repented of their sins, confessed their sins and obeyed him in offering the proper sacrifice. Be it understood all things else done, if the proper sacrifice was not offered the offender's sins remained unmoved, and such a one dying never reached the blood of Christ.

Christ died at the end of the Jewish age (Heb. 9: 26), took away the law (Eph. 2:11-19) of Moses and established a New Covenant, the blood of which covenant can take away sins. But only people who are in Christ, or in fellowship with him, have their sins re-

moved by his blood. "In whom we have our redemption through his blood, the forgiveness of our trespasses" (Eph. 1:7). "In whom we have our redemption, the forgiveness of our sins" (Col. 1:14). "There is salvation in none other" (Acts 4:12). "And the witness is this that God gave unto us eternal life, and this life is in his Son" (1 John 5:11). These scriptures declare that "life," "salvation," "redemption," "forgiveness of sins" are in him "through his blood." So whatever is necessary to get into Christ is necessary to cleansing by his blood, for the blood is in him. We believe in, on, unto, repent toward, unto; confess unto; and are baptized into, as is clearly set forth in Romans sixth chapter and Galatians third chapter. So if you would reach the benefits of the blood of Christ, it is necessary to hear God, believe God, repent of your sins, confess Christ and obey him in baptism. For baptism to a believing penitent who has confessed Christ is, "for the remission of sins" for it brings that one to the blood which is in Christ, which washes away his sins.

"Would you be free from the burden of sin?
 There is pow'r in the blood, pow'r in the blood.
 Would you o'er evil a victory win?
 There is wonderful pow'r in the blood.

"Would you be white, much whiter than snow?
 There is pow'r in the blood, pow'r in the blood.
 Come for a cleansing to Calvary's tide,
 There is wonderful pow'r in the blood."

In conclusion, permit me to say a word about children of God keeping clean by the blood. "If we walk

in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). There is no fellowship out of Christ and to be in Christ is to be in his body, the church. In order for the blood of Christ to keep us clean from all sin, it is absolutely necessary to walk in the light, and to have fellowship with the brethren. Otherwise we are unclean. One who is not in fellowship with his brethren is unclean because he is out of touch with the blood. Remember that the blood of Christ flows, spiritually speaking, through the veins of his body, the church, and all who die out of fellowship with the brethren, the church, die out of fellowship with Christ and away from the blood and thereby die in sin and are lost.

Power in the blood? Yes, power in the blood of Christ. Enough power to save all who will bow in humble submission to his divine will. Saved by the blood and kept clean by the blood, let us as a band of happy Christian soldiers march forward under the blood-stained banner of the Prince of Peace, ever fighting against the enemy of righteousness, till the last battle has been fought, the smoke has cleared away, the banner of victory has been planted upon the rampart of the enemy, and then we can pass across the silent river of death, with a smile upon our face, into the Paradise of God, to wait the final day when the Lord shall come on the clouds of heaven, and we then shall come forth with bodies immortal and by his invitation be permitted to pass into the beautiful city prepared for all who have been redeemed by the blood.

XII

THE INTEGRITY OF NEW TESTA-
MENT WORSHIP

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THE LAST WILL OF JOHN WILSON
MAY 18 1871

THE INTEGRITY OF NEW TESTAMENT WORSHIP

By F. B. Shepherd

Worship is defined as homage rendered, adoration offered, praise ascribed, and thanks given, to God. It comprehends all thoughts, feelings, purposes, words and deeds in which the soul of the creature reaches the direct and conscious point of contact and transaction with his Creator. Worship is offered directly and exclusively to God without regard to man. As the word is used by Christ in Mark 7:1-9, worship includes everything done as a ceremonial religious act whose object of its performance is to worship Him (1 Cor. 10:31). Formal recognition of the necessity of God in our lives and the manifestation of the estimate we place upon Him, and the esteem in which we hold him: is acknowledged in worship. The Bible has always recognized two kinds of worship, e. g., that which is acceptable, or "True"; and that which is vain or "False,"

From the reading of Mark 7:1-9, and Matthew 15:9, it is a self-evident truth that there must be a divinely circumscribed system, or order, of Christian worship, since all worship is characterized as vain that God does not authorize, or which originates in human idea or authority.

If there are not divine prescriptions regarding what will be acceptable in the New Testament dispensation: then nothing can be disorderly, and there can be no innovations, no error or sin in the acts performed as such (Romans 4:15; 5:13). Since the Lord, however, is possessed of the sole right to prescribe or regulate the things that shall be done as worship to Himself, if he has so prescribed, then all human regulations are

presumptuous and sinful (Col. 2:20). Let it be fully understood, and unreservedly recognized, that an action may be entirely legitimate within itself as a social function or a personal operation, but when such act is performed as one of worship it then becomes a flagrant violation of God's law. It was perfectly legitimate for the Jews to wash their hands, bathe their bodies or wash cups and pots and brazen vessels after coming from the market places, since such were not only commended in the law, but were, and are, necessary things for physical cleanliness, and come under the primary rules of hygiene; however such are vain worship when performed as religious acts to glorify God. Undoubtedly Christ would not forbid personal purity or cleanliness. Neither did he. There was positively nothing wrong, but everything right, in Jew or Gentile, saint or sinner, Pharisee or Sadducee, washing the body or bathing the hands after contact with all classes in the marketplaces, if such an act was only one of common personal purity. It was only when these things were offered as worship that they are characterized by Christ as vain. This principle would be easily recognized and understood if we were advocating toast and coffee on the Lord's table, Lord's Day, either as a substitute for or in addition to the bread and fruit of the vine. Everyone recognizes Toast and Coffee are legitimate as sustenance and stimulants for the human body, but no one would think of using them on the Lord's Table to represent the body of Christ. When it has to do with one act of worship we seem to be perfectly normal, but in other things there is extreme dullness of comprehension.

No one will dispute me when I affirm that in set-

ting any question, secular or religious, theoretical or practical, there must be a standard and final court of appeal agreed upon and adopted. This is the only means through which any matter of controversy can be settled safely, sanely, and correctly: whether it be personal, civil, or religious. No question is settled until it is settled right; and no question is settled right until it is settled according to applicable law. Necessarily then, it is easily seen, and should be freely conceded that in all questions pertaining to the worship, government, discipline, faith and practice of the body of Christ, the New Testament alone must be the final standard, since it contains the sole and only information we have today regarding the will of God for the church of the Lord (John 12:48-50; 14:25, 26; 16:13-15).

The New Testament is as perfect—and if possible more so—a rule of faith and practice for the New Testament institution as was the Old Testament for the Old Testament institution. Nothing is warranted, or may be practiced authoritatively as worship in the church today, which does not have the express authority of this standard. There must be an actual assertion, a necessary inference or implication, or a divinely approved precedent for any act of worship or article of faith before such can be considered authoritative. Merely that a thing is “not forbidden” or “not condemned” by the New Testament is not sufficient. Such reasoning as we all too often find to justify things done as worship would allow every kind of innovation, since there are a thousand and one things that would be illegal that are not “condemned” in so many words of the New Testament. The Waltz, Lancers, or even the Black Bottom in worship is not

expressly condemned in so many words. Poker or dice are nowhere forbidden by name. Would anyone who is halfway religious affirm such things are becoming a Christian, or could be done to the glory of God, just because God does not tell us in so many words he will not accept them? But what condemns them? One hundred exhortations to keep one's self unspotted from the world provide conclusive command against all such pastimes for a child of God, even though all too many do indulge themselves in them.

The acceptance of these self-evident premises drives to the conclusion that the use or nonuse of mechanical instruments in the worship of God under the Christian dispensation is not optional or a matter of expediency, but belongs to a class of things which are expressly condemned in the New Testament. The playing of mechanical instruments in the worship of God must be either scriptural or unscriptural, authorized or unauthorized, commanded or not commanded: because part of the worship. If such is commanded, then when playing is omitted or neglected by one or all there must be sin, because one is disobedient when he fails to obey a command. If such playing is not commanded or authorized by positive assertion or necessary implication of the New Testament: when used it is a transgression of the law and presumptuous, because the one playing is acting without authority and God once said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim" (1 Sam. uel 15:22, 23). Every command to perform a specific act within itself forbids any addition, subtraction, or substitution. It is a truism, that should be readily

accepted, that whenever the scriptures fail to furnish men with every detail of an act of worship, then only such things as are inevitably necessary to the execution of the prescribed act can be scripturally admitted. Singing is a specific command prescribing an act to be performed as worship of God. Such specification necessarily excludes within itself all ideas and practices not essential to vocal music. I am perfectly willing to admit that the Greek may inherently involve instrumentation, but if so the instrument to be used is specified, since the "Psalloing" is to be with the heart. To use any mechanical instrument made by man is nothing short of presumption. (Read Hebrews 13:15). Actually the issue between those who use mechanical instrumentation in the worship of God is not so much the matter of playing or not playing, but what is the instrument that is to be played. Those of our own brethren who have added to the original purity of the New Testament know full well that for the Lord to command immersion of penitent believers into the name of Father, Son and Holy Spirit positively forbids the sprinkling or pouring of water upon adult or infant, believer or imbecile; or to immerse any but believers. I marvel they cannot apply their own rule as perfectly in other things. Neither will to object that Ephesians 5:19, and Col. 3:16, have reference to social singing help them at all, since the expressions, "To the Lord" and "unto God" definitely place these exhortations or commands as referring to acts of worship. Nor is it legitimate or fair to compare the tuning fork, the song book, church house, windows, carpets, etc., etc., with the instruments, since these other things have absolutely no part in the actual worship, while the instruments

do become part of the worship according to the advertising of the people using them and the observation and recognition of all. The tuning fork is used only to get the pitch, and pitch is inevitably necessary to obey the command to sing. This pitch must be secured one way or another, and any way not within itself unscriptural or antiscritural may evidently be used. A song to sing comprising notes and words, is equally as necessary, and hence some sort of song book must be used if we would obey the command. The argument on the lights, house, etc., is too evidently fallacious to even notice.

The very fact that the apostles who were led into all truth and who knew all things omitted it and allowed it not in the early churches, though mechanical instrumentation seems to have been prevalent under the old covenant is highly significant that it is not authorized by any command of God, Christ, or the Holy Spirit now. Even a casual reader will readily perceive the practice is wholly lacking in authority by anything done or taught in the New Testament. Christ did not appoint it either before or after his crucifixion; the apostles never sanctioned it; nor did any primitive church ever practice it: so far as Biblical record is concerned. Neither does profane history give any intimation of such practice for a considerable number of years after the close of revelation. The informed ones among the users of instrumental music themselves freely admit the New Testament is silent on the subject. The Schaff-Herzog Cyclopaedia gives A. D. 787 as the date of the introduction of the first organ into the cathedral at Aix la Chapelle by Charlemagne, and indicates that the Council of Trent in 1545 would have abolished organs from the church-

es but for the influence of the Emperor Ferdinand. Many of the great religious leaders and reformers of bygone days such as Aquinas, Erasmus, Calvin Beza, have expressed themselves as opposed to instrumental music in the worship as unscriptural. After all the controversy is not upon the question of interpretation, for no scholar has ever arisen to claim divine warrant for it in the New Testament churches. The matter is purely one of the authority. And the sole authority for it now is that of Councils, Synods, Boards, Conventions, or the Pope and church. All such things exist in opposition to, and in competition with, the simple and original arrangements of our Lord.

The integrity of the New Testament worship is a question no child of God can afford to seek to be neutral toward. The unimpaired soundness of the worship must be maintained and sought after with all our might, since the church of our Lord Jesus is the "Pillar and ground of the truth". We cannot be too careful in seeking to learn the limitations in worship acceptable to God now.

God is true, genuine, real and unimpeachable. Hence He can only be pleased with those things that resemble himself. Anything that is assumed is counterfeit and presumptuous, unlike God and so is insulting to Him. He is not material (human) so cannot be honored, pleased, or propitiated with the things that appeal to the flesh such as mechanical instrumentation, ceremonies, chanting doxologies, and burning candles or incense. All rites and ceremonies, temples and sacrifices of former dispensations were arranged for the benefit of man and with regard to impressing man with the majesty of the Deity. The

virtue and honoring power of all such acts performed in former dispensations lay in the implicitness of the obedience, not in the elaborateness of their fleshly and material grandeur. May we all learn to worship in spirit and truth and be satisfied with God's way in childlike implicitness and unhesitating trust.

XIII

THE RIGHTEOUSNESS OF GOD

THE RIGHTEOUSNESS OF GOD

By C. M. Pullias

From the 23rd chapter of the Book of Numbers and 10th verse, we have this statement: "Let me die the death of the righteous and let my last end be like his." Strange as it may appear, these very significant words fell from the lips of a very wicked prophet. One who had withstood God and whom God had withstood; who ran greedily after the reward of unrighteousness and then came to use the language which we have for our text. But he perished in the gain-saying of Korah. It is yet a question perplexing as to what becomes of people when they die. It would not be a very great trouble to tell where they go when they die, if we could tell how they live before they die. This passage tells that if a man lives the life of a righteous man, his end will be that of a righteous man. Our difficulty, then, in knowing what becomes of people, is in finding out how they live and if you can find out exactly how a person lives, you can easily put your finger on the place where he goes after he is dead.

I believe, then, that righteousness is a supreme question. It is a momentous one—it is one that ought to arrest the attention of every heart and soul, because your destiny and mine depends upon living righteously, and unless we know what righteousness is, it will be impossible for us to live as righteous men and women in the world.

Our purpose then tonight is to call your attention unto that subject and discuss it and in order that it may be done carefully and properly and that we may build, as it were, from the ground up, I call attention

to one of the beatitudes of Christ, as they call it. In the fifth chapter of Matthew: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." This, then, is the first thing we want to impress upon you; it is the first point we want to bring out. It is fundamental. They write and talk about it as a beatitude of Christ, but for the sake of directness and simplicity we want to call it a condition of heart. That is a heart condition—a trait of character, we might put it. Now beatitude sounds good and reads nice, but whether we get the strength of it and the meaning of it, or not—a condition of heart, a trait of character. For a man to be hungering and thirsting after God's righteousness, the promise that he shall be filled, which means that he shall be eventually a righteous man, and of course if he is a righteous man until he dies, he dies a righteous man, and if he dies a righteous man, he will receive the end of a righteous man, and we may determine what that is before we get through tonight.

It is not a great deal of trouble for people to do what they want to do, and here Jesus Christ strikes at that thing and I wish I had the power to make my listeners want to be righteous—to thirst and hunger after righteousness—and I wish I could paint it in such colors and make it so attractive that every heart would be hungering and thirsting for it, because if such a condition sets up in a man he will go after it and never stop until he gets it. No man will eat unless he is hungry, but if they are hungry they will seek food and they will eat it when they find it, and if they are thirsty they will seek water and will drink it when they find it. It is not hard, therefore, for people to get that lesson, and when people fall in love

with the righteousness of God, and the kingdom of God and the service of God and the church of God, they will seek for them and they will seek until they amount to much in accomplishing anything in the find them, and unless they do that they will never service of God, they will never do much about it. But my understanding of it is that a man can do anything he wants to do, unless he wants to do something else more. If a man wants to go to heaven more than he wants to do anything else, you can't keep him from going to heaven, and I frankly tell you, that if men and women want the righteousness of God as much as they want some other things, they will have the righteousness of God and the kingdom of God and they will go to heaven, and there never will be another person turned away from the beautiful gate, into outer darkness and despair. I believe it is no more difficult for a man to go to heaven than it is for him to do some other things. It becomes an easy thing then, an easy matter—he takes a joy and a delight in it—he does not feel that he is being bored to death, neither does he feel that it is an unjust requirement.

The Bible says, "His commandments are not grievous"—not to the man who would rather have God's commandments than anything else. If a man wants water, then he would not give a dime for all the bread in the world; he does not care for bread, he does not seek food, he does not try to get it; he wants water and water he must have. And to show you the force of it, although it may be a little bit uncomely for an illustration, but take a man who is a liquor drinker, who has an ungovernable craving fo drink, he comes to town and he will find a bootlegger without any trouble at all, but I could not find one in six weeks.

Why? Because I do not want one. We find what we want. Any man who wants Jesus can get him, and any man who wants God's righteousness and God's kingdom, can get that; but a man who does not want it will have a difficult time of ever possessing it. And therefore I wish that I might so describe that fabric of righteousness that is made up of all the little details of word and deed in the life of a man, until it would so appeal to you that we would call for it and hunger for it and thirst for it. Jesus therefore gave us that as one of the conditions that is laid down. A heart condition—that is essential to righteousness. No man will ever go to heaven who does not want to go. No one will ever be a Christian who does not want to be one. Everything we can do, in service, in worship, in word or in deed, must be done from a willing heart. A man must come to God because he wants to come and if he does not will to come he cannot.

Now that being fundamental, we start right at the beginning where we ought to start on any subject, then whenever that condition is wrought in a man, then another thing that is logical, he begins to look for that for which he hungers and thirsts (Matt. 6: 33, 34). "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." But think of a man seeking God's kingdom and God's righteousness who does not care for it, who does not want it, who does not hunger and thirst after it—why it is unreasonable, and the man that is seeking for God's kingdom and God's righteousness is the man who hungers and thirsts after it, and so we must seek God's kingdom and God's righteousness first, and whenever that condition is thoroughly set up in us, as big as it ought to be, when

we want to be everything in the sight of God that we ought to be, then we will make God's kingdom and God's righteousness first, and not put it off until the last thing.

It is unfortunate that we strive after everything else and seek everything else and try everything else, and when the last drop has been drained out, and when the last thing has been done and we find it to be a failure, then we turn to God. We should give God the first, and then the rest of it, if there be any, may be used for our satisfaction or for our gratification. Now then, observe this fact, that when I get enough of this world's goods, then it is that I am going to turn my attention to the service of God, but no, you won't, you cannot do that. Who ever had enough? The more a man gets, the more he wants, and every acquisition, instead of gratifying our desires, intensifies them. A man dreamed a dream one day, and he said: "If I had a little farm well tilled, and a little barn well filled and a little wife well willed, then I would be content and that is all I would want." And in the course of time he got the little farm well tilled and the little barn well filled and the little wife well willed, and was he then content? No. One day he said to his wife, we must certainly make an outlet over here on this side of our place, we must have this land also, and his wife agreed, and they began to work for it and after while they got it, and the more he got the more his desires were intensified and I believe that is right, I believe it is the right thing. I had a dream one day, that if I could ever preach a sermon like a certain man I knew, I would be satisfied, and right now I am at, or at least near that, and I am less satisfied than ever I was; and so the more

we have the more we want. Very often we hear a man say, "When I get all I want, when I get all the clothes and all the automobiles and all the cattle and all the stocks and bonds that I want, then I am going to give my life to God and my heart to God, but he never will.

But let me turn your attention to another thing now, that when people hunger and thirst after righteousness, then they will begin to seek for righteousness and the kingdom of God. Well, where are they going to seek for it? Does not the Book say, Seek and ye shall find? Have you not seen people seeking for God day after day and year after year, and they never did find him? Well, something is wrong, somewhere. I read where God said, "Ye sought me not after the due order." Maybe that is the reason. There are people who want to be righteous, but they do not know how to seek and the result is that their seeking is all in vain. His tears and anguish would tell you he was earnest and sincere. The Book says "seek and ye shall find," and why is it that some men seek and never do find. Well it is just like this: If I went out to seek for gold and there was none where I sought, I never would find any. So likewise with the righteousness of God. Whenever I go to seek for God's righteousness where that righteousness is not to be found, then my seeking is in vain and I never can find it. Then where shall I go, where shall I seek? That is the question. Well, let us read what the Books says about it. Isaiah 34:16, "Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate. For my mouth it hath commanded, and his spirit it hath gathered them." Isaiah says, "Seek out of God's book and

read. Do you read the Bible? If you do not read the Bible and thus read it because you are seeking for God's kingdom and God's righteousness, the chances are that you never will find it. Where else would you go? If I wanted to know something about horticulture I would not take the Bible to try to find it. If I wanted to know something about the weather or the phases of the moon, I would not get a Bible, but I would get an almanac, but if I wanted to know anything about God's righteousness or God's kingdom, I would get the Word of the living God. Seek out of God's book—that is the place to seek. Then how are you going to seek? Read. I tell you, indeed, if we just let the Bible do its own explaining, it would be a much easier proposition than when we undertake to help it out.

The first condition is that a man hungers and thirsts after righteousness, then the next thing he will be seeking after righteousness, and then he will go to the Bible, and then he will be reading the Bible, because the Bible tells you of God's righteousness and God's kingdom, and you will there find the power of God. "Search the Scriptures, for in them ye think ye have eternal life." "From a child thou hast known the holy scriptures which are able to make you wise unto salvation." "Every 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." "He opened his mouth and began at the same scriptures and preached unto him Jesus." Where else would he begin and how else would he continue and where else would he end? Beginning at the scripture, continuing in the scripture

and ending with the scripture. In the Law, in the prophets, in the Psalms, know the glorified Lord as the giver of every good thing. Go to the Bible, seek out of the Book of the Lord and read. No one of these shall fail. If you seek in some other book you will fail. Reading from the tenth chapter of Acts, we have in verse 34 a very significant statement that leads us a step forward: "Then Peter said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Now think of a man working righteousness until he has found righteousness and of "seeking righteousness" when he does not care anything about it. A man is not a righteous man until he works righteousness. A man is not a liar until he lies, he is not a murderer until he kills someone, and he is not a righteous man until he does the righteousness of God. "In every nation he that feareth him and worketh righteousness, is accepted with him." "He that doeth righteousness is righteous." We think there can be nothing said that would add to a passage as simple as that. You notice that a man works righteousness and then he is a righteous man. How big is that in you? How much doth that appeal to you? What place does that find in your heart? If it is as big and full in you as it ought to be, I want to tell you that would create within you the desire to want the righteousness of God, and that would lead you to the Book of God and that would cause you to read the Book of God, and reading and learning from the Book of God, you would learn about God's righteousness and then you would work the righteousness of God. Paul in writing to the Roman brethren in the tenth chapter of the book of Romans

beginning with verse one, 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. For Christ is the end of the law for righteousness to every one that believeth." Now you think for a moment. Those Jews, Israelites, were righteous. They had adopted a system of righteousness, but it was not God's righteousness. Then there is such a thing as God's righteousness on the one hand, and our righteousness on the other. This says plainly, that they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. I am more charitable now than I used to be in that instead of charging them with duplicity, or dishonesty, as the case might be, I would rather throw the mantle of charity over it by calling it ignorance—ignorance of God's righteousness. And so I suggest to you that I doubt if there is a man on earth that if he knew what God's righteousness was, would have the audacity to want a man's righteousness rather than the righteousness of God. Why are they not doing that? They just do not know. They are ignorant of God's righteousness. Alienated from God's righteousness by the ignorance that is in them. And now notice this fact. There are two kinds of righteousness. My righteousness is one thing and God's righteousness is another thing. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the

heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts."

So then we have it that God has thoughts and I have thoughts and God has righteousness and I have righteousness, but I am not interested in my righteousness or yours, but in God's, and that is the thing I am seeking after tonight, and that is why I appeal to men and women everywhere to read the Bible and learn the righteousness of God and when you have found it, be a worker of God's righteousness. Now we only want to distinguish between these. First, what is the righteousness of God and what is the righteousness of men? The Book says, "Our righteousness is as filthy rags in His sight." If our righteousness is as filthy rags in the sight of God, then I am not interested in it any more and I immediately dismiss that and turn to the other side of it—to the righteousness of God. I read where Jesus, when he came to the baptism of John, and John said, I have need to be baptized of thee, and comest thou to me? And Jesus answered him, suffer it to be so now, for thus it becometh us to fulfill all righteousness (Psalms 119:172: "My tongue shall speak of thy word, for all thy commandments are righteousness." And I know as well as I know anything, that God commanded that because God's commands are righteousness and it takes that to make it—that is what the Book said.

And thus when Christ was baptized to fulfill all righteousness, he was baptized to obey the commandment of his Father in heaven. Sometimes I hear people discussing it, that they can fulfill all righteousness and not be baptized, and I only have one word to say, and that is they can beat the Lord Jesus Christ. He

said he could not do it, but they claim today that they can. Well, let us try again. I turn attention to 1 John 5:17. "All unrighteousness is sin." I read it just merely for what it says, "un" is a negative.

All unrighteousness is sin; then all sin is unrighteousness, of course. If all unrighteousness is sin, and all sin is unrighteousness, then let me inquire to see just how definite and pointed the matter comes to be. Reading from Romans 14:23 I have these words: "For whatsoever is not of faith is sin." I read again from Romans 10:17, "So then faith comes by hearing and hearing comes by the Word of God." Now then, with these statements I want to make this kind of a conclusion. I want you to notice then the deduction, that faith comes by hearing the Word of God, and whatsoever is not of faith is sin, and all sin is unrighteousness. How then, can you find a righteous thing outside of the Word of God? Faith comes by hearing the Word of God and whatsoever is not of faith is sin, and all sin is unrighteousness, then does not the Word of God reveal to us every item and every fiber of the righteousness of God? "Without faith it is impossible to please him." Faith comes by hearing the word of God—whatsoever is not of faith is sin. Does God say it in his word? Then it is righteous. If he does not, then it does not come by faith, and whatsoever is not of faith is sin, and all unrighteousness is sin, and all sin is unrighteousness. And faith comes by hearing the word of God. And you cannot do a thing by faith unless God has said it—God must have spoken in order to have faith, and you must have faith in order to be a righteous man. Whatever the Book commands, whatever God commands, whatever God requires, whatever service you

render in obedience to it, whatever it is, that is God's righteousness. You get outside of the Bible and that is not God's righteousness. God said, "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." There is a worshipful spirit in man and not knowing what to do, they are bound to do something and not knowing the Bible, they go about doing their own righteousness and do not submit themselves to the righteousness of God.

Do you suppose that the Hindu woman that casts her baby into the river and watches an alligator eat it and then rejoices because the gods smile on her, would do that, if she knew what is contained in this book? She loves him so much more than she loves her own life. She does not know what this book says. Do you suppose there would ever be another man anywhere that would bow down to stocks or stones or any idol that is made of wood or stone or any metal, that can neither bless nor curse? Would there ever be another man who would bow down to them if he knew what this book teaches? No, he never would do it. But being ignorant of God's righteousness, he establishes his own righteousness. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:8, 9). Friends, the scepter of the kingdom of God is right.

Righteousness is the banner, righteousness is the flag, righteousness is the sceptre of the kingdom of God. And the reason of it is, as given here, that

Jesus Christ, the founder of the church, the builder of it and the head of it, and therefore the author and finisher of our faith, has given here this reason. He loved righteousness and hated iniquity, and I want to stop here to comment on that, that any man who loves the church and the righteousness of God as he ought, will hate iniquity and abhor evil. Shun every form of evil. Jesus Christ shunned it, Jesus Christ hated it, Jesus Christ stamped it under his feet, he hated iniquity. Now that is one side and is an important one. But you cannot wink at unrighteousness, at iniquity, at sin. You cannot smile at it any more than you can take live coals of fire in your bosom without burning your garments. You can't do it. On the other hand he not only hated iniquity, but he loved righteousness. It has been a question with me many times what it was that prompted Jesus to come down from his home on high into this world. I know now. I did not always know. I see him there with his Father, where the storms never sweep and where the darkness never falls, and where things never went wrong, where neither want nor necessity ever were felt, or a single wish ever went without being gratified. And then one day he threw open the windows of heaven and swung from the exalted position that he had held for all time and came down to this world. No man ever knew how deep the waters crossed. He saw the lost condition of humanity and he left his home in heaven. The record says he loved righteousness. He loved God's commandments, God's will, and when you see him facing the cross, there in the garden where he sweat drops of blood and prayed to his Father, "If it be possible let this cup pass from me; nevertheless, not my will but thine

be done." The apostle wrote about it like this. "Ever looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down on the right side of the majesty on high." I saw him naked and cold and deserted and hungry, I saw him boycotted and persecuted, I saw him when the sun went down, exclaim, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." I saw him when they smote him with the palms of their hands and when they plaited a crown of thorns and placed it upon his brow and mocked him as a king, he never opened his mouth. I saw him when he bore his cross and fainted under its load. They tell us his great heart broke on that occasion. He had done the righteousness of God. He loved the righteousness of God. And God's righteousness never could be done by him until he passed over the hill and beyond the cross. Now a man that loves something else more than he loves the righteousness of God will never do it. In the fourth chapter of 1 Timothy we have a terrible picture presented and before he gets through telling about the conditions that would prevail he said, men will be lovers of pleasure more than lovers of God. And I have observed men who claim to love God, who meet him regularly at the communion table, and break with him the bread and drink with him the fruit of the vine, and receive from his beneficent hand the greatest blessings heaven holds for men. I have seen those very persons love pleasure more than they love God. How? I will tell you how. People can find time to do nearly everything else, they can find their way to go nearly everywhere else, they can find money to

bear the expenses of nearly everything else, but when it comes to the Church, we cannot find time and we cannot get away, and we are always broke. I am saying this frankly and candidly, my friends. A man may love God more than anything else and yet he has money to buy chewing gum and coca cola and ice cream and other things, but does not have any money for God's cause, for God's kingdom, for God's righteousness! Whom does he love more—God or mammon? I do not think it is difficult to tell. I believe that it is an easy matter of solution. But we cannot dwell here long. I have known a few farmers in going my rounds, they could not leave their crops, the grass was about to get them, they could not leave them to come to church, but you let a circus come to town, they could leave them then. When the clown and the band wagon and the elephant is to make a parade, they can always come out to see them, but when it comes to the church, and the things that nurture and culture the souls of men that never die, then we claim we just cannot get time and cannot leave our business to do it. We ought not to play with this. Jesus loved righteousness more than anything else. He might have had a good home in this world, he could have had it all, because the devil offered it to him, but he refused it because he said, "Get thee behind me." He would rather go to heaven when he died than to have all the world for a season and go to the other place. But I have read of people who loved the praise of men more than the praise of God and therefore those men were afraid they would be put out of the synagogue. Now, I want to call your attention to another point in this connection. The example of a righteous man, how far-reaching that is.

I read from the 11th chapter of Hebrews (verse 4), "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he, being dead, yet speaketh." Did you ever read anything that excels that? Six thousand years ago, approximately, that young man offered a sacrifice to God and did a righteous act, and all the evils, all the wars that have raged, all the rising and falling in the birth and annihilations of nations and men, have not been enough to drown the clear, bell-like voice of Abel as it is heard ringing above the din of the conflict and speaking unto the struggling, striving soldiers of the cross today.

There is not even a modest marker to tell you where Abel was buried; nobody knows anything about it, but the deed which he did as an act of faith was a deed of righteousness, and by that he is still speaking, though he is dead. And when my life and yours are gone, it shall be that when our lips are sealed in death we can still be talking to our loved ones and our fellow travelers. We will either speak to men as righteous people did or as wicked men did, you can take your choice. Six thousand years, and he is still talking. How long will you be talking when you close your eyes in death and your heart ceases to beat? When your body rests in the tomb, the life that you have lived for God, in faith, in purity, in righteousness, in obedience — will that stand out among the turmoil and the conflicts and teach a lesson and counsel and encourage those that are left behind?

But just another word before I close, and that word

is the language of my text: "Let me die the death of the righteous and let my last end be like his." You do not have to write a book other than the life that you have lived among men. It need not be written with pen and ink on paper at all, for influence lives and that very life continues. How far-reaching, to what extent it goes and how much it may do, even *where the shadows deep*. But, turning your attention further, the end of a righteous man—what is it? Listen. "Then shall the righteousness of the righteous be upon him," looking on to the judgment in the great hereafter. The righteousness of the righteous shall be upon him, that is, the man who is righteous. Do you hear Jesus Christ saying in that day, the righteous would come to him and he would say, "I was hungry and you gave me meat, thirsty, and you gave me drink, naked and you clothed me, sick and in prison and you came unto me." And then, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." The righteousness of the righteous thus shall be upon him. But newspapers may never take it up, they may never know about it, but what difference does it make? God knows, for in that day every righteous deed and every righteous act will be pronounced upon the righteous.

In Matthew 13 a description is made like this. He will send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." They shall shine forth

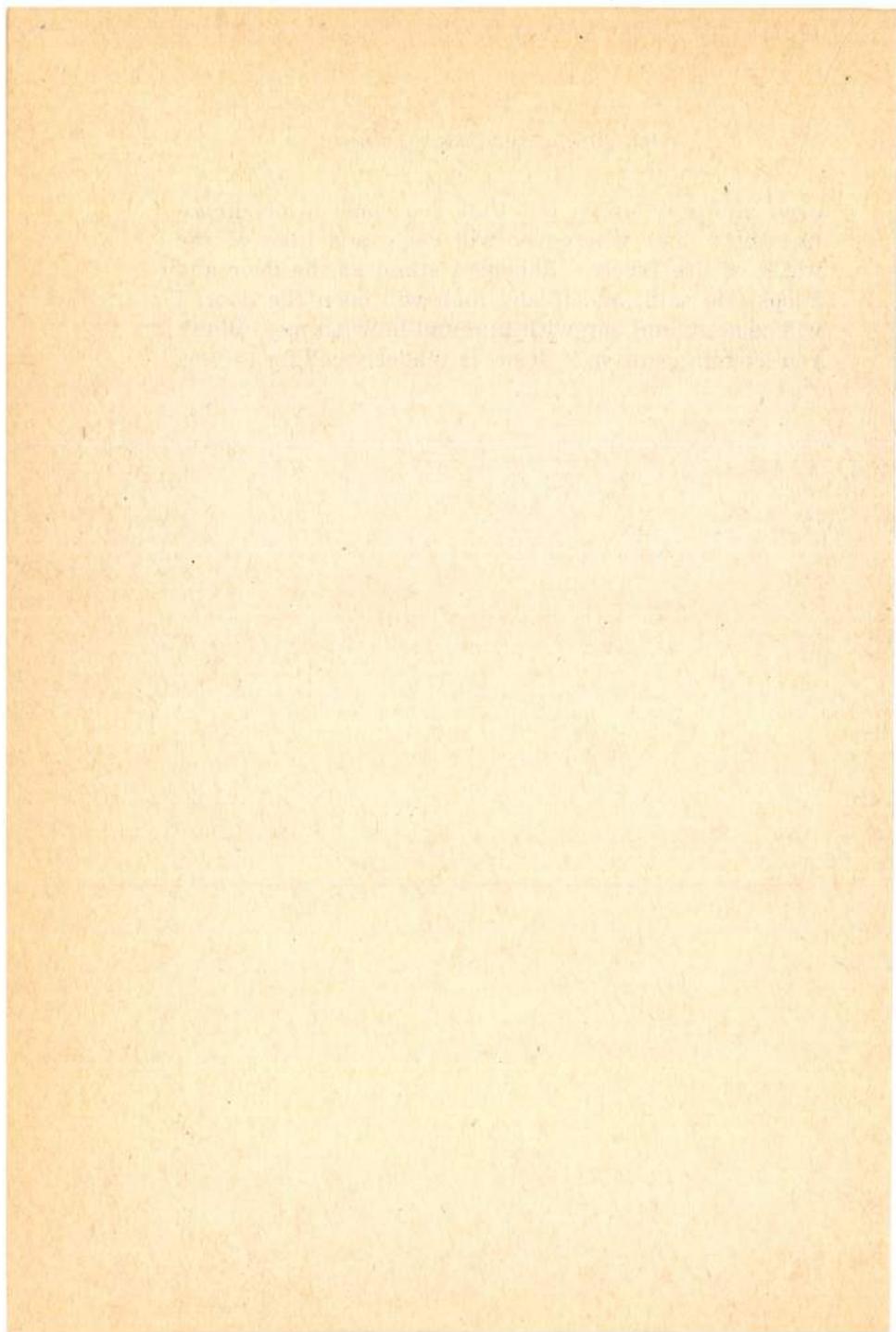
above the brightness of the sun in the kingdom of God, forever. Then let me die the death of the righteous and let my last end be like his.

Another passage, Rev. 19:7, 8: "Let us rejoice and be glad, for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

Let me still read you another. When the curtains of death were gently but surely drawing round about the peerless Paul, the mighty preacher, confined in his prison cell, awaiting the hour of his end as if he could hear the soldiers' feet coming to take him out and to execute the orders of the king, he wrote like this: "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." Friends, think on these last two quotations for a moment. The end of a righteous man. Look at him there in the spotless garments, clean and white, and today he sits in the loom of life with the shuttle running back and forth with lightning speed. Do not ever take your eyes off of it, you might ruin the pattern. On the other hand, if there is no crown for me I am to blame. Suppose we look at it like that. There is therefore laid up for me a crown, and I am mighty glad he added the rest. "And not to me only, but unto all them also that love his appearing."

Friends, I beg you tonight in the adorable name of the Lord Jesus Christ that you no longer stand

aloof and stay away, but that you come in obedience like this: Let whosoever will come and take of the water of life freely. Behold, I stand at the door and knock, He said, and if any man will open the door, I will come in and sup with him and he with me. Won't you let him come in? Jesus is tenderly calling to you.



XIV

THE DOCTRINE OF CHRIST

THE DOCTRINE OF CHRIST

By C. M. Pullias

The Doctrine of Christ is a very profound subject. It is a very specific one. There is nothing that can be substituted for it. The church of which we spoke last night, that had its birthday in Jerusalem, on the day of Pentecost, had for its charter members the apostles. From the second chapter of Acts we learned that that church continued "steadfastly" in the apostles' doctrine. Friends, that is the panacea for all our ills. That is the balm for all our aches. That is the tonic for our souls, and whenever the church wanders from it, it shall sink, it shall come to an end. It can live upon nothing else, and therefore has no right to have anything whatever to do with any other doctrine than the doctrine of our Lord Jesus Christ.

I have marveled at the success that attended that church, in the city of Jerusalem, and seemingly without education in the main, without money to any great extent, and yet they moved out, and in less than forty years they had carried the doctrine of Jesus Christ all over the civilized world. They never had an aeroplane, they had not the telephone nor a telegraph—they had no radio, they had no steam rail cars, nor electric cars, nor steamships to ply the waters. They went on foot, and yet, in that age, traveled that way and covered the civilized world in less than forty years, until Paul wrote, "That every creature under heaven has heard the gospel." Yes, their sound went unto all the earth and their words unto the end of the world.

It has been a problem in these times—and which we will discuss—as to how we can reach the masses, and there is a constant cry going up, “If you will give us as many as a hundred thousand dollars, why, then we will crown Christ Lord of All,” then “we will take the world for Christ.”

They had no money and they could not rely upon their earthly success. Neither can we.

I have read with interest Acts of Apostles, that short oratorical book of twenty-eight chapters, and I have noted with care that they relied solely and only upon the Word of God for success. I know that Peter had the power to take Tabitha by the hand and command her to rise, and she did. I know that they could raise the dead and open the eyes of the blind and otherwise perform miracles, but everywhere you read the story of their labors; their success turned upon their preaching, upon their teaching—the Apostles' Doctrine was their theme. They continued in it, they abode in it, they stayed in it, one day with another. They never used it as a bee uses its hive, to run in and out of, in fair and foul weather. They got on the inside of it, they stayed in it, they remained in it, and never one time did they depart from it; and therefore we hear the gospel of Christ going into every home, and into every place, until, “There is not a creature,” said Paul, “under heaven, but has heard the doctrine.”

But now, I want to point out this fact to you, that we are mistaken. We think if we had a fine church building, and if we had automobiles, and various modern facilities, and aids and helps, and organizations, and we have about organized it until we choke it to death.

What men and women need to learn tonight is what the apostles' doctrine is, to pick it up, to get in it, to preach every day, everywhere, to pick it up, to get in it, to preach it every day, everywhere, to everybody, and stop at that.

I read in the third chapter of Acts of Apostles: To show you the financial standing of this remarkable little church in their very beginning, when Peter and John were going into the temple, to the house of prayer, and a man who was crippled in his feet, had never walked a step in his life, above forty years of age, reached out his bony fingers for an alm of Peter and John; and Peter said, "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth, rise up and walk."

Brethren, I want to tell you the principle in that: God does not want us to give anything that we do not have—but just such as I have I give it to you, and if the church here, as anyone else, would give just such as it has, why, then they would move on to higher ground, and would soon sweep the earth from ocean to ocean and from pole to pole. But just let me supplement that just a minute. There are lots of people in the church today who do not have anything, because they are not economical, because they are not thrifty, because they do not save; they spend it for chewing gum and tobacco and candy and Coca Cola, and everything, and the result is they have nothing left for the Lord.

I want to tell you that God will hold us accountable for not having anything, but he will not hold us accountable for not doing something we are not able to do, "What I have I will give you, that is all."

In my years of experience as a preacher I have

learned that men are mighty liberal with what they don't have, "If I had so and so I would do so and so," and I have my misgivings and my doubts, because what they have they do not use in harmony with what they would do if they had so and so. There is a reason for this. It is universally agreed, without reference to religious tenets and dogmas, that God must be with man to accomplish in this world, and that God must be with the church, or else it can never succeed. I believe it might be well to say that little Joseph, after twenty-two years of absence from home, came out the hero in the case, when he was the Prime Minister of the richest land in all the world. The Bible says they sold him into envy, in Egypt, but God was with him. What can man do without God—nothing, nothing, and that system of education, or any other thing you might mention, that drives God out of the heart, and out of the home, and out of the lives of men and women, is a failure. Men and women cannot succeed without God. And if God be for us, who can be against us? The question rings out from every page of Holy Writ, and tonight, my friends, I tell you if God is not with us in Abilene, we cannot do anything—we had just as well fold our tent and go home.

I read this encouraging statement: "Great is he who is in you, even he who is in the world * * *." If we can have God to live this week with us, and feed us, and fight our battles for us, and deliver us from evil, that long shall we succeed; but when we depart from God then we can go no further. There is a reason—I offer this suggestion, and I am stepping now upon ground that is common to all religions. It is an

acknowledged proposition, one that is received universally, that God must be with men.

I read, when Paul was at his first trial, "And all men forsook him," and from the magnanimity of his soul, thrust him into prison, and he prayed God not to lay it to their charge, "notwithstanding God stood with me."

I read about the time that Christ sat about the table, and delivered that wonderful lesson, in John 14, 15 and 16, and then concluded with that remarkable prayer, John 17. And when the matter had gone into the late hours of the night, and when one of the disciples said, "Lord, how is it that you have manifested yourself to us and not to the world?" He said, "The world does not love me—you love me, and therefore I will come to you, and I will take up my abode with you, and my Father will come to you and take up his abode," and lest they failed to get his meaning, he said, "He that hath my commandments and keepeth them is he that loves me"; so then that church that does not abide in the commandments of God and keep his commandments is not regarded in that passage as loving God.

But let me read you another passage from the second Letter of the Beloved John, beginning with verse 9: "Whosoever transgresseth and abideth not in the doctrine of God * * * *

The man that transgresses, the man that goes beyond the doctrine of Christ, has not God—And therefore that early church, that first church, continued steadfastly in the apostles' doctrine. To the extent then that any church departs from that—to that extent then it ceases to be a church of the Lord Jesus Christ. There is, however, a succession. We succeed then

only through the word of the seed, and the word of God is the seed. Outside of that, independent of that, there is no succession, and whenever we depart from the doctrine of the Lord Jesus Christ our chain of succession is broken and beyond repair—we never return to it.

There are so many people in the world that do not like doctrinal sermons. I have been told a number of times, by certain preachers, that "I don't like to hear him preach, because he preaches doctrinal sermons," and to be frank with you tonight I would be ashamed of myself if I did not. I don't know how you think of it. But I am not going to try to find out. It looks like that we might just point out a few lessons to you: First, this—that the idea is, if a man believes a thing, that faith will save him; but he ought to remember that the power to save a man is not in the act of believing, it is in what he believes. That is the reason Paul preached the word; that is why that church continued steadfastly in the apostles' doctrine. The power to save is what a man believes. If it is not, then I may not believe rightly. The Bible says if he does not believe in God he shall be damned.

There is that established rule of faith, and the Bible says, "We must contend earnestly for the faith."

I was asked once to participate in a meeting, and they wanted me to take my turn in the little town in which I lived, and they wanted me to agree not to preach anything doctrinal. I said, "Well, I will not do that, but I will agree not to preach anything except that which I can read out of the Bible without comment; but I would not preach for any house, or any meeting, or any church, or any congregation beneath

the canopy of heaven that would not let me preach what the Bible teaches.

I told those parties that day that the Bible said every scripture inspired of God is doctrinal and just as long as God permitted me to live and this poor stammering mouth of mine was allowed to speak, I expected to use at least one passage of the scripture in every sermon I preached, and I could not, therefore, make any such agreement.

I wonder if it would not be well to give a quotation or two to show you how the Bible speaks of it: "Teach thou the things which become the sound doctrine."

I have heard some doctrinal preachers make a joke and suggest certain things about the Bible. "It does not look to me like there is anything grave about it." A thing of gravity, thing of sincerity—that is the way the books says it, and showing therefore no corruptness." That is the way the Bible states it. "In all gravity. Just look yonder at that open grave, and they are standing by it with hearts so light that they are not touched by its darkness. Just think of such a one as that—and here preaching the word of God and the doctrine of Christ, or any part of it; and that gravity that does not cause us to be serious and sincere and thoughtful.

Paul, talking to Titus, said this: He said, in talking about elders: "You select elders who are sound in the faith and abide by sound doctrine, to convince the gainsayers." Yes, I suggest to you further—that he said to the young preacher then. He said: "Take heed to yourselves....." And that is a mighty fine set of words, and I believe if we would clean up about

our back doors and brush the cobwebs from our brains and purify our lives, then we might go out with effect and tell the story of Jesus Christ; but as long as we go out and preach one thing and look to another, it looks like to me that kind of thing will fail. He said, "Take heed to yourselves and to the doctrine, for it will save you and them that hear you." That is the way he said it.

Yet, my friends we don't like doctrinal sermons. Suppose we were to reach a righteous version, we would not have that word "Doctrinal." It has got a rasping sound to it. No, there are certain religious institutions on earth that won't allow men to preach a doctrinal sermon except occasionally—and 365 days out of the year, if I get it, is what the Bible says.

Now, listen friends, the inspired apostle came again and said: "Mark them that are causing divisions and occasions for stumbling, contrary to the doctrine which you have learned and avoid them, for they that are such serve not the Lord . . . and by their fair and smooth speech they beguile the hearts of the innocent."

Writing to that part of the church—the Philippian church, he said: "There are many who walk . . ." "I say to you, as I did before, they are the enemies of the cross of Christ, whose God is their belly, who mind earthly things." And yet they failed to catch the significance of that.

Suppose a man comes here with another doctrine that is different from the teaching of the Lord Jesus Christ? What are you going to do with him—what relation are you going to bear to him? What would you say to him; will you take him into your arms and warm him into your lives, until he has planted the

seed of corruptness, until it will ooze out everywhere, and the body of the Lord Jesus Christ is split into a thousand pieces, by the factions and schisms about what the Bible contained, or did not contain, and say that the reason is that we can't understand the Bible alike, that it is subterfuge and deceptive? That is not true that we can't understand the Bible alike. If we understand it at all we understand it alike.

The first book I ever studied was the old blue-back speller. I wore that book out. I went through it from the fly-leaf until I learned my A B C's—just as I did the Bible here. They can't understand the Bible alike. Yes, incompatibility, it finally reaches that, and yet the same thing in the Bible.

These letters we learned—they were formed into words of monosyllables, and then into words of two syllables, until we got to words of five or six syllables. It is the same proposition.

I studied grammar once, and it gave a rule like this: It said: "a sentence is a group of words expressing a complete thought," whether it is in the Bible or in the Almanac. It doesn't make any difference whether it is in the Bible or not, we just know there is a sentence.

"Father, from whence did these things come." Where did this book come from? Where did this denomination come from? Where did this doctrine arise. something that was not put in the book?

I read a little story one time, in the "Life of Christ," a little parable: "They sowed the seed of the destruction of man..... and when the fruit came there were the tares..... and they said "must or must not we sow good seeds in the fields; from whence then....." And he went on to say that, "After they slept the Devil sowed the tares in the wheat," and they

didn't know the difference in the tares and the wheat until the fruit came."

Do you get the idea? You would have to make the very finest professional diagnosis to tell the difference in the tares and the wheat, but it was not done. Now, can you tell the difference in the gympsom weed and the wheat in the field, or the cockle burrs; but when it came to this question, it was so near like the wheat that they didn't see any harm or any difference in it, and it bore fruit after a while.

You hear people say: "I don't see any difference to amount to anything." Well, maybe not. "I don't see any harm in it." Well, maybe not. The reason is because some do not use their eyes.

The Bible tells us "that all men are blind." That man who exercises himself, has read and studied upon it, until it is like the tree watered from the well—until it is fruit for themselves.

Of course we are not expecting him to see anything, because he is blind, but the man who has studied it and learned and understands it, and believes it and obeys it, puts it into practical use, with his eyes open—he is not near-sighted, he is not blind, and he can see the difference in the tares and the wheat.

But just let us turn our attention back to another thought here: That they not only continued in the Apostles' Doctrine, but they continued "steadfastly" in the Apostles' Doctrine. "Steadfastly," that is the way the Bible puts it. To continue in a thing is to get in it and remain in it and never get out of it, and to continue steadfastly in it.

That word "steadfastly" has a synonym in the Holy Scriptures, and that is "patience," and we have the idea that a man must be patient. The basis of that

is_____ and by that we mean in modern parlance, that the one-plus treatment is square, and I am not alarmed or agitated—I don't care if corn is one dollar a grain and I have neither corn nor money—and I need "patience." I tell you you must have steadfastness, get in there and stay there—when the sun does not shine, when you are sick and when you are well; and that might help some of the Sunday morning headaches you have. Lots of our folks where I am from have Sunday morning headaches, and get up about eleven o'clock or afterwards, but the man who can't serve God, is too busy—he is in and out, he will not do it.

But I quote: "They continued steadfastly." And there was somebody once said, "To stand to the rack, fodder, or no fodder."

I know lots of brethren that will stand all right, as long as everything is all right, until a shadow falls, and then they quit—there are lots of them. And that kind of religion is not worth the snap of a finger, when there is no persecution when everybody looks alike to them.

They stood there day in and day out, steadfastly to the Apostles' Doctrine, and when the storm of persecution broke in upon them, some of them were beaten, some were murdered, but they still stand and take their medicine

Yes, indeed, that is what we want—that is what we mean that the church in those days stood steadfastly for it. They succeeded because God was with those that stood in his teaching, that believed in it, those that remember it and love and obey him. God is with them fighting their battles for them. And if he is with us who can be against us? But when we come

to think about that just a little bit more, we have this kind of an idea: "Brethren, be steadfast..... bountiful in the work of the Lord. Inasmuch as you know that your labor in the Lord is not in vain....." "Temperance," "Patience," that is the same word. But I want to say another thing to you, and that is this: That when you read about the Doctrine of the Apostles, there is never an "s" put to it. You know the "s" means plural, but when you read about the Doctrine of God, or the Doctrine of Christ, or the Holy Spirit, there is not one in the Bible.

Sometimes you hear a brother talking about the teachings of Christ. The Bible don't talk that way about it, and since the Bible never says "teachings," or "doctrines," we had better never say it either. Just let us learn about the things in the Bible, and if it is impossible for us to do that, then perhaps we had better look closer and see if there is not something that the Bible does not contain. But the word does occur in the plural in the Bible, for the apostle says: "If you be dead with Christ..... of the world; wherefore taste not, touch not, handle not—which all perishes..... doctrines and commandments of men."

Now, there is where you have your "doctrines," that is where they all came from. One body, one spirit, one faith, one God, one Doctrine—the Doctrine of the Apostles—the word of Jesus Christ; and therefore when you read the doctrines of men you have the plural. How many do you suppose there are? I do not know. I never expect to take the time to enumerate them. I don't care anything about it. I would just as soon have the doctrine of old Balaam, or the doctrine of Nicholas, or old.....

But we cannot live without the Doctrine of Christ. I tell you that the religion that comes from men and originates from man we run down and trace it, but that which came from the church of the Lord Jesus Christ, we cannot live upon anything else except the gospel of Christ—the Doctrine of Paul, from the first letter—because Christ is the author of your faith, that is, He is the living God.

Doctrines of men. You hear folks talking about my doctrine, and your doctrine. Well, I haven't any. When I was younger I might not have seen it as I do now, but now I want to tell you that I haven't any, and I would be ashamed if I had, in my present mind, but I am trying to present to you the Doctrine of the Lord Jesus Christ, just holding up that one point and magnifying it and dwelling on it; because, I will tell you, when you live in the church of Christ, corruption ceases to be, and the only way the church of Christ can ever be revived and marched out with triumphant zeal against the doctrines of men, is to trace the Doctrine of the Living Christ—to get in it, to stay in it and be in it, day in and day out.

Let me state this to you: God came to Christ, and Christ came to the apostles, and the Holy Spirit came unto the apostles, who gave it to the world, and therefore it is called the Doctrine of the apostles, and therefore if God gave it to Christ, it is the Doctrine of the Holy Spirit, (but not "Doctrines.") There is a marked difference; but there is another time when that word is used in the plural. Reading in the New Testament Paul said: "Go.....and doctrines of devils."

Do you know, my friends, that the devil will find out what you want to do? And it is strange to me that the smartest men on earth will tell us what we

want to do; that we do not appreciate a man who has not courage enough and backbone enough, to stand up and tell us before our teeth that there are things we will have to do or die. We will get mad at him.

Paul said, "Am I your enemy because I tell you the truth?" Like old Nathan, when he came to David with adultery—the breaking up of the home, the foulest crime that could be committed, and old Nathan pointed his finger in his face and said, "Thou art the man."

To think of the man or woman that will tell us of our sins, because our only hope of redemption is just here. Wouldn't it be fine, then, to just turn everything loose except that. Satan will teach you anything and never complain of anything you undertake except the Bible.

Doctrines of men—Doctrines of devils; but the Doctrine of God, the Doctrine of the apostles, the Doctrine of the Holy Spirit—one thing, just one thing. From whence, then, did the tares come? Here is the trouble: There has a seed been planted. Then how is that? It is what they have been taught. Then here comes someone with something that is not in the Bible. That is the thing that divided the people, that formed the party; that is the thing that severed the church of the Lord Jesus Christ, and then they pick up this blessed old Book, and therefore insult God, and dishonor thinking people by translating the original language.

If it became necessary that I translate again the original language, I would have suspicions to start with. Who made this Bible—"God;" who made the revised Bible—the best scholars in the world, and

here am I. I don't know anything about Greek. I may know the first word in the Greek alphabet, and then I have got the Doctrine, and have to come here and retranslate it from Alpha to Omega. Why? I have got a doctrine to sustain and support, and the English Bible doesn't do it. I have mighty little confidence in this sort of thing. And do you suppose that God would go to all this pains, and trouble, and expense, of giving his word to the world and not give it in the language that they understand and know? And some little fellow, with a head about as big as a cocoanut, coming along and translating it. Yes, he has got to retranslate it. Now, what do you think about that?

But just get the idea that here is the church of Jesus Christ, that the book tells us that Christ is the husband and the church the wife; in the 5th chapter of Ephesians it says; "We are bone of his bone, we are flesh of his flesh." And the husband is the head of the wife. And so Christ is the head of the church, and as the wife must be in subjection to her husband, so must the church be in subjection to Christ. Of course he was not telling you about multiplism—he was talking about the rule they must maintain in force whether men abided by it or not.

But here comes now the church, producing an organization, but giving rise to a party born of Jesus Christ, and he had nothing to do with it. I don't wonder then that I read in the Bible about adultery, and about fornication; that I read about whoredom, that I read about Pilus—not from a physical standpoint altogether, but universally, all through the Bible, almost—the spiritual relationship all around us—the church

of Christ. Men crop in and teach things, and the first thing you know here's a party in the church, and Jesus had nothing to do with it.

You will allow me to speak plainly. This is my first opportunity to preach to the people in this wonderful city, and it may be my last one; but friends you must allow me to speak freely. Suppose a man and his wife are in your town, and that woman should give birth to an offspring with which her husband had nothing to do? What would you think of it? There is your story, your relationship; there is what the Bible says about it; and one of the churches to which Jesus wrote in Revelations warned him against that woman, Jesebel..... and he called him before he finished this doctrine.

There are various institutions and various societies and various organizations in this world, that never came from the doctrine of the Lord Jesus Christ, and here is the church of the Lord Jesus Christ coquetting with those things. Old Balaam's doctrine, the doctrine of compromise. God said to his people: "You shall not be numbered with the nations—you must be a separate nation, therefore you must maintain your separate nation from the nations of the world. And old Balaam went over to curse his own people, but God would not let him do it—but he told Balaam to get some of the women, some of the best, that could come as quick as possible, and invite them over, and they did, and they were soon marrying one another and mixing together, and the Lord took a hand in it, and twenty-four of them died, and the Book calls it fornication.

Oh, yes, the book tells them of the doctrine of Balaam, and the church says: "We have to do so and so and mix up with so and so." In that event, let the

church of Christ stand over here and the others over there. There are not but two things to it—one is the church of God and the other is the other side. The conquest is to fight over it, not for a day, but for a year, and I decided long ago, as a member of the church of Jesus Christ, and I expect to give everything I have, my bones, muscles, my time and money, to the advancement of the obligation and the proposition of the church of the Lord Jesus Christ. I haven't time for anything else.

I just wonder how that might apply in these modern times or church here,—the body of the Lord Jesus Christ going out with somebody else.

That thing of adultery is received in our journals—it is published everywhere, but people in the time of Christ practiced it a long time. No, not a woman's fidelity to her husband or her faithfulness. Do you remember when we stood there, and I said, with all my heart, "Jesus Christ is the Son of God"—We took him in our hands and said we would be loyal and faithful unto death, and "I know that my Lord will never leave nor forsake me, but I am constantly in dread of this evil world, lest I be lured, lest I be tempted to go astray." "He gave himself to me, he went to the Cross and carried my sins there. First, he came down and gave me consent, and he was so tender and so sacred, "and it hurts my heart to see the recklessness and the infidelity and unfaithfulness between married people today, because, if for no other reason, it is threatening the home and the church and society; but it is a thrust at the Lord Jesus Christ, who took the sacred relation that exists between him and his? You can't do it, my friends, you must abide in the Apostles' doctrine.

I want to point out just another thing or two, because we do not want to speak too long here: We are two thousand years this side of the apostles. We mention what history is doing—since the day Jesus stood yonder, on the _____ heights and delivered that sermon on that memorable day. The stream of flood and time has borne us on, until we are nearly two thousand years removed. We are far away in the deep-tangled wildwood, in the theological brush, and I want to ask what are we to do? You hear people say, "What am I to do"? Look at this man—here's another, a scholar, smart, and here's another, and yet he says, "What will I do"? I'll tell you what to do—pay no attention to either of them. Go back yonder and sit down at the feet of the apostles and get your lesson again. Get your Jacob-staff, get your level and find your beginning, and undertake to run that line there, and if you lose it again, go back and get on the old trail and try it over. It does not matter how good a surveyor a man is, how well equipped, or about the accuracy of his instruments, unless he can find the beginning corner he can do nothing. Going out here to find a tract of land, unless he can find a beginning, what account is a compass or a Jacob-staff, or his ability to calculate every mile and acre, and the width and length of it? Not a bit on earth. Let's go back yonder to the beginning, where we ought to go. Let's there make our start in the established corner of the city of Jerusalem, on the day of Pentecost, and when we come down the stream so far, all entangled in the wilderness, and have lost our way, let us go back yonder where we know the ground and start all over again. What do you say about that?

Christ said once, "We are all as sheep, going

astray." You can take a pig and carry him away from home, before his eyes are open, and turn him loose, and he will go home; but you take a lamb away from its mother, just a few yards away, and it cannot go back; put it on a flat rock and it will starve to death out there. But let Jesus take us by the hand and lead us out of it. I tell you, my friends, pay no attention to what men say about it. Go back and see what Peter tells you, and John, and James, inspired of Him who knew whereof he spoke.

Away back in the wilderness a man is lost, and we go looking about for him and find a knot on a tree. There has been a scar there. The old surveyor went and ran this line, one hundred years ago he did that, and that is just as good as any. Do you reckon anybody would pay a dollar on that? Why, an old woodpecker might have pecked on that tree; an old Indian might have scalped it with his tomahawk, before our forefathers ever saw this country. And yet you will take a guess at it, and you would not put a dime of your good money in it; and yet you lose, but your money is not worth anything.

Let me illustrate a little more: Here's a stream, with a spring, that comes down out of the mountain, two miles, approximately, back yonder is where that stream comes out of the mountain, over the pebbled course, and the water at the source is as pure as moulted silver, but it has come down through the fields, and the filth, and the surplus water has been flowing off in it, and stock drinking out of it, and every man or boy or girl that could get a bathing suit has been bathing in it and a man in the woods is thirsty—would he stick his axe in a stump and put his head down and drink out of it? Why, he would not do it? It would have

turtles in it, and snakes in it, and wiggletails in it. It is absolutely unfit to drink, his health would become impaired by it. And I know that woodmen get mighty thirsty. You can put me to work and I will get thirsty mighty quick.

I have been out on a hunting and fishing trip, but I could never understand the psychology of it. Do you reckon that a woodman would drink that filthy and muddy water? No, he would stick his axe in that stump and go back up yonder and drink out of that spring from the hill, out of the mountainside, before it is contaminated. And here am I, two thousand years this side of the apostles, with all the filth that is creeping in, the doctrines of men, and the Bible, and yet I have to have something to drink and I will stick my nose in and drink. No, no—my soul is worth too much to me to do it, whether it is to anyone else or not; therefore I will turn away, I will reject it and go back yonder and sit down by the apostles and let them tell me the story. It is not a reformation, it is a restoration—going back to the apostles of the Lord, with Jesus Christ, telling sinners what to do, to do what they told them to do, teaching the churches to do what they told the churches to do. There's your safety, your tonic, there's your life, there's your soul-saver.

Wouldn't it be great for you to go back there and get that lesson, the apostles' doctrine.

I want to tell you just a little story before I am done, not to make it laughable, but because it illustrates what I want: Over in the hills of Tennessee there was a man who was said to have a herd of hogs, who had lost his voice, but he had taught those hogs to come there to their feed, by taking an ear of corn and knocking on the railing, and they soon learned their

dinner bell, and every time he knocked they would come to their feed. One day there were two men passing through the woods. One of them was a stranger and the other was familiar with the situation. The stranger saw those hogs and they had pricked their ears and were running as hard as they could go—some this way, and some yonder and some another way, and he said, "Wait, what in the world is the matter with those hogs? And the other man replied, "Why, the man who feeds them has lost his voice, he cannot call the hogs, and therefore he has taught them, by knocking on a rail with an ear of corn, to come to their feed, and therefore every time a woodpecker lights on an old snag and goes to pecking, they run to him." And you know today, my friends, the world is afflicted with theological woodpeckers, just knocking on those old snags, and here they go helter skelter, for him to feed them. Do you think that is in keeping with the Bible? Listen to me: "Ye go hence and * * * " just to and fro and carried about with every doctrine, by the craft of men and their cunningness, whereby they lie in wait to receive you.

You let a man come into your community, and he thinks he has what everybody should have—He ought to have his head examined. Oh, yes, he has a subject, and nobody has ever heard that subject and everybody talks about it, and "I am the originator of it." Well, a man ought to be examined when he feels that he is the first one that ever had it. And therefore I am not ashamed to talk to you about that which is old.

There is nothing in the New Testament that is too new to drag into the pulpit, or that is in the Bible that is too old. There is our feed, there is our ice cream, there in our water—there in our meat and drink, to

the end that it is not everyone that speaks to me. "Oh, Lord, let me enter in the kingdom of heaven * * * "

Read Acts of Apostles and find out what a sinner must do, what shall the church do? Read those letters and find out the apostles' doctrines. You may not care much for it, friends, tonight,—In health, in sunshine, with the flowers blooming all around but there will be a day when it will be different, when the shadows will fall on your home, and in your hearts sometime—when there will be a bunch of crepe at the front door to tell the observers of the mysterious passing of him; there will be a mortal bier, pallid lips, a heart that stopped beating, passed into that * * * hieroglyphics that mortals cannot fancy: Involuntarily you will turn to the Bible, and there find its sweet consolation and comfort. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my soul: he leadeth 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. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

May God bless you and keep you under the shadow of his wing—he wants to do it—will you not let him do it.

XV

IN ALL JUDEA AND SAMARIA

IN ALL JUDEA AND SAMARIA

By C. M. Pullias

We are very much gratified tonight that our Living Heavenly Father, by his good grace, has permitted us to live to the present, and now resume our studies in Acts of Apostles.

There was a time, in the history of the Church, not many centuries after its beginning, on the Day of Pentecost, in Jerusalem, when it is said, that they hardly knew that there was such a Book in the world, or that such a Book had ever been written, and it looks to me sometimes, as I look over the matter of the pulpit and of the press, that time may come again.

If you were to take the heart out of a man's body, he could live just as well as if you took Acts of Apostles out of the Bible and away from the plan of salvation. If you were to remove Acts you would take the heart of the Bible out. Without it Christianity is impossible, and for that reason we have selected these subjects here from that Book, and our first subject was the beginning at Jerusalem; our second subject was the Apostles' Doctrine—tonight; in all Judea and Samaria, after the Church was established,—they must have some message to impart to the world, and that is termed the Apostles' doctrine; and in going out of Jerusalem and all over the world they have no message save that, and they undertook to use nothing else at all except that, for the recovery and the restoration of a fallen and lost race.

I used to think that the Bible, especially the New Testament, was thrown together carelessly. I have thought that way in some time, and I have changed

my views—I believe that the first four books of the New Testament are first, because they belong at the first. I believe Acts of Apostles is the fifth Book, because it could not be placed logically anywhere else, it belongs there. I believe the 21 letters follow Acts of Apostles, because they belong there, and Revelations closes the New Testament, and the Bible, because it belongs at the end of Revelations.

I would like to say to you that the progress of the early Church is marked in the words of the Lord: Beginning at Jerusalem, and Jesus said, "You shall receive power after the Holy Ghost has come upon you, you shall be my witnesses in Jerusalem and Judea and Samaria, and unto the uttermost parts of the earth."

If we were to read the Book of Luke, and then the three other books associated with it, that tell the story of Jesus Christ while on earth, and then right on through Acts of Apostles, we would have a continued story. The Book of Luke closes with the Ascension of the Lord Jesus Christ and his resurrection, and the Book of Acts begins with that—just as though we were to weld two pieces of iron together, and we must have both of the same heat, in order that they may be welded together; so then these two Books are welded together and then we have a continued story. Their Chronology, for a short time, deserves our attention I believe it might be well to say that there are some things about the Bible, from a chronological point of view, that are absolutely uncertain, that we cannot rely too much upon chronology—that is, in every particular. There is some of its chronology that is absolutely certain and definite. Likewise might we remark that so far as the geography of the Bible is concerned, that altogether is not too reliable; part of it is altogether-

er certain, and other parts absolutely uncertain; for when Columbus discovered America there was not a geography in the world worth a dime, and for that reason I make mention of these things merely that we may eliminate a lot of study and worry and time. I believe we ought to know all about the geography of that country possible, and everything about the Chronology that we can know but after all, there is much of it that is indefinite and uncertain; but there are some things in connection with it that are absolutely sure. The Acts of Apostles is divided into certain divisions, we might say the first part of it complies with the Books that we read on the city of Jerusalem. I might say this, that the idea of the Geography of it is to gain time, and drawing that as a radiating center, we come until we reach the uttermost boundary of the inhabited earth.

It is mighty hard for us, in leaving our homes and going across to the other side of the world, to ever accomplish much. And so they began in Jerusalem and their labors were confined to Jerusalem. Then next they were in Judea, and Samaria, the countries immediately adjacent to Jerusalem, and thence to the uttermost parts of the world. Acts of Apostles is written with regard unto this order, and unto those three points, as they are suggested.

Jerusalem was a city in round numbers of 200,000 population. The first seven chapters of Acts, with the first four verses of the eighth chapter, gives us the story of the City of Jerusalem. Beginning with the 5th verse of the 8th chapter of Acts and ending with the 12th chapter of Acts, we have the story of Judea and Samaria. Beginning with the first verse, first chapter of Acts, we have the beginning of the

first part of the earth, when Paul went out on his country wide tour, and ends with the 14th chapter. The first 35 verses of the 10th chapter tells of his visit after his return from that tour, about 'A. D. 50, when they returned to Jerusalem.

In the 16th chapter of Acts, it starts on the story of Missions and closes with the 18th chapter of Acts.

Beginning with verse 24 of the 18th chapter of Acts, and ending with 8 of the 21st chapter, when his first missionary tour was incomplete and intercepted by his arrest in the City of Jerusalem, we have the most stupendous undertaking in the history of the world by remarkable men, and that is to evangelize the whole earth.

The remainder of that book is covered by his arrest and imprisonment, covering approximately a period of five years, and when the Book closes he is still in prison, in the City of Rome, waiting for the time he can answer for himself the charges that are lodged against him. Briefly speaking, we have the outline of this remarkable Book.

Our attention, in the former subjects, has been divided into the Jerusalem Church and its establishment, and if you want to know everything you can about it, read the first seven chapters and the first verse of the 8th chapter of Acts of Apostles. There we have the Church, whose membership went into thousands, on the occasion of the first sermon preached there, at the rate of three thousand a day, and the next day the number of members leaped to five thousand, and then by such leaps and bounds until the author tells us that multitudes of men and women were added to the Lord.

I tell you my friends there must be a secret in such success, and there must be a cause for such remarkable

progress. But in about two years—I am persuaded in my own mind—the Church began in the spring of 34, in the City of Jerusalem, and about two years after that time we have the subject that we have for tonight.

The 8th chapter of Acts—these first seven chapters, have covered about two years of the history and the work of the Church in the Holy City, when they thrilled Jerusalem with their Doctrine, and later they turned the world upside down with it; and tonight I call your attention to the breaking away from Jerusalem.

I don't blame those men for coming from every quarter of the earth, until the hills and valleys were filled with them all over that country, because the apostles were there, and they were ministers of God, and they had been with Jesus, and had heard him, and talked with him, and slept with Him, and even ate with Him, saw him when he died, saw the open grave, saw him come up, saw him resurrected, and heard the messengers say, "As you have seen him go, so shall he come again." Also, it was to them that he gave the message that was to become age-old and world wide.

They are pouring into Jerusalem from every quarter of the earth to sit down at Peter's feet, and John's, and James', and the apostles, and listen to them tell the story to every nation and to a weeping world.

With all my years that are upon my head, with all its troubles and cares, I would be willing to work my way as a stoker upon some steam vessel, to go to the City of Jerusalem, to sit down for one hour and listen to John talk, and Peter talk, and James, and the rest of those inspired apostles, who leaned upon his breast, who ate with him, and drank with him, who saw him

bear the cross and suffer, time on time, for the sins of the world, and I don't blame them. This went along for about two years. It was a period of education and opportunity, when the Word of God should be planted in human breasts, and when the two years were finished, one of God's noblest men made a speech one day, and we might say he was lacking in diplomacy, if he had lived in your own age; and they rushed onto him, * * * and stoned him, and I saw that man lift his face to God—"Lord, receive my spirit"; then I saw a man lift his broken, bleeding, battered body, and carry it away to bury it * * *

I just want to say this, many things happen to us that we think ruin us and are destructive. The disciples were under a shadow and cloud. The persecution that began back yonder over the healing of that man that had lived forty years as a beggar, that had never walked a step in his life; it began there and continued to grow until it culminated in the death of one of God's noblest men, a man full of the Holy Ghost, full of moral courage, to tell the story of God as it was related to him; but notice, my friends, when he was dead, that a great persecution broke out against the church. The Book tells us that they carried on in great lamentation, devout men did—they were broken-hearted, there was a shadow on their hearts, their very existence was threatened, and they felt they were ruined, but I want to say to you, in the language of David, "And I speak not in the exact words, but in substance, that God in olden times—that he makes the wrath of man to praise Him. The very thing that broke out in the church that resulted in the death of Stephen, was the best thing that could have happened; and if Stephen could have lived until now, and preach-

ed every day, he could not have done in all his years what he did in the hour of his death, when that multitude of disciples were scattered abroad and went everywhere preaching the word.

This then is the beginning of an evangelism that pertained to the country districts, and hamlets, and towns, resulting from Stephen's death—which resulted, in other words, in the scattering of the church. They would have to leave home, they are in the city of Jerusalem no longer. They must break up camp, their tenting time is over; they have stacked arms so to speak, and must leave the old camping grounds. The Book says they were scattered far and near and went everywhere, preaching the Word. To scatter means to diffuse in drops, and they went in every direction, hundreds of thousands of them, perhaps. Perhaps one hundred thousand Christians left Jerusalem at one time, in every direction, and wherever one found a home, or a hamlet, or a cross-road, or a store, or a place with a person in it, he is preaching the Word of God.

I tell you, sometimes we think things happen to us and ruin us, and we want sunshine, and flowers and friends, money and clothes, and I am not sure but what maybe tears have done more to bring hearts to God, or poverty and persecution, than all the things men have had to wear or eat.

“Nothing can befall his children that will be to their disadvantage.” I have thought, in this connection, of the statement that Paul made, when he said, “We know that all things work together for good to them that love God.”

Suppose something were to happen in the town of Abilene, Texas, in which we are situated tonight, and

this great company of Christians, by reason of the persecutions, on account of that happening, should be scattered—that you would have to move your homes or property, or whatever you had, and be scattered, just going hither and thither. How many men of the church in Abilene, Texas, would have the moral courage, under those conditions, to preach the word of God wherever they might be? We would be afraid to open our mouths. I tell you tonight what the church of Christ wants is to be tied to the Word of God, and have the moral courage to speak it anywhere, to anybody, at any place, just simply because it is the Word of God.

They went everywhere, everywhere, preaching the Word, and in a day's time it had spread over Judea, over Samaria, and all that adjacent country about there. One hundred thousand Christians, perhaps, going in different directions. Suppose that the church of the present time in this town, or any other in your community, should be scattered abroad, and many of them were to go out to preach. And where would be the result? How many of them could preach the Word of God? How many of the members of the church are sufficiently familiar today to tell a man what to do to be saved?

In the State of Texas I can point out to you men who are in the eldership of the church who could not quote the Bible to save their lives. I was impressed with your dean the other day, talking about the inefficiency of teachers. How can a teacher teach something when he does not know it himself? Therefore how can we go out into this world and preach the Word of God unto men and women, and boys and girls that are perishing on hill and plain, when we don't

know what the Word of God contains. "Study * * * handling aright the Word of truth," is the language of the apostles, and when ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God. For every one that useth milk is a babe, unskillful in the word of righteousness.

And in these two years people were so proud of the Word of God, when they were driven out of their homes—the greatest persecution ever experienced up until that time, they went everywhere and preached the Word.

We depend on a preacher who will come around about once a year and preach ten days and then he is gone, and then we can live on that until next year, and that is our food; and if you did not eat with me you would not live another year.

And when Jesus Christ said, "men shall not live by bread alone but by every word that proceeds out of the mouth of God," I am just as sure as anything that a man cannot live without the Word of God—he must take it daily, systematically, he must enter into it, in prayer, in seriousness, and in all gravity.

There were numbers of them that went abroad from Jerusalem, so we will just take up one of them and digress: In the fifth verse of the eighth chapter of Acts, we have the conversion of the Samaritans, and some other matter that is linked therein, but which in substance comprises this work.

In commencing it is said here — "That Philip went down to the city of Samaria and preached Christ unto them." Now, that is just one man out of the great multitude that was in the city of Jerusalem, and each one of them did that, they were all doing it, and

I would to God that we could learn tonight, and "If any man speak, let him speak the oracles of God," and if every man who gets in the pulpit tomorrow would only speak the Word of God, what one of God's preachers does, every one ought to do, then nothing but the word of God would be preached.

He went to the city of Samaria and preached Christ to them; and the next suggestion I want to make about this is, that any way leading to Jerusalem is up—every time they went up to Jerusalem, they went down from Jerusalem.

It is said of Mary and Joseph, "They went up every year from Jerusalem to worship after the custom of the Feast." It is said a man went down from Jerusalem into Jericho. And Philip went down from Jerusalem to Samaria; and so that is, so to speak, a promontory, from our point of view, and it is this from which the light radiates to the uttermost corners of the world. You can just make your decision as to that, I am just telling you what the Bible says about it.

It may be well to state, too, that the city of Samaria was directly north of the city of Jerusalem, a number of miles, and that the waters flowed from the north to the south and if we were talking about it now, we would say up to Samaria, and down, if we were pointing to about southeast; but from Jerusalem, if it is north that is down, if it is east it is down, if it is south it is down, if it is west it is down. And so Philip went down to the City of Samaria and preached Christ to them. You will notice that Samaria is the capital of the country, Judea in the south and *Samaria* in the center, and Galilee in the north, and therefore he is in the city of Samaria now, and the

Book tells us when he reached there he preached Christ. I do not suppose there is any difference, any man who preaches Jesus Christ must preach the Word of God and vice versa; and any man who preaches the gospel and leaves Christ out of it, is certainly not preaching the gospel that we read about in the New Testament.

The book tells us he entered there and the people became stirred and excited, and multitudes of men and women were coming to the preaching, and he was performing miracles, and they were excited over it.

And they had already been baptizing in that city, and then Philip says, when he was preaching the things concerning God and of Jesus Christ—they were baptized both men and women. Now, I take it that whenever a man preaches Christ he preaches on conversion.

Philip went to Samaria and preached Christ, and when they believed he was preaching Christ in the name of God, they were baptized. Did you ever notice that is the universal statement in the Book of Acts, that whenever the people believed the things that were preached, they were baptized?

Here comes the preacher, preaching the Word of God to the sinner, and the sinner understands and believes, and before they leave, it is midnight or some hour in the day, and he is baptized.

In these days modern revivalists come along and set up a big tent, and have contribution boxes as big as plates to pass around; and when he preaches nothing of Christ they will flock to him in great numbers. And he will take the train and never baptize a soul. I tell you there is a marked difference in the preaching of the apostles and that of modern evange-

lists. Whenever people accepted what they preached they were in every case baptized.

Would it not be a great thing for us to copy apostolic precedent, and follow in their teaching? I don't mean to be harsh. Somebody once said I was hard-boiled, but I don't mean to be. I just want to be frank with you. My soul and salvation depends on what I do with the word of God, and so does yours.

A man asked one of these big evangelists in a certain big town, if he would not preach a sermon on baptism. He said, "I could do it, but I am too busy preaching Jesus Christ, and I do not believe that the man lives that can preach Jesus Christ and leave baptism out of it. I tell you that when the name of Jesus Christ is called upon, and a man enters into it, he is baptized. There is not an abundance anywhere where we could draw an exception to that in Acts of apostles. When they believed that Philip was preaching the things of Christ they were baptized.

And here are modern preachers, and they believe everything he preaches, and not a soul is baptized. And I am suspicious, there is something wrong with that kind of preaching.

This man Philip went to Samaria and preached Christ to them, and when they believed the things he was preaching, in the name of God and Jesus Christ, they were baptized, both men and women.

Now there are three statements which are synonymous—that whenever one preaches the word of God the same thing is preached of Christ, and whenever a man believes in the things preached, he believes in Christ. Now, you hear a man say that is just a sort of myth, and he would be evangelical without that. That is what we mean by a saving faith, a faith caused

by hearing the Word of God, faith as a means without pleasing Him, and that is the theory produced all over the world.

I would to God that preachers of today could learn that lesson—preach the Word of God, that faith might be produced in the hearts of the hearers, that faith might overcome the world and please God.

I read a striking little statement in the book of Romans, that said, "Whatsoever is not of faith is a sin." Why, of course, everything that is in the Bible, is of faith, if the Bible says it, we can do that by faith, and if not we could not. Therefore, that would confine our activities unto the Bible alone.

In the midst of this meeting, great crowds coming and people being baptized in great numbers, we observe that an angel came on the scene one night, in the midst of a big meeting—and one of the biggest ever held by the disciples of the Lord, outside of Jerusalem, and it is a remarkable success, a wonderful meeting; and one night, in a most exciting moment of it, an angel came and said, "Philip, get out of this town, go away from the city, go in a southerly direction, to a road which leads from Jerusalem to Gaza."

A preacher told me once that he thought it was best to preach in town, that he could reach so many more folks. Well, maybe it is not the quantity, maybe it is the quality that counts, that reaches them.

We sometimes get very anxious to get additions, where the preacher has more additions than the Lord has.

I am glad to see so many people observe God, but it pains my heart when a man or woman, or boy or girl, would do it from no motive whatever other than for obedience to God. I feel sure that you catch the point.

At any rate Philip was like most preachers of the time—he just did it because God said so.

Sometimes you hear people say, "How much faith does it take to save a man?" "Well, it takes just so much." Just, "God said to do it." And he replies, "Well, I think it would be best to do this."

I understand this—it does not matter what people think, the question is what does God think, what does He require. "My thoughts," God said, "are not your thoughts, my ways are not your ways." And before Christ left the earth he laid down the general terms to the Disciples: "If a man come after me, let him deny himself * * * *"

And here we are, constantly telling what "I think about it," and have to say about it, and "my way," and "my Church," and "my doctrine." I am ashamed of a preacher who would talk that way, because that is not the way the Bible talks.

God says, "Philip, get out of the city, get out in the wilderness." He says, "Well, nobody lives down there, it is a waste down there, it is barren down there, and this is a thickly populated center, this is a magnificent town, this is a capital."

Yes, a few years ago, they made most wonderful speeches all over the country. We must have Jesus Christ, not only in the capital of the nation, but just where there are souls to save. It is all right to have a revival in Washington, but it would be just as well to have one in Abilene. Washington, in God's sight, is no better than any other place.

We learn that Philip left overnight, or the next morning, and he went down into the wilderness, and he told him, "There is a road down yonder, going to

the northeast," and after a while he came to that road, and there he stopped. He was at the end of his road. He had gone to the extremity, and that was as far as he knew, and he stopped. And I would to God some of my brethren would stop where God's word stops; but we are filled with so much speculation and curiosity, that our curiosity begins to work on us.

He stopped. He was at the end of his journey. That was as far as he could go. He stays there until somebody speaks to him again, and that somebody must be the One on High. Standing by that roadside, there was a chariot came by, and there was a lone man in it, and he was reading from the Holy Prophets, from the Scriptures—his head was buried in the book—he was reading aloud, and was so overawed and overwhelmed in the Scripture recorded in the third chapter of Isaiah, that he did not know there was a man or a human about—reading from the Holy Scriptures.

Going back, I want to talk to you about that. Here is Philip away up here in the north, and here is the other man 'way off down here, going to Gaza, in a southwesterly direction, and Philip going down to this road, and this man having left Jerusalem and got there at a certain time, when the preacher came to the crossroads, and the man was driving by. How did that happen? You just let the Lord manage that and how they got there at the same time. Don't you try to help the Lord out. You listen to what he said—you be certain to get it, and when you get that, just do that and everything will come out right, and nothing whatever can be wrong.

I have thought many a time of that time, that God knew just when that man would leave Jerusalem, and

the time Philip would reach this crossroad and intercept him. And when Philip is there the chariot came driving by.

Let me illustrate, Paul. Notice this fact, that Paul made a tour about eight months afterwards and he came to Athens, and from there to Corinth; and did you notice, at exactly the right time Claudius of Rome drove every Jew out of the city, and then there came Aquila and Priscilla, and they formed a nucleus, and worked together, and in eighteen months they established a wonderful church of the Corinthians in that Metropolitan city. God worked that. He brought that about. And the more we study the Bible the more we ought to know by now, that "All things work for good to them who love God * * * "

And how it is beyond our power to trace out! But mark you, if you will just let oGd have his way and follow where he says, whenever we get to the place he assigns he directs us. Then he will give to us another step, one step at a time—the sun setting, but the Holy Book on High says, "Shining light, that shines more and more to the perfect day." You don't have to weep all the way until you see the gates of pearl, even to the gate that stands ajar.

If you go out tonight with a flashlight, just see if it doesn't go ahead of you, and there we have the illustration, just as it works, just as his commands require. Just satisfy him and by the words of God, "and the more and more let the light shine about you until the sun goes down at the end of a perfect day," and in the language of the Old Prophet, "It shall be light at even time."

But notice when he came in contact with this man. This man had been to Jerusalem to worship. And we

think if a man went to Jerusalem to worship, that he is going to heaven. There are a lot of people who worship, but what do they worship? But a man can worship any way he pleases, even worship God after the commandments of men, but it won't get him anywhere. The Bible says: "We know now that all things work together for good to them that love God."

We know now that when a man worships God and leaves the worship out of it, it is not worth the snap of a finger. This man did worship God. You tell me that he was not in fear. He must have been one thousand miles away from home—he lived in Ethiopia, and he didn't even have a Ford.

Suppose you were going that far in a Ford? And who was he? He had charge of all the money of the Queen of that country. He was her treasurer, and so far as I know did not carry the stub of a check along. He left all that back home. And yet there are brethren who can't sit here for an hour to worship God, when God is so anxious to save, and people are dying and starving all around, and they can't close up a little ten-cent store to come to worship God. "I am hired out" one man said to me. Well, this man was hired out, not only that, but he had a big job, he had all the money of Ethiopia, but he managed to get away and go one thousand miles, in an old rickety chariot, to worship God one day. It must have taken him a month or six weeks. "What would become of my business?" I don't know—I am not looking after that. "A man can take care of his own business and make all the money in the world * * * " And yet you can't leave God out of it. He deserves first consideration, and he deserves more than to live off the rags and the crumbs and the bazaar sales in this country. We have put Him out

on the streets, like a beggar selling shoestrings for a living, but he does not appreciate it.

This man had gone one thousand miles to worship, not only that, but he was forty or fifty miles on the return trip, and he was so imbued with it, and full of it, running over with it, that he is still reading and meditating and studying the Holy Scriptures, he is absolutely filled with it.

And I have seen brethren today who will come to the Lord's meeting with a bunch of papers, red and green—a big quantity, as big as a bundle of oats or fodder, under their arms, and they will sit back there and never render songs or prayer, and look at Andy Gump, and Mutt and Jeff, and Winnie Winkle, and the rest of them, all the time the preliminary services are going, on and they manage to lay it down in time to eat the bread and drink the cup.

Gentlemen, I believe a man is unfit who enters in such fashion. A man should enter in the service of our God seriously, with all gravity, meditating on it, and working all hours to prepare and fit and open the heart for the spirit of worship, that we might give Him the best that is in us.

I am not certain but what these Sunday papers ought to be done away with. Brethren, instead of getting up there and reading the Bible lesson, will read the news in the Sunday papers.

Now, brethren, I don't mean to be harsh, but let's lay that aside, and let's acquaint ourselves with the things in the Bible, and when we come here filled with the Bible, and new thoughts, and new inspiration, with the view of drinking from the Holy Fount that morning, and go ahead, gentlemen, in reverence, in the au-

gust presence of Jehovah, and break the bread and drink the cup, then we shall act fittingly to the honor of him who loves us so, and who died to save us from our sins.

But this man passed along reading the Bible, and Philip stood there—he didn't know what else to do, and then the Spirit of the Lord came to this preacher and said, "Philip, go and join yourself to that chariot." I know sometimes we talk about feeling moved to do so and so. What moved you? "Well, the spirit moved me." Oh, no—the Spirit said, "Philip, go and join yourself to that chariot." That is the reason he ran and joined it.

And I read yonder—seven times repeated in the Book of Revelations—"He that hath ears let him hear what the spirit says." And it won't make any difference to you whether you never hear anything else—you won't be any worse off after you cross the divide.

And therefore Philip stood there like a stone wall, until the Lord said, "Philip, go and join yourself to that chariot," and he ran out to it immediately.

I saw a picture of that. We have a lot of picture-makers in this world. Some make faces better looking than the subject. One made a picture of Noah's Ark once, and on one side of that Ark he had fourteen windows with glass panes, and the one I read about in the Bible didn't have but one window, and that was on top. But now this picture that was made, made Philip on the south side of that chariot. How he ever got around on the lower side of it I don't know.

Philip came down from the north, and when he reached this chariot then he joined the chariot, but the picture had him on the opposite side, down there across

the road. Now, you can believe what you wish about that, but I am just mentioning the little discrepancies in these pictures.

A lady was telling her Sunday School class once, in Lebanon, Tennessee, about Jesus being baptized. She said John led him down in that water, which was about knee-deep, and picked up a shell and poured some water on his head. "Now," she said, "Children, I did not read that in the Bible, I saw a picture of that when I was a child, and I never forgot it." Some pictures are not correct and do not correspond with what the Bible reveals about it.

But Philip did not wait for an introduction. I don't know what he would do now. You know, if somebody, some new person, comes into a town, that somebody can't be visited now until someone introduces him. I was in a little town recently, where a woman was about to bleed to death, and a man and his wife came there, and when we stopped the flow of blood and her life was saved, this lady says: "Why, I would have come over, but I had just forgotten whether you came in the community before me, or vice versa."

Now, Philip did not wait for an introduction, he ran up by the chariot and said, "Do you understand what you are reading"?

Now, my friends, there is not a man on earth, or woman, that can become a child of God, who does not understand something. The Bible tells us they must understand from their heart. The Bible tells us it gives light and understanding, that "If you continue in my words, then you are my disciples indeed, and the truth shall make you free." If you do not understand what you are reading, you had better understand before you read any more.

This man says, "How can I know unless somebody else comes up here and guides me?" Philip got up in the chariot and opened his mouth and began preaching him the same scripture and doctrine of Jesus.

Now, there is preaching Jesus, and preaching God, and whatever one means the other means, and whenever anybody says, "I am too busy preaching Jesus to preach baptism," why, he has got to preach Christ to tell it. Preaching Jesus—"How can I, unless some man advise me"? How is he going to relieve that stupidity and ignorance, that darkness? Why, he opens his mouth and preaches to him Jesus, and they went on their way. "What means it to me to be baptized."

And if there is a man or woman here or anywhere else that can preach Jesus Christ and say nothing about baptism, I would just like to hear him try it. Suppose I tell you just a minute about that. I am going to preach Christ. I will tell you about the birth of him, wrapped in swaddling clothes, in the manger; and I will tell you about the flight * * * about the sojourn in Egypt * * * And going back into the land of Canaan. I might tell you about them taking him to Nazareth and bringing him up to Jerusalem when he was twelve years old. I might tell you about him coming back, after they found the lost boy. Eighteen years passed and I could not tell you anything. But I could tell you when he was thirty years old—when he worked the last day in the old dusty shop, and had been there day in and day out all these years, struggling and toiling to drive the wolf from the door of his widowed mother, and of the orphan children, when a boy of twelve—beginning when he was a boy eighteen years of age, struggling, but his tools had become his companions, and the last day he worked in

the shop, he caressed every one of them, methinks, and laid them aside; and when the day's work was done he closed up his kit of tools and came out of the old shop and closed the doors behind him, never to go back there again.

Let me tell you, it is a crisis in a man's life when he goes to leave his parents, and as much as he has wandered from the hearthstone of the old home and parental roof, there is a yearning and restlessness in the earth that can never be satisfied, because there is nothing left there to which he can return in after years. The fruit trees are failing and the fences are falling down and there is no one left to love, maybe, now in that old home. And in the language of another, "Backward, turn backward, Oh Time, in your flight—make me a child again just for tonight." Could we but lean on our mother's knee and listen to her counsel—could we but hear her sweet lullaby, could her wrinkled hand but straighten out our tresses, could her lips kiss away our tears, and heal our wounds. Oh, I will tell you, it is a crisis in any man's life.

Jesus is thirty-one years old when he leaves home, and the Book tells you he came to Galilee, to be baptized by John. I would have to tell you that, if that would be my subject, and the Book tells you that Jesus said, "Suffer that to be so now * * *."

And I can see John, as he led Christ into the waters of the Jordan, raised him up, and I can see Jesus, as he lifted his eyes to heaven and breathed the prayer, and the Spirit of God descended and rested like a dove on Jesus Christ, and I can hear the voice, from the lips of God saying, "This is my Beloved Son, in whom I am well pleased." I would have to tell you that, and I don't know but what any man on earth that teaches

Jesus Christ would have to do the same thing. Then, in about three and a half years after that, when he is about to go on his way to heaven, he said to his disciples, "All power in heaven and earth is given to me, Go therefore and preach to all the nations and baptize them * * * He that believeth and is baptized shall be saved."

Would I undertake to preach and leave those things out? No, my friends, I am going to tell everybody, as long as I live, that Jesus was baptized in the Jordan at the beginning of his public ministry. And I am going to tell you, when he was about to go away, to come back no more, he commanded the apostles to go and preach to all nations, "And he that believeth and is baptized is saved." He was so true to that that every time he preached and people believed him, they were baptized, throughout the Acts of apostles.

But, my friends, just another word: This man says, "Let me be baptized." If you believe with all your heart, you may. "I believe that Jesus Christ is the Son of God." They tell us that is not enough, that that is too simple. Do you know there is not a shadow that that does not embrace, not a bleeding heart that that does not embrace, that there is not a law, not a professor, there is not a Psalm, nor a book or chapter, or verse out of the Old Testament, or the New, that that does not embrace; and whenever a man says, "Out of my heart, I believe Jesus Christ is the Son of God," he must take the whole doctrine, and he must continue in it.

"Oh, yes," a man says, "I believe that Christ is the Son of God, but I don't believe that story about Jonah and the whale, I don't believe that has got sense." Jesus Christ says Jonah was three days in the belly of

the whale. Do you believe that Christ was the Son of God? He said he knew what he was talking about. And you say you don't believe that story. Well, then, you don't believe that Jesus Christ is the Son of God.

We can say that the whole Bible is so linked together that if you reject one part you reject all. But he said, "I believe that Jesus Christ is the Son of God. And then they got out of the chariot and went down into the water and he baptized him, and the spirit of God caught Philip, so that the eunuch saw him no more, and the eunuch went on his way rejoicing.

I wonder if a man were to preach out here and a man believed Christ was the Son of God, and he said, "Here, I want you to baptize me." Well, he would have to wait until he called the elders of the church to open the doors of the church—that would be material.

I remember once a preacher said, "I don't know what I will do tonight, because there is no one here to open this church," and I don't know either. But, now, my friends, do you see anything like that in the Bible? "Oh," but they say, "We have got to have somebody to vote on him to see whether he is all right or not." "What Church is he a member of"? Now,

We are all the children of God by faith in Christ Jesus—"For as many of you as are baptized * * *"

And this man confessed that Jesus Christ was the Son of God and was baptized. And Philip went on his way until he came to Caesarea, and there we have the last pen scratch of it. But we can only say this, as an exaltation of the Word of God, and if we want to convert men, why, we must do it from that standpoint, and that is the thing by which your destiny and mine will be satisfied. It is not by what preachers tell you

or what some enthusiastic instructor will tell you. When God comes to settle with you it is going to be according to what our God says: "I saw the good and bad standing before God and the good and the bad were judged according to their works."

As I told the boys this afternoon, the preacher is the dumping ground of the community in which he lives, and is big enough and good enough to share with them in their sufferings.

I know of a man who came to me, having a life insurance or sick benefit policy, and he wanted a certain kind of settlement, and I opened that policy and looked in it. He said the agent said to me he would pay me so and so in case of a certain accident, if death overtook him, he would do certain things. But it did not matter what he told him. "Here's your contract and the signature, and you will have to settle with that Company upon what is written in the face of the policy." And that is what God meant, when he said, "If the king would give me his house full of silver and gold I could not do any more than God's word."

When you reach the Judgment Bar, and the Books are open, and your works fail to correspond with this work here—what you can do about it? What are you going to do about it—when you listen to something that is in the Book and that is not a part of the Book? Those that obey God's Word, his will—those that look unto the perfect law of liberty and continue therein, shall be blessed for what they are doing for him * * * and "fear God and keep his commandments * * * Blessed are those that do his commandments * * * and enter into the gates of the city."

And he is the author of the whole situation, not some preacher, not some enthusiast, not some secular church.

I beg of you tonight to give us just one convert to that.

In conclusion, we are going to extend an invitation tonight. Maybe someone wants to give his heart to God, and therefore we are not going to withhold from you that opportunity, but beg of you and plead with you to come to Christ.

That night when Jesus was leaving Jerusalem, upon the last day of his labors there; when he crossed the Kidron and climbed up the slopes of Mt. Olive, and with great tears rolling down his cheeks, and disappointment in his heart as heavy as molten lead that day, and he looked back and said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It broke his heart, it made him to lament over the situation, but "you would not." Just look yonder at the storm cloud, listen to the pealing thunder, with the lightning, and then the rain begins to patter against the window pane, and look at that mother hen out there, as she gathers her chicks under her wings and exposes herself to the wind and the driving rain and the storm to save her babies—and there is the picture. "I would have gathered you under my wings many a time, but you would not." Won't you come back under the wings of Jesus tonight and let him save you, hold you and keep you on his lap and under his wings, through sunshine and shadow, until you reach the light of happiness and light of liberty. Won't you come?

XVI

THE UTTERMOST PART OF THE
EARTH

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“THE UTTERMOST PART OF THE EARTH”

By C. M. Pullias

Inasmuch as I shall have nothing to say at the conclusion of this talk tonight I want to take occasion now to thank Brother Baxter for the invitation to come to Abilene and participate in this week's services. I want to thank everybody in connection with this school. I want to just state that I appreciate it, and I go away from this place with a feeling in my heart for Abilene, and for Abilene Christian College, for its President, and for its faculty, by reason of this association, and for its people that I hadn't known before.

These have been very pleasant days. We have realized that we are here just for a special occasion and for a limited time, and we have tried to crowd our service just as full of things helpful and elevating as possible. In the first place we selected services that were purely Biblical and that mean something. Basing our entire night course upon one verse in the Bible—Beginning at Jerusalem was the first subject, and taken from Acts 1:8, in which Jesus said, “You shall testify of me in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the world.”

We have called your attention to every one of these, until we have now come to the uttermost parts of the world. This brings us to the first verse of the 13th chapter of Acts, when Paul leaves Antioch of Seleucia, upon his first Missionary Tour. Those who are acquainted with the Bible will recognize the towns.

We have built too large a subject for one subject, and for that reason we are to pick up, so to speak,

just a few crumbs on the way, or just a few crumbs of the Geography of the Bible to the north.

To get our setting, we may say now that Paul becomes the central figure of that remarkable Book of 28 chapters, known to us as Acts of Apostles, having been converted in about A. D. 36, and this chapter begins with about A. D. 45, he being a member of the church then for nine years.

The first three years of that time he was in Arabia somewhere, buried to civilization, going out of that to Jerusalem, and then was sent to Tarsus, his old home, where he remained until A. D. 42, when Barnabas had gone to Antioch at the instance of Paul. Jerusalem offered encouragement and when he bade them cleave to the Lord, many people were added to the Lord. Seeing the possibilities of the church there, he went to Tarsus to seek Saul (Paul). When he had found him and they had come to Antioch they labored there for a while. During this time the Prophet, Agabus, came to Antioch and told of a famine which should be all over the world, which came to pass in the days of Claudius Caesar. It came unto the saints of Antioch to send relief to suffering Judea, and the Bible tells us they were able to send that relief.

Would not that, brethren, be a fine lesson, for us to just stop a minute?

If every member of this great church of Abilene would determine to do everything he was able to do, whether he was a boy, or girl, or man, or woman, or father, or mother, or son, or daughter, we could turn the world upside down in less time than it would take to make this speech.

And the Bible tells us they sent that at the hands

of Barnabas and Saul unto the elders of the church in Jerusalem.

I believe, brethren, it would be a fine lesson, for churches today to do just as that tells us.

There is your divine pattern, your beaten path of inspiration—that when the church of Jesus, or Lord Jesus Christ, wants to relieve the suffering of a storm stricken district, let it come at the hands of the brethren of this church, out of the fruits and toils of the ground, but let them apply it in the name of the Lord Jesus Christ. It is not enough for us, in other words, to raise money for suffering humanity, but God wants us to come in contact with the sufferer, and there is not anything that does us more good than to go to the sick bed. You can hire the nurse and send her there, and she can take care of him and administer all his wants, but that doesn't do you the good God wants you to receive from it.

And hence, in the language of the Bible, "It is more blessed to give than to receive"—the reflex action, that which comes back. And when you go in a room and sit down by the side of the bed of the sufferer there it is that you have your tender feeling and come in contact with him. You listen to his groans and you look upon the struggling man, in pain and anguish, burning with fever. It does you good. That is what God means by that. And he wants us to take our means, raise our money, and with our hands to carry it over there. Your brother, your sister, is suffering—your unfortunate neighbor. Do it with your own hand and therefore receive the greatest good possible to come to people.

This was about the year A. D. 44, when Paul and

Barnabas came into Jerusalem. James had been killed by Herod; Peter had been thrown into prison—they were going to kill him when the passover is past, and God miraculously delivers him. Old Herod made a speech and the people gave to him the glory that belongs to God * * * * and he fell down and the worms ate him.

And about that time Paul came back to Antioch and they went out on their Missionary Tour. And I tell you that the most stupendous undertaking in history was when John and Paul and Barnabas left Antioch and went down by Seleucia across the Mediterranean sea to Salamis on the Island of Cyprus, where they preached the word of God in the synagogues of the Jews; and when they went through that island into Paphos, where they encountered the Roman Governor—the first experience there; they crossed the Sea from Paphos to Perga, in Pamphylia, and John Mark turned back home.

I want to tell you now that there are lots of people who will leave us when the work becomes dangerous and hard; there were the wild Pisidian passes and rough mountains and they must pass through them, where there were wild beasts and murderers hiding there, and John's heart seemingly failed him and he went home to his mother in the city of Jerusalem; and I tell you there are lots of Johns and Marks in the world.

I read where the Bible said "That Demas hath forsaken me, having loved this present world, and departed unto Thessalonica * * * " And there are lots of Demases in the world—you could not count them in the church—forsaking the Lord—turning back to Egypt for the cucumbers and for the garlic and onions

and various things they had to eat, and the amusements to be had.

The Bible tells us that Paul had passed through those mountains into Pisidia. I call your attention then to a writing in after years: The apostle talked about being in peril of leopards and other wild beasts. I have no doubt but what he refers to this very experience. Those deep gorges, ravines, and those climbing peaks, and those woods, are inhabited thickly alike, through which they must pass, in order that they may reach their objective, Antioch in the Pisidias. It was there they began to preach, and the Synagogue was full, and they called him out, on the Sabbath day, as the Jews began to speak against those things that were spoken by Paul.

But a persecution arose, and it made it necessary for him to go away.

You know it is success, in the main, that causes persecution. When a man succeeds, perhaps, somebody will oppose him.

I remember that little Joseph had the animosity and envy of his own brothers, not because he had ever injured them, but because he was succeeding and because he was favored by Jehovah.

But from Antioch, in Pisidia, he went to Iconium, and there he went to preaching the word of God again. And there the people were stirred up likewise; and he left there and went to Lystra, and the persecuting Jews followed him and persecuted him, they hounded him and stirred up the people of Lystra, until that great and good man was stoned in the streets of the city, and dragged out and left for dead.

I will say it looks to me like that is a terrible experience for a man on his undertaking. Nothing but

the expression of God's word—the church of Christ is his only support—God above heard then—and his word to teach them the law.

And the very people he would feed are those that would bite the hand that feeds them. It is hardly believable, but it is so, and that is the statement, and if you will read what is said to Timothy, about the afflictions and persecutions that came to him at Antioch, and Lystra, we may be able to get the lesson. That is, Paul was dealt with as an animal, as a dog, as a vicious something that would be destructive to humanity, and dragged out of the city and left for dead.

In writing of it in after years, he said, "I knew a man about fourteen years ago, whether in the body or out of the body, I can't tell: God knoweth. How that he was caught up to Paradise, and heard unspeakable words which it is not lawful for a man to utter.

In reading the Bible I have been impressed with this: Men have had the inklings of things beyond—glimpses of heaven, they have had God to put in his appearance, and yet every time, as I remember it was in deepest distress. If Paul had not been stoned and persecuted and dragged out of that city and left for dead he never would have been caught up in Paradise up yonder, the Third Heaven: he never would have heard those words that were uttered on this earth. And to enlarge and embellish on that point—Old Abraham left that Syrian district and went to Canaan in the north, and through Egypt and back into Canaan, and in his late age of about seventy-five years of faithfulness and service to his God, and the climax of his suffering came one day: He must take Isaac, the promised child, the boy that he loved and carry him to the top of that mountain and burn him as a

sacrifice on the altar. You notice Abraham never faltered—he even cut the wood to carry it out, and we can't see him for three days, and finally he came to the place and he looked and saw it, and he said to the two servants who were with him, "Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you: and Abraham took the wood of the burnt offering, and laid it upon Isaac, his son, and took the fire in his hand, and a knife, and they proceeded to the place of execution. That boy knew nothing of what would happen, and on the way he said, "My father, behold the fire and the wood, but where is the lamb for a burnt offering": but Old Abraham, whose courage and fidelity to God never faltered, said, "My son, God will provide himself a lamb for a burnt offering." When God tells you what to do, when you are keeping his commandments, when you are following as Jesus led, God will take care of you. I have no doubt—but I can't say so much of the man that won't do what God commands. Listen: "God will provide for that offering." Just look at that little boy bearing the wood on his shoulder and one thousand years after that Jesus was nailed to the cross for the sins of the world. And when Abraham reached the top of that mountain he bound that boy, put him on the altar, and raised to knife to drive the steel to the heart of his child. Because God needed him, God stopped him, and he looked and said, "Abraham, rejoiced to see my day, and his heart was glad." He saw the light raise from the ashes there, and saw the vision there of the resurrection of the dead, and was glad.

The amount of suffering in that sacrifice—And I tell you that Paul suffered persecution to the end; that they stoned him and dragged him out of the city and

left him for dead. It was then that he went up yonder to that third heaven and heard the words not lawful to utter down here.

May I call your attention to another fact—that when little Daniel, a captive in Babylon, had been carried away and was nothing but a child. He had been a victim of a cruel conspiracy, and his enemies wanted to destroy him, and hence they had a decree passed that they knew he would not regard, and knew there was no mercy and there was no clemency in the case of the law of the Medes and Persians—that when he violated it he knew they would consign him to the lions' den when the sun went down; and he went to his room—he never pulled a shade or closed a blind, and never tried to hide himself in some closet, and there pray to God, but he went to that window, as always, and when he was shown the order that night, he fell down upon his knees and prayed, and offered his supplications to God, as always; and when the night came on, as a result, he must go into the den of lions, and old King Darius was very much discouraged over it, and could not sleep, and the next morning the King went to that den in person, and he said: "O Daniel, servant of the Living God, Is thy God, whom thou servest continually, able to deliver thee from the lions?" And he cried from the den and said, "O King, live forever, My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me, because I have been always innocent in his sight and your own; and he was merciful to me," and there was not a rent in his clothes nor hurt on his body.

I tell you when a man is in dire distress and lifts his voice to the Great Beyond, God will come closer to us—closer in that hour than any other. I don't be-

lieve we can ever get so close to him, or he to us, but that he will come to us when we are suffering. But he said, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Some people suffer because they do wrong, others because they do right, and the greatest sufferers that the world has ever known are those sufferings for somebody else—and the Lord Jesus Christ was the greatest sufferer in the history of our unfortunate world, because it was right to suffer, because he cared for us. And, remember, just to illustrate to you that that gives God an opportunity; that when the storm was on the sea of Galilee, and the disciples were out there all night; the first watch passed and they are alone; the second watch passed and Jesus is not there; he was back yonder somewhere in prayer; and the third watch came and he wasn't there; and the fourth watch came and the heavens were as dark as they ever got to be; the thunder and lightning is splitting the dusk of the dark clouds; the waves are higher than they ever were, white-capping all about; and they saw something that seemed to be a ghost—and Jesus cried to them above the din of the thunder and the roar of the storm: "My children, be not afraid, it is I." I tell you I believe he will come to us in hours like that, for his name's sake, for his Kingdom's sake. I know some one-eyed men but they didn't lose their eyes for His sake. The Bible tells us, "That if a

man lose his life for my sake, he shall find it." Of course, Jesus wanted us to love God, to serve God.

And he was stoned near to death. That was his undertaking, to carry the gospel to the uttermost parts of the world.

Do you remember the old disciple, John, the only one that was put naturally to death, who lived to be nearly one hundred years of age? That in his old age he was on an island in the sea. Do you know, I fancy his hair was as white as snow, his form bent, his forehead wrinkled with deep furrows, and worried. I know all that; but he was out yonder on the Lord's day, climbing to the highest mountain and looking away to the shore, where his friends were yonder; and then it was God came to his relief and permitted him to see all those things about which he wrote in the Book of Revelations—in the deepest language that I know anything about, and the greatest contribution to literature is that Book, and the most wonderful and most marvelous things that he heard and saw that day: He heard them sing, "Beyond Redeem," and the song of "Moses and the Lamb," and he saw the tree of life that day. And we don't want to suffer, to do anything wrong, and yet we will not come to Christ. Don't you know what Jesus meant when he said that "All things are possible to him that believeth."

And little Timothy, about sixteen years of age, one of Paul's converts, was standing there weeping; and he rose up and went over there to Derbe, and then he came back to Lystra. And then to Iconium, and then to Antioch, and then to Perga. And then to Atalia, and then took ship and went back up the river unto Antioch of Syria, from which he had formerly sailed.

And when he reached there he called the church together, and he recited those things that had been done. But, listen, friends, I want you to see what God has done among the Gentiles. Here we are today. What do we do? We are treading down. We look at the side of it that those men did it, and God is out of it. I have been impressed with that until it stirs my heart and almost moves me to tears to think that I had read the Bible so long—I would I could preach so that nobody could even say that I lived, but that God was doing that, and that I could so perform that work of God and do this will and perform his work, until everybody would say God was doing that, and I would disappear as a star disappears when the sun rises.

Do you remember Peter, in that third chapter of Acts, when he was at the Temple and caused the lame man to rise and walk, and who immediately began to praise God.

Suppose we were afflicted, how many of us would think to praise God?

You hear people talking about, "He is a most wonderful preacher, most wonderful man. Yet, after all, that is God's doing this preaching. Anything living this life, that is God's work. Let him, therefore, have the glory," is the way the Bible talks about it.

But when the apostle goes back on his second missionary tour he did the same thing—called them together and recited the great things God had done. And would it not be fine for the church here, or the community, or for any body of disciples engaged in that work, if when that work is done, everybody that knows about it and hears it, only saw God in it.

I believe we ought to study how to live like that. I pray that that would be the case—that God would

stand out so people would understand that was God, and no puny man, who is no more than a worm, or dust or ashes.

He remained there a few days and he went to Jerusalem to consider certain matters of circumcision that had gotten into the church. About five years his first missionary tour lasted, and now he must go to Jerusalem about the question of circumcision. Somebody had been there teaching something they ought not to have taught.

I tell you this, look at your teachers, what they teach, and whenever a man doesn't teach everything that is told in the Holy Scriptures, tell him to stop.

So he went there—Barnabas went away—and they had told them things they hadn't ought to have told them. Then they went to Jerusalem about it. And a letter was written—it was dictated to John Mark, and it was satisfactory to that bunch of elders in particular, and they brought it back and went on a second tour. Barnabas wanted to carry John Mark and Paul didn't want to, because he had left hem in Perga, and a dispute arose. And sometimes brethren cannot agree, but that is not the thing. Paul and Barnabas were wonderfully good men. They disagreed over taking a certain man, who was not a good seaman. Barnabas wanted to carry him but Paul didn't. You know how kinsfolk are, mine or yours or anybody else's—they must get just what they need, though they may be lost, and will be no doubt. But this letter was dictated to John Mark, and he drops out of the record.

And then Paul takes Silas, and instead of going across the sea this time, he goes by land through Mysia and Troas, and then wanted to go into various places, and the Spirit would not allow him to do that.

Now, let's get a lesson: That is the spirit of a man we want to repel. But the Bible says: "There is a way that seemeth right unto a man, but the end of the way is death," and says, "You shall not do all the things * * * "

And then the Bible said: "Oh, Lord, It is not in man that walketh to direct his steps." And therefore I want to ask you why a man should undertake it?

It was this very man that in after years wrote these words: "They are the Sons of God." And you must know that any man that is lead by his think'so's, or dreams, or by what he understands, or anything like that, wasn't led by the spirit of God." And when the spirit said, "No, you can't preach in Bithynia. No, you must go straightforward to Macedonia," and when the spirit said, "No," that is the end of it.

So therefore they go along and in just a day or two they were standing at the Aegean Sea.

He had picked up Timothy at a school in Lystra, and the Bible students and commentators tell us that the most educated man in all history was Doctor Luke. They picked him up at Tarsus.

When Paul was at Troas he had a vision, and that vision was, "Come over to Macedonia and help us." We understand that the Lord called them over there to preach the gospel.

I have known a few preachers who claimed to preach the Lord, but the Book says: We understand by that that the Lord called us to preach the gospel. And then another statement is made: "Immediately they sought to go." Get that, my friends, you know sometimes we do it and carry it in stock. Somebody said: "On the plains of Neglect bleached the bones of count-

less millions, who at the point of victory, sat down to wait and died."

Yes, God's business requires immediate action. And I have been so wonderfully impressed in reading the story of these men. The same day they were baptized, the same hour of the night.

"Straightway"—they never delayed a minute, so far as I know. Just as quick as it could be attended to, and they made it possible.

Sometimes we are going to obey God and do better, but we put it off; but the good Book says, "Do it immediately." God calls and we want to go—we want to get there right now, and we can't delay—God has called us. To do what? To preach the gospel.

I have heard a few illustrations made on the question of preaching the gospel.

I want to stop to tell you this—and we overlook our illustrations sometimes. If we can get illustrations from the Bible, I think we should take them from there, so that illustration is that preachers of the gospel are like salesmen. Did you ever know a salesman in your life that had an article that any competitors were handling to compete it? Why, the gospel has no competition. If a man came out with seed wheat, and another with dust or chaff, you would not pay any attention to that. One has the grain and the other the chaff. God tells us that the true word is the wheat and the other is the chaff. It ought not to be hard to get people to see that point. To make the gospel a competitive business, and he is going to sell mine and I am going to sell his. Why, it is just chaff, always. "The Prophet that hath a dream, let him tell a dream and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat?"

saith the Lord. Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" And, "Therefore, behold, I am against the Prophets, saith the Lord, that steal my words every one from his neighbor." And therefore he calls us over to preach the gospel, not to give our experiences or to preach anything else.

The Bible said they took ship that day, and the next day they were on the Island of Neapolis, the first time that anybody had ever ventured to cross there, from the Hellespont and over to Neapolis.

Did you notice the story, when, at other times, it required five days to make the same trip? What is the lesson from it? It is this: That when you go immediately to do what God tells you to do, and you never delay, he will help you. I saw the Israelites standing over yonder on the banks of the Red Sea—They could go no further. They were entangled in the wilderness; and I saw the great Army of Pharaoh coming to take them back; and a great cloud arose, and a pillar of fire, and I saw the Lord look out of that cloud, that was darkness to the Egyptians, and light to the Israelites, and they could see under the dark sea, under that cloud, and passed through, and the Egyptians passed around. I heard him say, " * * * but to as many as received him he gave them the power to become the sons of God, even to them that believe in his name * * * "

Whatever a man tries to do, God will help him, and favorable winds will catch his sails, and he will be borne away.

In two days they were in a little village, or colony, Philippi was the name of it, and the Sabbath Day came.

You know that every once in a while there is a day that stands out as holy in a man's life, when an opportunity comes knocking at the door—it does not come every day, but only occasionally.

On the Sabbath Day they went out of the city to the river side, to worship God. They are in the Roman Colony. There are rich folk here and educated people, and here are some Jewish women over here trying to make a living, and one of them from Thyatira, with a company of saleswomen with her: but when the Sabbath day came she closed up her trunks. And she never attempted to sell a thing—and here we are in this good day, 1928, and we can't even close up a little old dime business and come to his children where they drink the cup and eat the bread with him: but this woman, a Jewess, "Lydia" was her name, and she was earnest and religiously inclined, and when the Sabbath day came she turns from her business and goes out yonder to the weeping willows, and it was there that day, at that little prayer meeting, that God came and opened her heart, and she attended unto the things which were spoken of Paul. "And when she was baptized, and her household, she besought us, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us."

I don't know how many members attend your prayer meetings. In my opinion it would not take me long to pick out those that come to prayer meeting. Folks will more often go to dance halls, and even to the bathing beaches, and things like that, where they have no business—more often than they go to prayer meeting. This woman, not a Christian—she is. I tell you, away from home, with a great company of

salesladies out yonder—and they are all out there in devotion, in prayer. There are some people God wants, and he will put himself to trouble, so to speak, in order that he might enlist them in his service. Did you notice about the man last night that left his business to go one thousand miles, and God intercepted him? The man who will go one thousand miles and worship God, so imbued with the spirit of worship, that when he has gone back forty or fifty miles, he is still pouring over the Scriptures, vastly interested, concentrated and endeavoring to drink of those things. God would rather have one man like that than to have the whole City of Samaria. He would rather have one woman like Lydia over yonder on the bank of that stream, than to have one thousand of these indifferent, careless members of the church, that bring spots and wrinkles and disgrace upon the institution for which the Lord Jesus Christ died.

He wants that kind of people. The Book says there were a number of those women. But did you notice there was just one that stood out. I noticed that long ago, when trying to preach the Bible—there would not be many folks paying attention: but when I looked back and found there was just one woman in that company whose name stands out, and that she had heard Paul and the Lord opened her heart, and she “attended unto the things spoken by Paul”—I wonder if there is not another thing, that the Book opened her heart. Now, the Book says of the Gentiles to open their eyes. And then I read in the first chapter of Ephesians of having the eyes of your heart opened. I never would have known that the heart had any eyes if it hadn't been for that.

I once preached to a number of soldiers of the Grand

Army, about "Having your loins girded about with truth," and then I lived a number of years and kept reading the Bible: and one day I stumbled over this passage, (I had walked over all these things), in which it said, "Wherefore, gird up the loins of your minds" (1 Peter 1:13): then I discovered that the mind had loins, and the truth is the loins of your mind.

The Bible tells us the heart has eyes, and that those eyes are to be opened: and the Book says, "that the Lord opened Lydia's heart." Well, here's Paul—you know how he went back yonder on the first tour and told them what God was doing: and here's God's Word, through Paul, preaching and teaching that woman; and she is enlightened and her eyes are opened; and the Book says that "She attended to the things spoken of Paul." Paul says, we were "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead"; and the Book tells you, "She attended to the things of Paul," and when she was baptized, Well, what did she do? Well, "She besought us and persuaded us," saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there." A woman that far from home, in rented quarters, and a bunch of sales ladies—and here's Paul and Silas, and Luke, and Timothy, at least four preachers, and this woman trying to make a living over there: "You come into my house and abide there."

You know I went to a church once, and there was no home in that town to take care of a preacher, no facilities: "No, no, we are not fixed to take care of him." But you think about that, that the Book says: "She saw us and persuaded us and prevailed upon us"

—"If you judge me faithful, come into my house and abide there."

I read later about a woman that built a room, and every time the Prophet came by, there was the room, and nobody else occupied it, and she had a son, and one day, when the bright sun came out, she laid the body on the Prophet's bed in that room, and the boy was dead, and she ran away—and the Prophet went into that same room and there breathed into him again the breath of life and he lived once more (2 Kings 4: 32-37).

You hear people say, "Excuse me, I am too busy, I just haven't time." Do you know that is not the kind of people God wants? He wouldn't give a dime a thousand for that kind of people. A woman that is idle, with nothing to do, the Lord doesn't want her; he wants busy men and women that have something to do. And therefore, when he enlists people with that energy to do things—that is why I take it he was so anxious to enlist Paul, because of his determination and tenacity and his courage, and because of his way, and spirit of just going on, and just doing things that he thought ought to be done, and yet I know when you can get that energy and that interested and turn it into the proper channel, why, then it will do as much for God.

I have thought of the woman and the man-power—just call it that, that is ourselves—of the mighty streams and cataracts and waterfalls in this county that they have been doing no good to anybody, washing out fences, and running over land, and the devastation up and down this land of ours, those streams throughout the years: but in these latter days I have seen them harness those waters and turn that wasted

energy into channels of industry, until our whole country is illuminated with the light and cars are drawn with that wonderful power, and it is felt in every home, in every town throughout this remarkable country. Before it did nobody any good.

Here's a man left alone, with nothing to eat and drink, why, just harness that energy and turn it, with the brawn and muscle and bone, into the service of God. God wants busy people, energetic people. If they are lazy he is not much interested in them. He wants men that will sacrifice, that will make a way to go if he wants them.

And therefore, along here, we can pick up some of the richest and finest lessons in the world, in the city of Philippi. There is another lesson, and it is this: That there was a damsel there, a soothsayer and fortune teller and if you have never read the Bible on that question, before you have your fortune told, you had better read it; because that is so interesting, and may be classed as the works of the flesh—witchcraft—a sort of female term—a generic term, and said, "They that do such things cannot inherit the Kingdom of God." But you say, "I am not a fortune teller, a soothsayer"—but what is the difference? What is the difference in a bootlegger and the man that buys it? I want to tell you that there would not be a bootlegger in the world if there were not someone to buy his or her wares. Yes, she was a soothsayer—she was mightily afflicted; she was held by a lot of crooked men for what she could do for them—like a cow—they held her in captivity, so to speak. So when Paul and Silas were in that city, and that girl followed them that day and said, "These men are the servants of God and show us the way"—Do you know she knew

more about that than some college presidents know of how the way of salvation came, and that Silas and Paul were God's servants, that showed the way of salvation.

There are some people in the world yet that think you cannot show them the way of salvation, but must accept their disposition and walk in it. But that evil spirit did come out of her, and she could not tell any more fortunes, and her owners were just all out of sorts about it; and they had Paul and Silas arrested and charged them with sedition and that they were disturbers of the peace, and they beat them and stoned them with rocks, and later in the day put them in stocks, and then at midnight Paul and Silas were singing and praying to God. I don't know whether I could have prayed or not. I can see where prayer came in, but not singing, in those old Roman stocks, with their ankles twisted and thrust through those, there in excruciating pain—they prayed and sang, and God heard them, and then the earthquake came and the bands were loosened. But we will have to pass over that for this time. The next day the man who had Paul and Silas put in prison sent word down there, "You tell those men to depart in peace," and Paul said, "No, they put us in here, and we being Romans, and without a cause, let them come down and fetch us out." Put them in there for what? Why, they might cure every afflicted person. No, the preachers, if permitted in any community, will break up every pool hall and every hell-sink in all the country; and therefore we have to drive them out. Why, the whole world will worship this idol, and they cried him down. In the 19th chapter of Acts you may read the story.

Do you remember when Jesus Christ has crossed

the sea and gone into the land of the Gadarenes, he encountered a man whose name he said was "Legion," "who had his dwelling among the tombs," and was possessed of an unclean spirit, "and no man could bind him, no, not with chains, and always night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones; but when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. And he asked him, What is thy name, and he answered, saying, My name is Legion, for we are many. And he besought him much that he would not send them away out of the country," and near the mountains there was a great herd of swine feeding; "And all the devils besought him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand), and were choked in the sea" (Mark 5; Matt. 8; Luke 8).

And those keepers came and told what had happened, and they begged him to leave that country. Well, why? Well, they might lose every hog they had. That is the reason Jesus Christ is not in this church tonight, not in many homes and places, because when he comes in you must clear the way, and you don't want to. We would rather go to a dance, or go to the bathing beach, or picture show, than to go into the gate that stands ajar, or into Heaven after awhile. It looks like we need to give our attention to this very point;

that if you would rather trace a carpet than to have Jesus Christ, then you can have it at your pleasure; but you must reap the consequences.

We observed, when we left this place, Paul made a tour to Athens, across the sea and told the church what God had done; and then went on the missionary tour, and when they howled him down that night, in Ephesus, and when God was impressed by his teachings, when he had taught in the synagogue, and they brought their bags of silver and turned them and counted fifty thousand pieces of silver—No, just burn it up—God doesn't want that kind of money, and therefore they did burn it up.

When he left there he went over to Macedonia and preached about six months, and stopped at the town of Ephesus, and in that he said: "Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God", and "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Also, "Take heed therefore unto yourselves, and to all the flock * * * For I know this, that after my departure 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. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and give an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea,

ye yourselves know that these hands have ministered unto my necessities, and to them that were with me (Acts 20:26-34).

My friends, whenever God's word is taken from his works—and the effort today, in the schools of our country and the Universities throughout the land is to take it away from us—and, I am afraid, even among homes of Christians, and in schools, that the word is not treated with that seriousness and concern that it merits.

I commend you to the word of God and his grace.

If we succeed we must rise higher, and they do nothing, "if's".

When they had acknowledged Jesus before the close of that little meeting that day, they prayed. The last thing they did was to pray; and when the Savior was on the Cross he prayed. When he was baptized he prayed; he prayed in the multitude, he prayed in solitude—he prayed on the doorstep; he prayed on the Mount of Olives, and when he went to his death there was a prayer on his lips. They were in prayer from the start to their destination, and at the hour of prayer Peter and John went to the Temple, and when Dorcas died, they sent for Peter and he went to the death chamber * * * and in the silence of it all he prayed, and then said, Tabitha, arise, and then when Peter went to his house they prayed all the night long. And when Paul and Silas were with their feet in the stocks they prayed unto God; and therefore I might say to you in their parting words, "they prayed"—the last thing they prayed. And so tonight, my friends, let prayer feed and clothe us, and let's never let the sun go down without prayer. If I didn't know there was somebody back yonder who, before lying down to sleep, would

offer a prayer for me—I know there are those tonight that will kneel by the bedside and send a petition up yonder to God's merciful throne for me, that he might keep me and bring me home without bodily harm. What would I do without that? Suppose you were to know that nobody cared for you, or prayed for you.

And when Stephen was being stoned to death, and as he knelt in the midst of it all: "I saw Jesus at the right hand of God; Lord, Jesus, receive my spirit," and the last things he ever did was to pray as his spirit was wafted on high and upward.

Just briefly speaking of these three Missionary tours—Paul left Athens, then and went to Syria, and when he left there he went to Jerusalem; but when he left Syria they begged him not to go—the whole church begged him, and he said, "Why do you weep and break my heart—I am not only ready to be bound in Jerusalem, but I am ready to die there for Jesus Christ." Would to God we could increase his kind on earth, that they might finish their course with joy, and testify to the gospel, to the Grace of God.

And tonight, aren't there some who would like to come under the shadow of his wing? He will let you live in the hollow of his hand, on the highest ground, until you are on the peak of the highest mountain.

XVII
FAITH

FAITH

By Hall L. Calhoun

Let me say by way of introduction that the subject of this lecture is "Faith," and that a proper frame of mind is necessary to the investigation of this or any other subject. If you have come here with your mind so definitely made up as to say, "No matter what he has presented or said on this occasion, I am going to leave here thinking just as I do now, I do not intend to change my views in any way," of course, there is no chance to benefit a person like that. His mind is closed against any possible help. The only way to approach this or any other Bible subject with a prospect of being benefited by a study of the same is to say and mean it, "No matter what have been my views in the past, if I can be made to see that God's word teaches anything upon this subject clearly and unmistakably true according to his word, I will take it and act upon it, no matter whether I ever heard of such a thing before or not." With such an attitude as this, I believe there is a chance for some of us to be benefited in some ways by the discussion of this great subject. No more important subject is found in the Bible.

We find these statements made concerning faith: "Without faith it is impossible to please God." "He that cometh to God must believe that he is and that he is a rewarder of those that diligently seek him." Again, in 2 Cor. 5:7, is the statement: "We (Christians) walk (that is, live) by faith." In Mark 16:16, Jesus said, "He that believeth not shall be damned." In 1 John 5:4 is this statement: "This is the victory which hath overcome the world, even our faith;" and in Rom.

14:23, speaking of the Christian religion it says: "Whatsoever is not of faith is sin." Now, if one cannot please God without faith; if he cannot come to God without faith; if the Christian walks by faith; if he that does not have faith shall be damned; if that which overcomes the world is faith; and if whatsoever is not of faith in the Christian religion is sin; it becomes very evident that nothing can be more important than faith. Now, seeing the importance of faith, there are three questions that should be clearly and correctly answered. First, what is faith? Second, how do we get faith? And third, what does faith do for us when we do get it?

The first question, What is faith? is very important. If I cannot come to God without faith nor please God without faith; and if I do not have faith, I shall be damned; if I must walk by faith; if faith is the victory that overcomes the world; if in the Christian religion whatsoever is not of faith is sin; I must be very sure that I have it. If I do not know what it is, I cannot be sure whether I have it or not.

Do you know the difference between faith and opinion? Do you know the difference between faith and human knowledge? Faith, opinion, and knowledge are as different in meaning as daylight is different from darkness. Therefore permit me to say with all courtesy and yet with all positiveness, if you do not see clearly the difference between faith and opinion and between faith and human knowledge, you never did have a clear idea on the subject of religion; and you never will have until these words are as distinct and different in meaning to you as midnight is from noon-day.

What is faith? What is opinion? What is human

knowledge? Now, I am going to give an illustration of my own, showing the difference between faith and opinion and faith and knowledge; and I promise after giving this illustration of my own to find the same illustration in substance in the Bible, showing what faith is as contrasted with opinion and knowledge. Here is the illustration: I have something in my hand. I am sure no other person in the house except myself knows what it is—no one else has had a chance to know; but I want each one of you to form an opinion as to what I have in my hand. The word opinion comes from the little Latin word *opinio* which means I think. Since opinion is just what you think, now what do you think is in my hand? I want every person present old enough to listen to form an opinion as to what I have in my hand. Some years ago a gentleman said in a speech before the National Teachers Association in Washington, D. C., "He who fears to form an opinion is a coward; he who is too indolent to form an opinion is lazy; and he who cannot form an opinion is a fool." Now you do not wish to be classed either as a coward, lazy, or as a fool; so get busy, every one of you, and form an opinion as to what I have in my hand. No; you do not know; you cannot therefore say you know I have something in my hand. You do not have a right to say, "I believe you have something in your hand;" but you do have the privilege of forming an opinion. What do you think is in my hand? I am sure that no one here thinks that I have an automobile in my hand—you can beat that. No one thinks I have a horse and buggy in my hand; no one thinks I have a steam engine in my hand—any of you can think better than that. But the question is not what I do not have in my hand, but what I do have in my hand?

Now, will some of you be kind enough to tell me what your opinion is? One person says I have a knife in my hand. Would you be willing, sir, to risk your soul's salvation upon the correctness of that opinion? He shakes his head. Certainly not. However honest and intelligent his opinion may be, he realizes that it might be wrong; and the good and all-wise God will never ask any person to risk his soul's salvation upon anything that can be mistaken. Another thinks that I have a nut in my hand. Would you be willing to risk your soul's salvation upon the correctness of your opinion? He shakes his head. Another thinks that I have a piece of crayon in my hand. Would you be willing to risk your soul's salvation upon the correctness of that statement? He shakes his head. Another thinks that I have a pencil in my hand. Would you be willing to risk your soul's salvation upon the correctness of that opinion? And he shakes his head. Now, if we had time, we could perhaps find fifty other opinions in this audience as to what I have in my hand—maybe more, for each one of you is free to form an opinion of your own. You see now how an opinion is formed, just what you think about a thing. Nowhere in the Bible are we told that Christians walk by opinion. You see how people differ in opinion. One man thinks I have in my hand a knife; another I have a nut; another, a piece of crayon; another, a pencil; and others, many other different things. Permit me to say just here that this accounts quite reasonably for the many differences we have today among professors of the Christian religion. Many of them are walking by their own opinions. No two people in this world ever did or ever will or ought to think just alike. God never tells us to, never expects it, does not want

it, nor should we. What a dreary old world this would be if every one thought exactly alike. Perhaps you heard years ago, as I did, what an old preacher said about that. He said that it was a good thing that everybody in the world did not think alike; for if they did, all the men would want his wife and that nobody but himself could get her. A man in the audience spoke out and said to him she was so ugly that nobody else in the world would have her. But we say that we differ in opinion and it is a good thing that we do for religion is not a matter of what you think.

We see what an opinion is; let me illustrate what faith is. I am going to tell you what I have in my hand. I have a penny in my hand. Now, if there is anybody in this audience who does not believe me, will you be kind enough, please, to stand? No one stands. I thank you with all my heart for the compliment you have conferred upon me in believing what I say. Now, all you here believe that I have a penny in my hand. It would not be correct to say, "I think you have a penny in your hand," or "It is my opinion that you have a penny in your hand." There is now no opinion about it. You believe it; that is, you have faith in me enough to believe what I say. So faith is just believing what some one says. Now, believing what I say is not the faith mentioned in the Bible; but believing what God says is the faith mentioned in the Bible, and it is by faith that God's word says Christians walk. Faith in me is believing what I say; faith in God is believing what God says. Now, the Bible says that in religion whatsoever is not of faith is sin.

Perhaps this is a good place to answer the question that some people like to ask my brethren, Why you people object to being called Campbellites? Every one

else has a human name, a nickname, why do you people object to having one? Our answer is this: We Christians walk by faith. Faith is believing what God says; walking by faith is walking by what God says, and whatsoever is not of faith is sin. Now, God nowhere calls any Christian a Campbellite; nor does he tell any one else to call any Christian a Campbellite; so we cannot wear the name Campbellite by faith, and to wear it without faith is to sin, since whatsoever is not of faith is sin. We will not wear the name Campbellite because it is a sin to do so; but we would be just as willing to wear the name Campbellite as we would to wear any other name that God has not called the Christian by. We are willing to be called Christians, for God's word says: "If any man suffer as a Christian let him glorify God in this name." We are willing to be called disciples; for we are told that the disciples were called Christians first at Antioch. We are willing to be called saints; because God's word calls Christians saints. We are willing to be called children of God, because God's word calls Christians children of God. We are willing to be called brethren in Christ, because God's word calls Christians brethren in Christ. And these five names are all that God anywhere in any way applies to Christians. They are the only ones that Christians can wear by faith, and to wear any other name than these is to sin, as surely as the Holy Spirit said, "Whatsoever is not of faith is sin."

Here also is a good place to answer the question, Why do you people not use mechanical instruments in music in connection with the singing in the church? Do you not believe that music is sweet? Is it because you do not know enough about it to appreciate it? No, our

brethren know as much about instrumental music as any other folks' brethren. Our sons and daughters can play the different instruments as skillfully as the sons and daughters of other people, and we believe that music has charms to soothe even the savage breast. Well, then, some one says, "Why do you not have it? You are able to buy the instruments, and you like music. "Why then do you not have it?" Our answer is: we cannot have it by faith. Nowhere in the New Testament are Christians ever taught to use mechanical instruments of music in connection with the singing in the church. We cannot use it by faith, and "Whatsoever is not of faith is sin."

Again, what is knowledge? Let us continue the illustration. Opinion is just what you think; faith is believing what some one says. Now what is knowledge? Let me illustrate that also. I am going to let you know that I have a penny in my hand. I hold it up so you can see it. Now, it would not be correct to say, "I believe you have a penny in your hand," or "It is my opinion that you have a penny in your hand." It is not belief; it is not opinion. You can say, "I know." Opinion is just what one thinks; faith is believing what one says; knowledge comes through the five senses and mathematical demonstration. What I can see and hear and touch and taste and smell and what I can prove by mathematics, I know. I do not believe this book is here; I know it. I can see and touch it. I do not believe that light is there. It would be nonsense for me to say it is my opinion that that light is there, or I believe that that light is there. I do not either believe it or have the opinion, I know it. Now, religion is a matter of faith. We walk by faith is what God says to a Christian. To walk by anything

else is a sin, since God says, "Whatsoever is not of faith is sin." Do you not see then how distinct and different faith is from opinion and from human knowledge?

Now, I promised to find in the Bible this same illustration in substance. I shall now make good that promise. Do you remember that we are told "By faith Abraham offered unto God his son Isaac, accounting that God was able to raise him from the dead, whence also he received him in a figure?" Do you not remember that he afterward took a lamb and offered it instead of his son. Now what is meant when it said: "By faith Abraham offered his son Isaac?" Did Abraham just think up this thing to do? Was it simply his own opinion? Was it a matter of something he had seen, tasted, touched, or felt, or could prove by mathematical demonstration? No. He heard God's word telling him to take Isaac and offer him upon the altar. He went ahead and did as God's word told him, and thus he offered his son. So then we see that the Bible uses the word faith to mean we believe what God says. Now, Abraham had an opinion which is mentioned here. God said that Isaac should be the father of a great multitude of people as numerous as the stars of heaven. Now, if God had Abraham kill Isaac, how could God keep his promise? This was not Abraham's faith. The Bible says he accounted, that is, he thought, that God would raise Isaac from the dead. That was Abraham's opinion—just what he thought—and his opinion was incorrect. So that you good people whose opinions were incorrect a while ago need not feel bad about it. Your opinion was as good as Abraham's. Religion is not a matter of opinion. It should be a matter of faith. Now, where did Abraham's know-

ledge come in? When God said: "Stay thy hand; touch not the lad," we are told that he looked to one side and saw a ram caught by the horns in a thorn-bush. He could see the ram, he could touch it, he could hear it, he could taste it, he could smell it. All five senses brought him knowledge that there was a ram there. So that we have found here in the Bible the same illustration which I gave you in substance, showing that faith is believing what God says, and opinion is just what one thinks, and that human knowledge comes through the five senses and mathematical demonstration. Religion, Christian religion, is not a matter of human knowledge. None of these great elements are in the Christian religion. I have never seen heaven, nor tasted, nor touched, nor heard, nor smelt it. I cannot prove it by mathematical demonstration. The same is true about the blood of Christ and the pardon of sin. Therefore any other element of the Christian religion is not knowledge. It is wholly a matter of faith, and in it whatsoever is not of faith is sin. Not what I think nor hear but what God says, that is, by faith must we walk in the Christian religion. Nowhere in the Bible are we told that Christians must walk by their opinions or by their knowledge. Everywhere is the Christian religion a matter of faith, believing what God says. Rom. 10:17 says, "Then faith cometh by hearing, and hearing the word of God."

Having seen that faith is believing what God's word says, let us now test this definition by taking up passages in the Bible where the word faith occurs, and seeing if this meaning of the word fits in every case. Heb. 11:1 says: "Now faith is the substance of things hoped for, the evidence of things not

seen." Here faith is said to be the substance, that is, the foundation, of things hoped for. Now, what is the Christian's hope? We do not have to guess. Peter says: "Elect according to the foreknowledge of God unto the hope of an inheritance in heaven."

This then is the Christian's hope, the hope of heavenly inheritance which never fades away. The word hope is sometimes wrongly used. It is made up of two very definite elements, both of which must be present or it cannot be appropriately used. These two elements are faith and desire; that is, one must believe he is going to get a certain thing, and he must desire that thing before he can truthfully say he hopes for it. Now, the Christian's hope of a heavenly inheritance meets fully these two requirements. The Christian believes because God's word tells him so—that he will have a home in heaven when he leaves this earth life, and he desires this home in heaven. Therefore he can truthfully say, "I hope to go to heaven." But if he did not believe, he was going to heaven, then he could not truthfully say he hoped to go there. The wicked are said to be without hope. They therefore cannot believe that they are going to heaven; and even if they do believe they are going there, that does not entitle them to say they hope to go there. One cannot hope for anything that he does not both hope he is going to get and desires to get it. Should I say to a boy, "Come here tomorrow at ten o'clock, and I will give you a big red apple." If he is a normal boy he would desire an apple, and if he believes what I told him, he would believe he would get it if he would come at that time which I appointed; therefore he would say "I hope to get the apple." But you never have heard a boy say, "I hope to get a whipping," yet many boys

have believed that they were going to get a whipping, but they did not desire it; hence they never said, "I hope to get a whipping." So we see in this passage that faith is the substance, the very foundation, of the Christian's hope.

The second part of this verse says: "Faith is the evidence of things not seen." Now, there is another place beginning with "h" that is not heaven, and according to all accounts it is very hot there. I have never seen hell, I do not hope to go there, but I am just as sure there is a hell as I am sure there is a heaven. Yet the same word of God that tells me there is a heaven tells me there is a hell. The only evidence that I have is the belief of what God's word says concerning this unseen place; so that my faith in a hell is a faith in a place unseen, based upon what God's word tells me. Again, we are told in James, 2 chapter, verses 21 to 24, that Abraham believed God and it was imputed unto him for righteousness and that this faith wrought with his works, and by works was faith made perfect. Here we see that Abraham's believing God is called Abraham's faith. In Acts, 15 chapter, verses 7 to 9, Peter says: "The Gentiles by my mouth heard the word of the gospel, and God put no difference between us and them purifying their hearts by faith." Here also believing God's word is called faith. In Heb. 11:6, we are told that it is impossible to please God, without faith and that he that cometh to God must believe that he is. Here again believing God is called faith, and so we may trace this word through every place where it is found in the Bible, and nowhere is anything else ever called faith, except believing what God's word says. Everywhere the word is found it

has this meaning and no other, so that we have answered the first question, What is faith? It is believing what God's word says. The faith that you have or that I have or that any one else has is simply believing what God's word says, not believing what grandmother says, or some preacher, or some friend. This is nowhere in the Bible called faith. Faith in the Bible is always believing what God says.

Having learned what faith is, the second question which we desire to answer in this lecture is how should we get faith? It would do no good to know what faith is unless we know how to get it, however important it might be. Now, I believe, because God's word teaches it, that God gives us faith. Some people say, "Well, if God gives us faith, we can't get it till he gives it to us; and if he never gives it to us, it will not be our fault; so then we can't help it if we never have faith, and therefore should be lost." Now, I believe that God gives us faith, but I do not believe that all we can do is just to wait until God gives it to us; for God's word nowhere says that, nor does it say anything else that can be made to mean that, but it does say that God gives us faith. Where does it say it? Here is a verse that some people quote to prove that God gives faith. It is incorrect to use it so, because it really does not teach it; but I should be willing to grant to the person who says that it does, that the Bible teaches that God gives faith. This is the verse which they quote: Eph. 2:8, "By grace are ye saved by faith, and that not of yourselves. It is the gift of God." The "it", some people say, means faith. This is not true. But let us give here the verse that does teach that God gives faith. Heb. 12:2 says: "Looking unto Jesus the author and finisher of our faith."

Here Jesus is called "the author of our faith." The author of a book is the one who gives out the book. He is the one said to be the author of our faith, the one who gives it, but he is also "the finisher of our faith." There are many other verses that teach that God gives faith just as plainly as this one. Certainly no one would doubt that God gives us faith. There is no question of this point. The one question is, how does God give faith? Is it a direct or an indirect gift?

I once sat at a table where this occurred. I was called upon at the beginning of the meal to offer thanks. I did so; and a little boy seated in a high chair by his mother, when I finished, said, "What did he do that for, mother?" And I knew I had found a home where they were not in the habit of having thanks offered at the table. But suppose you had undertaken to answer the little boy's question, would you not have said, "God gave us all this food?" And if he had said, "How?" you would have said, "Father planted the seed after preparing the soil, cultivated the crop, and gathered it in, took it to the mill. He then had it ground, brought it home, and mother made it up into bread or dough and cooked it; and here it is on the table, and we are thanking God because he gave it to us." Man's work could not give us even one piece of bread without God co-operating with man. Just so it is with faith. God gives us faith, and we could never get it without his part. He gives us the word to believe. If he did not give us the word, we never could have it and therefore never could get it. But I have to read God's word or hear it read, and thus hear what he says; and then when I accept it with all my heart, this is faith. Is it right to pray for faith? Yes; just as right as it is to pray for daily bread; and

God taught us to say, "Give us this day our daily bread." Now, you might get down on one side of the table here and ask God for a loaf of bread, and I might get down on the other side of the table and ask him for some faith; and we both might stay there until we wore out the knees of our pants, asking for the bread and the faith, and neither of us would get either one, not because God is not willing to give both, but simply because we are not asking for them in the way in which God gives them. God has a way of giving daily bread, and he has a way of giving faith, and he tells us what it is. In Rom. 10:17, he says: "Faith cometh by hearing, and hearing by the word of God"; that is, I hear God's word, I believe God's word, and this is the way I get faith; and it may be said in absolute confidence this is the only way the Bible teaches that faith comes. There is not a line in the Bible from the first of Genesis to the last of Revelation which teaches that faith comes any other way than by hearing the word of God.

I believe I will make a proposition to this audience similar to the one which I made in an audience in Kentucky some years ago. I said there, "I will give fifty dollars to the person who will show me a line in the Bible that teaches that faith comes any other way than by learning the word of God." I make that proposition to this audience—to every person in it. It is a standing proposition, good as long as I live. You have the privilege to get any help that you wish to get—from any preacher, professor, or any one else; and if you will find some person to show me a verse in the Bible which teaches that God gives faith any other way than by hearing his word, I will pay you the fifty dollars gladly. When I made this proposition

in Kentucky, at the close of the service a very intelligent woman came up, and said, "Brother Calhoun, I am going to try to find that verse." and I said, "May the Lord bless you, my sister. If you find it and show it to me, I'll be glad to give you the fifty dollars as soon as you do it." She stayed away from church for the next two days, and on the third day came back to the morning service, walked down the aisle, smiling, and said, "Brother Calhoun, don't you know I can't find that verse. I thought I could go home and turn right to it; but I stayed away from church and spent every minute I could possibly spare hunting for it, and I haven't found it yet." And I said to her, "My dear sister, do you know why you can't find it?" And she said, "No, I do not." And I said, "I can tell you why you cannot find it in the Bible; simply because it is not there to be found. And the person does not live on this earth, or any other earth, that can find it." Now, if any of you think you can find it, my advice would be to take a day off and find it. Most of you can afford to take one day off for fifty dollars; and if you believe it is in there and find it, you'll get the fifty dollars.

There are numbers of other verses that teach that faith comes by hearing the word of God. John 17:20 says, "All that believe on me through their words" Acts 15:7 says: "The Gentiles heard the word of the gospel and believed." John 20:31 says: "These are written that ye might believe." Luke 8:12 says: "The devil took the word out of their heart lest they should believe." The devil himself knows that the word of God kept in a human heart produces faith. Heb. 11:6 says: "Without faith it is impossible to please God. He that cometh to God must believe that he is." All

these passages and hundreds of others just as plain teach that faith comes by hearing the word of God. You can see very easily whether anything you believe to be true is faith or not. Just ask the question, "Does God's word say it? Do I believe it because God's word says it? If I do, then it is faith; otherwise it is not faith. Nothing else anywhere in the Bible is ever called faith. It is believing God's word. So this answers the second question.

Having answered the two questions, "What is faith? and second, "How do we get faith?" we come now to the third question, "What does faith do for us when we do get it? In Romans 5:1 we have this statement: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here we learn that a sinner is justified by faith. Some one may say, "Well, that is my doctrine. I have always believed that a sinner is justified by faith only." Well, if you have, you have always believed something that the Bible nowhere says. We are justified by faith; the Bible says that; and we cannot be justified without faith for "without faith it is impossible to please God, and he that cometh to God must believe that he is." Nowhere in the Bible are we said to be justified by faith only. In James 2:24, we find this: "You see how that by works a man is justified, and not by faith only." Now, I believe this verse just as much as I believe Rom. 5:1. One says we are justified by faith the other says we are not justified by faith only; and both are true. In Acts 15:9, we have this language: "God put no difference between us and them, purifying their hearts by faith." Here we learn that faith purifies the sinner's heart, but not faith only; for in 1 Peter 1:22, Peter says: "Seeing you

have purified your souls in obeying the truth, see that you love one another with a pure heart fervently." Here we learn that faith purifies the heart and that obedience also purifies the heart, and one is just as true as the other. In John 1:12, we have this language: "To as many as received him he gave the right to become the children of God, even to them who believed on his name." This teaches that faith gives power to become a child of God. In James 2:22, we learn that by works is faith made perfect.

What then does faith for the sinner? It justifies him, purifies his heart, gives him power to become a child of God, and it is perfected by works. The gospel is made known for the obedience of faith, and sinners purify their hearts in obedience to the truth; and by works a man is justified as well as by faith. All this simply means that a sinner is justified by that faith which leads him to obey the gospel which is the power of God unto salvation, doing those things taught in the Bible which lead us to him up to God's promises of salvation, and these are: that he must believe on the Lord Jesus Christ with all his heart; that he must truly repent of every known sin; that he must confess with his mouth before men his faith in Jesus as Lord; and that he must be baptized into the name of the Father and of the Son and of the Holy Spirit. And then Jesus says, "He that believeth and is baptized shall be saved." Now, what does this faith do for the Christian?

In Acts 16:34, we are told that when the jailer and his household were baptized, he brought Paul and Silas into his house and set food before them and rejoiced, believing in Jesus with all his house. Here we learn that faith, obedient faith, gives joy to the Christian.

In Eph. 6:16, the Holy Spirit says to the Christian soldier, "Above all taking the shield of faith wherewith ye may be able to quench all the fiery darts of the wicked one." We learn from this scripture that faith shields the Christian from all the fiery darts of Satan. In 1 Thess. 1:3 we are told that "God is not unrighteous to forget your work of faith and labor of love," so we here learn that the faith of a Christian should lead him to do the works that God has enjoined upon us. So then faith gives joy, shields, and guides the way of every Christian, enabling the apostle to say, "We (Christians) walk (that is, live) by faith."

In conclusion, let us ask this question, "What must I do that I may become a Christian?" In Acts, 16:34, answering the question, "Sir, what must I do to be saved?" we have this language: "Believe on the Lord Jesus Christ and thou shalt be saved." Believe on him as the crucified, buried, and resurrected Savior. These facts of the gospel, that we must believe, that we must repent; that we must confess him before men; that we must be baptized and believe his precious promises that we may have salvation, which means the pardon of our sins, the gift of the Holy Spirit, and a home in heaven when this earth-life ends—this is what the apostle meant when he said, "The gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). And this is what God meant when he said, "He that believeth (the first step) and is baptized (the last step) shall be saved."

When I look over an audience like this, I think of the story they tell about Michael Angelo. You know he was the great sculptor that could take mallet and chisel and make figures so life-like that they could almost speak. He took it in his heart once to make

the figure of an angel. He wanted a very beautiful piece of stone; so he hunted long and faithfully for a piece of marble of the right quality out of which to make it. One day he found the stone just suited to his needs imbedded in the dirt of the mountainside. He called his workmen and told them to dig this stone from its lowly bed and carry it away to his work shop. All the time they were busy digging about it and prizing it from its resting place, he was walking about, looking at it, pointing to it, clapping his hands, and saying, "There's an angel in that! there's an angel in that!" They thought he was crazy! An angel in that rough ugly-looking piece of stone! When taken to his workshop, with mallet and chisel, the work began—a little block here, a little chip there, another block here, and the hours sped into days, and the days into weeks—a little block here—a little chip there. And after a while the dim outlines of a figure began to appear. The weeks passed into months and the months into years, and still the work went on. The outline grew stronger. Finally, when weary years had flown and the work was complete, there stood before him the figure of the angel that came forth from the block of stone. It was in there, but it took the hand of an artist to bring it out. And when I look out over the audience and see a man here, a woman there imbedded in sin, I say, "There's an angel in that! there's an angel in that!" Not the material for the cold lifeless angel of stone, but the material for the real angel to vie around the throne of God and join with others in singing praises to God. The great Master Artist who only is able to shape souls into such saints as to make them meet to be partakers in the inheritance of the saints in life and

to stand about his throne singing the praises of God, the Master Artist of all eternity, who shapes our lives and characters so that we may join the angelic host and stand about the throne singing the praises of him who loved us and died to save us and wash us from our sins in his own precious blood.

XVIII
THE HUMAN BODY

THE HUMAN BODY

By H. L. Calhoun

The teaching of the New Testament makes it very clear that God wants the human body. "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God" (Rom. 12:1). And again, "Glorify God in your body and your spirit which are God's" (1 Cor. 6:20). And Paul says: "I keep under my body, and bring it into subjection, lest by any means, after I have preached the gospel to others. I myself should become a castaway" (2 Cor. 9:20).

It was not Paul's duty to keep his body under and bring it into subjection to the will of Christ more than it is your duty or mine to do the same. Again we find: "Your body is the temple of the Holy Spirit which is in you, and if any man defile this temple, him shall God destroy." If it is a Christian's spiritual duty to offer his body to God as a living sacrifice; if it is his duty to glorify God in his body; if it is his duty to keep his body under and bring it into subjection to the will of Christ; and if one who defiles his body which is the temple of the Holy Spirit will be destroyed; it is very clear that God wants the human body. In 2 Cor. 7:1, we have this language: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here again it

is made very clear that God wants our bodies. This statement: "Let us cleanse ourselves from all filthiness of the flesh," and the flesh means the body, shows beyond a doubt that God wants our bodies kept free from sin here called the "filthiness of the flesh."

Notice how wonderful this work is, how thorough. "Let us cleanse ourselves from all filthiness of the flesh and the spirit." One sin is enough to ruin a person both for time and eternity, if that sin be persisted in. One does not have to suffer from all the diseases known to medicine in order that death may claim his physical body. Just one disease like tuberculosis or pneumonia or typhoid fever if allowed to have its way is enough to bring death. One does not have to break every law of the state in order to be punished as a criminal. He does not have to commit murder, burn somebody's house, and steal somebody's automobile in order to be arrested. Any one of these is sufficient to bring him within the clutches of the law; and so one sin is enough to bring one under condemnation of the law of God. He does not have to lie, steal, get drunk, commit adultery, and covet. Any one of these is enough to ruin him for time and eternity.

Let us notice how personal the work is. "Let us cleanse ourselves from all filthiness of the flesh and spirit." It does not say, "Let God cleanse us from all filthiness of the flesh and spirit nor Christ nor the Holy Spirit." This does not mean that God, Christ, and the Holy Spirit do not have important parts to perform in man's salvation, but it does mean that there is a personal part each one of us must have. God cannot and will not do our part and his too. Let us cleanse ourselves. James speaks in harmony with the apostle Paul, talking to Christians he says:

"Cleanse your hands, ye sinners." And John says: "Every man that hath this hope in him purifieth himself." Again this makes it very clear that it demands on our part a very thorough cleansing of ourselves by ourselves.

Repentance is a personal work. God does not repent for me nor you. God commands all men everywhere to repent and repentance means the turning away from and the leaving off of the practice of sin with all one's heart and body. "Having therefore these promises." What does the writer mean by "these promises?" Where are they to be found? I suppose each one of us knows that the Bible as originally written was not divided into either chapters or verses. Chapters and verses, like printing, are comparatively modern inventions and are used for the convenience of the readers. The writers of the New Testament books no more divided it into chapters and verses than you and I divide our letters into chapters and verses. If we remove the chapter mark from 2 Cor. 7, and allow the last verses of the preceding chapter to come in immediate connection with the first verse of the seventh chapter, and then read what we find in the last verses immediately preceding this first verse of the seventh chapter, we have the promises clearly stated. They are as follows: God says, "I will receive you," "I will be a father to you," and "You shall be my sons and my daughters," said the Lord almighty. These then are the promises referred to in the first verse of the seventh chapter, the promises that God will receive us, that he will be a father to us, that we shall be his sons and his daughters. "Having these promises," the writer says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, per-

fecting holiness in the fear of God." Now these promises are not unconditional. God does not say to just anybody and everybody under any and all conditions, "I will receive you; I will be a father to you, and you shall be my sons and my daughters." The conditions upon which he will receive us and be a father to us and make us his sons and his daughters are clearly stated in the verse preceding the promises. They are as follows: "Come out from among them; be ye separate, and touch no unclean thing," then he says, "I will receive you; I will be a father to you, and you shall be my sons and my daughters." But nowhere does God promise to receive any one who will not come out from the people of the world, keep himself separate from it, and refuse to touch the unclean thing which is sin. These are the universal conditions that one must come out from among the people of the world, be separate from the world, and refuse to touch the unclean things of sin. And only such persons as do this may expect to receive the promises.

But some one says, "Have you not forgotten what Jesus says? 'No man can come unto me except the Father who hath sent me draw him.' Does not this scripture show that I cannot come to God without his drawing me? And hence, if I never come, it will not be my fault; but all I can do is just to wait till he draws me, for I cannot come until he draws me. And so if I never come, I shall not be to blame." No; I have not forgotten that, and I have it recorded here in my notes that I would be sure not to forget it. It is found in John 6:44. I believe with all my heart just what Jesus says, that no man can come unto Jesus except God who sent Jesus draws him; but I do not believe what you said about it when you said,

“Well, then, if I never do come, it will not be my fault. All I can do is just to wait until he draws me.” I do not believe that, for the language of Jesus does not say that and does not say anything that means that or that can properly be construed to mean that. Well, some one says, “Have you not forgotten this other verse which says: ‘It is God who worketh in you both to will and to do of his good pleasure?’” No; I have not forgotten that verse either. I have it noted. It is Phil. 2:13 and this verse is true. I believe it with all my heart just as it is written. It is God who worketh in you both to will and to do of his good pleasure. Now, this does not mean, does not say that I do not have part in doing the will of God or in getting myself ready to do it. Certainly God can do as much as a poor puny man could do. He can do more than I can do, or than you can do. And I can work in my friend here to will and do of my good pleasure, and have no mystery about it and no miracle connected with it. Suppose (and I am glad it would have to be a supposition, for I never did such a thing in my life and am proud to say that I never did such a thing) but suppose I had a pistol in my pocket—and a good one too, loaded and just ready for business—and I should whip it out quickly and level it on my friend here, and say to him, “Get out that door immediately or I’ll put a bullet through your heart.” Do you think he would go? I have not known him long, but I am very sure he would go promptly; yet I would work in him to will and to do of my good pleasure. How? By the fear of what would happen to him if he did not. Now, God does not draw a pistol on one. But he does say those who do not obey the gospel shall be punished with everlasting destruction from the presence of the

Lord and the glory of his power. I do not know what that language means. I know it means what we commonly call "hell," but I do not know what "hell" means. I know just what little the Bible tells about it. It is a place where there is weeping and wailing and gnashing of teeth forever and forever; it is a place where the smoke of their torment ascends up before God day and night forever and ever; where those within it have no rest; it is a lake of fire and brimstone; it is outer darkness, where the vile and the impure are to spend an eternity of misery. When God says, "If you do not do my will, hell will be your home forever," I do not hesitate to tell you that that works in me at once the willingness to do his good pleasure. I say, "Lord, I'll do anything you want me to do to keep out of a place like that." Here is one way in which any one who knows the Bible understands that God seeks to work in us to will and do of his good pleasure. I am not ashamed to say that one reason I am a Christian is because I am afraid not to be. Jesus said, "Fear not those that kill the body, but after that have no more that they can do; but I will show you whom you shall fear. Fear him who hath power to destroy both soul and body in hell. Yea, I say unto you fear him." So in this way by the fear of punishment (and I am not ashamed to be afraid of what Jesus tells me to fear) God seeks to work in me, and in all of us, to will and do of his good pleasure.

But there is another way in which I could work in my brother to will and to do of my good pleasure and have no more mystery about it than in the way we have just considered. Suppose (and this would have to be a supposition too, for I do not have it) suppose

I had a twenty-dollar gold piece in my hand, and I would hold it out to him and say, "I will give you this twenty-dollar gold piece if you will get out that door immediately." Do you think he would go? I have not known him long, but you just ought to see him jump. He would go and go gladly for the pay he would get; and so I could work in him to will and do of my good pleasure simply for the pay I offer him. Any clerk in any store, every person who is working for wages in the employ of any company or person is being worked on by the wages he is to receive to do the good pleasure of the employees. Talk about working for pay, the greatest pay that anybody in this world could be offered for his work is that which God Almighty offers those who will serve him. Listen. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." I do not know what this means. I know it means what we commonly call heaven, but I know no more what heaven is than just what little this Bible says about it. I know it is a place where God's own hand wipes away every tear from our eyes; where there is no more pain, neither sorrow nor crying; where there is fullness of joy; where there are pleasures forevermore. It is a place where they have no need of the sun by day nor the moon by night, for the Lord God gives them light; and they shall dwell in his presence, and God shall be their God and they shall be his people throughout the ceaseless ages of eternity. I know it is a place where the sparkling waters of the river of life, clear as crystal, flow out from beneath the snow-white throne of God; and on either bank of this river grows the tree of life, bearing its fruit every month and the leaves

of the tree for the healing of the nations—a city whose foundations are of precious stones whose gates are of pearl; whose streets are paved with gold, where nothing unclean or sinful ever soils the inmates who dwell within. And when God says, “If you’ll do my will, I’ll give you a home in a place like this,” I say at once, “Lord, that’s too good to miss. I’ll take the pay which you offer me.” It does not seem to me that it ought to take an intelligent person a half minute to decide between heaven and hell when the decision is left wholly to him, and God says, “I set before you life and death, good and evil, choose ye.”

But there is another way in which I could work in my friend to will and do of my good pleasure, and have no more mystery about it than in the ways of which we have been speaking. Man has a conscience, a sense of right and wrong. You can appeal to a man’s conscience, and a fair-minded man is always willing to do right. He would not be fair-minded if he were not willing to do what is right. A horse or a hog or a dog has no conscience. It is the glory of a human being that he has a conscience and that he can be led by that conscience to do the thing that is right. Now, if I could convince my friend that it was right to go out that door, he would go; for I esteem him to be a fair-minded man so God comes to us saying, “My law is holy and just and good. The law of the Lord is perfect; whoso looketh into the perfect law of liberty shall be blest.” And when God says, “Will you not do what I ask you to do? My law is right, holy, just, and good.” Do you not see how this itself is sufficient to work in a man who is fair-minded to will and to do God’s good pleasure?

But there is another way also in which I could work

in my friend to will and to do of my good pleasure, just as free from mystery as any of the three already considered. Suppose that I had done him a great favor at some time in the past. Suppose that I had stepped between him and death and that at the risk of my own life I had saved his life; and then I would say to him, "Will you not get out that door just to show that you appreciate what I did for you in saving your life at the risk of my own?" Of course, he would go gladly and quickly. Otherwise you would say he would not be fit to have his life saved. Now, Jesus did not risk his life to save you and me from eternal death—he died for us. He wore a thorn crown for us; he bore that old rugged cross up the rocky steps of Calvary; he was nailed to the cross; he suffered the cruel mockings of the enemies for you and for me. Then with those pierced hands of his he comes before us holding out the crown of life, and says, "Will you not accept it to show me that you appreciate what I did for you?" Where is the heart that realizes that Jesus died for him that would refuse this gift of his love? Would you not say even as the apostle said, "If any man love not the Lord Jesus Christ, let him be anathema?" That is, let him be damned. Such a person as could trample the blood of Jesus Christ under unhallowed feet, and say, "I don't care if he did die for me. I don't care any more about his blood than I do for the blood of a hog." Would you not join with the rest in saying, "Let such a person be damned. No other fate could be or would be appropriate for such a person as that."

Now, in all four of these ways God's word makes it clear that he is seeking to work in each of us to will and to do of his good pleasure—by fear of punishment,

by the hope of reward, by the appeal to conscience, and by the appeal of love, this last being God's greatest and strongest appeal. But still it remains for you or me to say whether or not we will let him thus work in us to do his will. Did not Jesus say, "Behold, I stand at the door and knock; if any man should hear my voice and open the door, I will come in?" But Jesus never forces himself into any heart that does not want him. It is as much your place and mine to open the door as it is his place to come in; and if we do not open the door, it is not his fault, but ours.

Well, some one says: "Did you not promise to speak about the religion of the human body? Is it not about time you were turning your attention to that?" Yes, that is what we are proposing to do just now. Having seen that God wants our bodies, that it is our reasonable service to present to him our bodies, and that we can do so and ought to do so, and that he offers every inducement that infinite wisdom and love could suggest to work in us to do so, then may we not ask, "If I yield my body to him, what does he want with it?" Most of us know that about the first of the year most merchants take stock; that is, they make inventory of all goods that are on hand, and of all bills, due to them, also making a list of all obligations that they owe, striking the balances, that they may find out just how their business stands. Now since God tells us that he wants our bodies, we learn that it is our reasonable service to give them to him. Let us take stock and see just what we could do for God with our bodies if he wanted us to use them for him, what can your body do? I do not mean your dead body—your body without your spirit in it. God asks for our bodies as living sacrifices. What can your

body do just as it is now, living, acting? Only this: it can see. You have eyes with which to see and you could not see unless you had eyes. This is one thing that the body can do. Again, you can hear. We have ears just as we have eyes, and we hear with our ears just as we see with our eyes. One may injure his eyes so as to lose them entirely; and so one's ears may be injured that he cannot hear. I have not been in this community very long, but I have learned one thing already about it—that you people are fond of good things to eat, and you are very careful about what you eat, insisting that it may always be clean. Nothing but the cleanest food will you allow to go down your throat. Yet there are some people who are just as careful about what goes down their own throats as you are, but are not so careful about what goes down their ears. I have known some people who would listen to filthy talk, smutty jokes, profane language, vile stories, filthier than any slop that a pig ever drinks. And such people would hold their place and listen intently while some person pours this filth down his ears and laugh while it was being done. Such persons are filthier than a pig that drinks of the slop. I would rather be a pig and drink the slop than a man with a soul akin to God and so degrade that soul as to listen to the filth. The body therefore can see and the body can hear and the body can taste. Yes, I have a sense of taste just as I have a sense of sight. When I bite an apple I know whether it is sweet or sour. Some people lose their taste almost entirely. Just as one can injure his eyes or his ears, he can injure his taste. Once I heard an old man say, "Oh, watermelons are not good like they used to be;" and then he spit out a wad of tobacco about as big as the

end of your thumb. The old fellow did not know that he had let that dirty filthy stuff lie in his mouth until it had paralyzed his taste. You never heard a boy say, "Watermelons aren't good like they used to be."

The body can see and hear and taste, and touch. It can also smell. These are simply the five senses our children are taught in school. What else can your body do? You can't think of anything else just now. No, and you could not if you had a day in which to think. The body can see and hear and taste and touch and smell, and that is all it can do. Yes, if you know anything about mathematics, you know that by the theory of permutations and combinations you can take these five things and make literally thousands of things which the body can do; but when you reduce each one down to its simple elements, it is either some one of these five or some combinations of them. If your body had no power to see and hear and taste and touch and smell then it would be as powerless as this chair to do any work in this world.

Now since these five things are all that the body can do, the next question is, Does God want me to do all these for him? I am not free to use my eyes to look at anything I please. Some people seem to think so. They would say, "Oh, there's no harm just to look at it, just to see it you know;" and yet God's word tells man to avoid the very appearance of evil, turn away from it, pass not by it, look not upon it. Some of us know, sad to say, that there are pictures posted on our streets at which one cannot look and keep a decent thought in his mind. God gave us our eyes to use for him, and I have no right to look at anything that God would not want me to look at. Years ago I was in Huntingdon, Tennessee, assisting

in a meeting, stopping in the home of Brother Freeman. One afternoon just before sundown I was on the front veranda studying my sermon. Just outside the portico was the flower garden. Standing in the midst of this garden was a great old-fashioned trellis covered completely with a splendid rose vine loaded down with beautiful roses, wonderful to see and very sweet to smell. As I stood there, looking at the rosebush and drinking in its perfume and beauty, I said, "I wonder if I tried, if I couldn't find something ugly about this rosebush." And just for the sake of the illustration, I went to look; and I had only looked a moment before I found an ugly old bug. He did not look pretty, and he did not smell sweet. You think I would have been foolish to stand there and look at that bug and smell him instead of looking at the beautiful roses and smelling them. Sometimes a man may preach a sermon which is a perfect bouquet of thoughts, beautiful and sweet with heaven's own perfume, and yet if he happens to say just one thing in that sermon that some people do not like, they cannot see or talk about anything but the mistake in the sermon, the one thing the preacher said that they think he should not have said. So as it would be foolish to stop and look at the bug in the rosebush instead of looking at the beautiful roses and drinking in their sweetness and beauty, would it not be foolish to spend all the time looking at the bad things we see. Let us learn to use our eyes only to look for that which is good and pure.

The body can hear. Does God care what I do with my ears? Does he not say, "Take heed what ye hear?" And one has no more right to listen to just anything than he has to look at just anything. It is

just as much my duty to keep my ears for God as it is to keep my eyes for him. Some of you have read the story of the sirens, those three creatures said by the ancient Greeks to live on an island in the Mediterranean Sea. From the waist upward they were like beautiful young ladies. They had brows like alabaster, cheeks tinted like roses, cherry lips and teeth like pearl, hair that hung in beautiful golden ringlets over shoulders white as marble. They had beautiful tapering tinted fingers and voices rivalling those of heaven's seraphs in richness and beauty. In the evening when the sun was low, and the zephyrs sweet and soft, they would come out on the shores of the island and sing sweet songs to the sailors sailing over the sea. So sweet were their voices that the sailors, listening, would forget about the port from whence they sailed and the golden harbor toward which they were now sailing—would forget everything but the matchless music of the siren's song, and drawn nearer and nearer, and would finally come right up to the shores of the island and be lulled to sleep by their song, but to them it was the sleep of death. For when those beautiful creatures saw that they had them completely under their power, they were beautiful no longer. They tore them limb from limb and ate their flesh and drank their blood; for they lived on the flesh and blood of the victims whom they enticed by their music. Now don't you think that those old Greeks believed that old story any more than you and I believe it. That was merely their way of setting before us the seductive influences of the voices of sin. Those sailors sailing over the sea represent us sailing over life's sea in the frail barks of our bodies. And the siren voices of sin were represented by the siren

song, and many have been the sailors over life's sea that, listening to the songs of sin, were lulled to the sleep of death which is the wages of sin. Do I need to stop here to tell you that we have no right to touch just anything? Does not God's word say, "Touch not, handle not any unclean thing?" We do not have the right to smell just anything. God gave us our noses and they are just as much a part of our bodies as our eyes and ears; therefore they should be kept for him just as our other organs are.

Some years ago in northern Mississippi a man and his wife were passing along a road which ran between a filthy mudhole, foul smelling, and a large pile of fresh sweet pine lumber. When they came just between the two, the man turning his nose toward the mudhole said, "My! just smell this! how awful it is!" His wife with more good sense said, "No, thank you, dear; I'd rather smell this pine lumber," and turned her nose toward that. As we go through life let us learn to turn away from the vile, filth and impurities, and keep our eyes and ears, our taste, our touch, our smell for just such things only as those that make us good and pure and holy.

In closing, may I tell you in a few words just what God wants with these bodies of ours? By the old farmhouse where I lived when a boy was the flower garden. Just inside the gate was a great old honeysuckle vine that climbed up over a wooden frame. Beneath this was a rustic bench on which many a time we sat and drank in the beauty of the honeysuckle blossoms and the sweetness of its perfume that filled the yard and the garden. One evening a dark cloud rose in the west. The lightning flashed, the thunder roared, and the storm came riding over the face of

the land and smote the old frame and its vine and levelled them in the dust. Did we let the frame lie there? Ah, no. We lifted the vine and with gentle hands planted a new frame, a stronger frame, a more beautiful frame than the old one ever had been. Then all about this we taught the vine to climb again with its tendrils, bursting with its bright buds, and shedding its sweet perfume as in days of yore. But I know a prettier story than that. Long years ago the God of heaven planted in the soil of earth a beautiful vine, and that vine is the human soul. He wanted a frame on which the soul could lean. He gave these bodies of ours. The bodies of some people are not very pretty to look at, twisted by disease, bowed by age, hardened by toil; yet they are the frames of the soul to lean on, clinging round it with its tendrils of faith, bursting out with its buds of hope, and shedding the perfume of love on all the atmosphere of life. And this is what God wants with our bodies. Some day the storm cloud of death will come sweeping over the land and will level these old bodies of ours in the dust of the grave. Will God let them lie there? Ah, no. He loves them too well for that. Then up from the grave with loving hands he will raise them. He will transplant them from the soil of the earth to the bowers of heaven; and there in the presence of the king himself the soul will cling round that glorified, immortal, heavenly body, fashioned like unto the glorious body of Christ, and throughout eternity the soul vine will cling round it with its tendrils of faith, bursting out with buds of hope, and shedding the perfume of love over all the atmosphere of heaven. And that's what God wants with our bodies.

XIX

**THE SHADOWS AND THE
SUBSTANCE**

THE SHADOW AND THE SUBSTANCE

By H. L. Calhoun

The subject of this lecture is, "The Shadow and the Substance." It is based upon the first verse of the tenth chapter of Hebrews which reads thus: "The law, having a shadow of good things to come." The law here mentioned is the law of Moses. This no Bible scholar denies, and the statement is made that this law of Moses had a shadow of good things to come. Christ nailed the law of Moses to the cross and took it out of the way, as Paul tells us; and that which came to take its place was the gospel, which means 'good tidings,' "good news," "good things." The statement that the law of Moses contained a shadow of good things to come; that is, of the gospel which came to take the place of the law is in harmony with Paul's teaching in Gal. 3:24, where he says: the law was our schoolmaster to bring us unto Christ; but Christ being come, we are no longer under the schoolmaster. The same thought is here presented that Christ, that is the gospel of Christ, having come, we are not any longer under the law of Moses, but under the gospel of Christ to which our schoolmaster brought us. This teaching is found also in Heb. 9:24, where we are told that Christ entered not the holy places made with hands, but into the heavenly places of which the holy places made with hands were figures. These scriptures taken together make it very plain that God's word teaches that the law of Moses had a shadow of the gospel; and it is our purpose in this lecture to develop both the shadow and

the substance, so that all may see how beautifully they correspond with each other.

Some one might ask, "Why preach about the law if it is done away?" The statement that the law had a shadow of the gospel is interesting. God made the law, the shadow; and God made the gospel, the substance; and it goes without saying that the shadow of the gospel will be like the gospel. The shadow of any object is always like the object. The shadow of a man is like a man; the shadow of a horse is like a horse; the shadow of a tree is like a tree, but the shadow is not the substance. We do know the shadow is not equal to the substance. No sensible woman would be willing to marry a man's shadow. She wants a sure enough man. So the shadow of the gospel is not as good as the gospel; but as every part of the substance is represented in the shadow, so every important part of the gospel will stand out clearly in the law. It is a well known fact that there are many conflicting voices today, each one claiming to preach the gospel. In the United States we are said to have two hundred and fifty-seven varieties in the preaching of the so-called gospel of Christ. How is one to know in all this babel of voices which one is true? Is it not clear that if the law of Moses contains a shadow of the gospel, that the gospel which is true will correspond in every important feature to its shadow as represented in the law of Moses? And thus if I preach a gospel that is not clearly shadowed in the law of Moses, there is something wrong with my gospel. Hence the law and the gospel serve as a check each upon the other. According to the statement of our text, it is well known that the Jewish religion carried on under the law of Moses centered around the tabernacle from Sinai on till Solomon's time, and from that

day on, around the temple, that the worship in both tabernacle and temple was the same as that taught by the law given by Moses at Sinai. The entire worship according to the Mosaic law centered around the tabernacle, and later around the temple. So of course, if we are to find a shadow of the gospel of Christ, we shall find it in the law of Moses governing the worship carried on in the tabernacle; and later in the temple.

In order that we may see the correspondence between the two, let us first study the shadow as found in the tabernacle worship. We shall study the apartments, and they are three in number, the court, the holy place, and the most holy place. The court was what we call the yard around the building. They called it court; we call it yard; the dictionary calls it courtyard. This court, surrounding the tabernacle, was one hundred cubits long and fifty cubits wide; reckoning the cubit to be eighteen inches, the court was about one hundred and fifty feet long by seventy-five feet wide. It was surrounded by a fence made, not of wood or iron, every five cubits, that is, seven and a half feet, there was planted in the ground a brazen post, near the top of which was a silver hook and a white linen curtain five cubits broad, that is, seven and a half feet broad, and hung on these silver hooks, reaching from the top of the post to the ground, making a fence around the tabernacle seven and one half feet high. These posts were made secure by tent cords and tent pins stretched tight one on one side and one on the other of the posts; and the posts were held in place by silver railings or connecting rods called fillets.

There was only one entrance to the court; it was on the east side; it was twenty cubits wide, that is, thirty feet in width; it was closed by a richly embroidered

curtain; the figures upon this curtain worked in blue, scarlet and purple, and fine white linen. Every one who entered the court must pass in at this door. There was no back door nor side door nor place to climb over or crawl under. Who could enter this court? Everyone, regardless of race, color, or condition. God's house has always been a house of prayer for all nations. Solomon teaches this in his prayer of dedication as well as Isaiah in his prophecies. So we have three points about the court—its name, the court; it had one doorway; and every one who desired could enter the court and offer a sacrifice upon the altar that stood therein. The priests must always be present to officiate in every offering.

The next place or apartment was the holy place, the front room of the tabernacle proper. The walls of the tabernacle were made of acacia wood boards twenty-seven inches broad and fifteen feet or ten cubits high. These boards stood on end upon silver sockets as a foundation, two sockets of silver each weighing ninety-six pounds under each board; and its bottom end had two teeth which fitted into the holes of the same size and shape in the tops of the silver sockets. These boards were held in place by long rods running through golden rings fastened at equal distances from top and bottom and running full length, three rows. Over the top of the entire tabernacle were heavy tent coverings protecting the rooms below from all wind and weather, the tent coverings held in place by tent cords made tight by tent pins. The front room of the tabernacle was twenty cubits long, ten cubits wide, and ten cubits high; thirty by fifteen by fifteen feet in length, breadth, and height. The front end of this room was closed by a heavy veil or curtain quite thick.

so as to exclude all light from the outside, making it quite dark within. There were no windows nor other doors nor skylights. This front room was separated from the back room by a heavy veil quite thick; and the back room was a perfect cube ten cubits by ten cubits by ten cubits, that is, fifteen feet long, fifteen feet wide, and fifteen feet high. The front room was called the holy place. In it stood the golden candlestick made of one solid piece of gold beaten out. It had seven branches, each branch with a hollow bowl on top, this bowl filled with pure olive oil and containing a wick. These lamps were kept burning constantly in the holy place; they must never be allowed to go out day or night any time. We would raise the question, Why seven? Perhaps you know that with the Jews seven was a perfect number. This light representing something that was perfect naturally had the seven branches. There were also in this holy place the altar of incense, sometimes called the golden altar. It was made of acacia wood and overlaid with gold. On this sweet incense was burned each morning at nine o'clock and each afternoon at three o'clock by a priest who must get the fire with which to burn this incense from the altar out in the court. The other piece of furniture in the holy place was the table of shewbread standing on the north side of the holy place just opposite the golden candlestick which was on the south side of the holy place, and the altar of incense was immediately in front of the veil separating the holy place from the most holy place. On this table was bread and wine and incense. Into this holy place there was one door leading, and only one; there was no other way to get into the holy place. It was by this door that all the priests could come into the holy

place, and were expected to do so, carrying on the worship inside the holy place every day. Nobody but a priest was allowed to come into this holy place. Separating the holy place from the most holy place was the heavy veil already mentioned, completely excluding the two, the one from the other. In this most holy place was the ark of the covenant, a hollow box, the lid of which was covered with pure gold. On top of this lid were the cherubim kneeling as they faced each other one on each end of the lid, and each cherub with its wings raised above its head so that the tips of the four wings met just over the center of the mercy seat. Within this ark of the covenant was placed a copy of the law of Moses, a pot of manna upon which God fed Israel for forty years, and Aaron's rod that budded. There was only one door leading into the most holy place, and there was no other means of entrance. And into this most holy place went the high priest alone, and he only once each year on the tenth day of the seventh month, taking with him blood which he sprinkled on the mercy seat to make atonement for his own sins and for the sins of the people, which atonement lasted only one year.

The furniture in the court consisted of two pieces: first, the altar of burnt offering, a hollow box made of acacia wood with a heavy post in each corner, each post projecting above the corner, and these projecting corner posts were called the horns of the altar; and the hollow box of the altar was filled with earth and unhewn stones and on this altar was a fire, kept continually burning. This fire was kindled at first by the Lord, and it must be kept always burning; for God's altar must be ready at all times to receive the offerings which men would make to him. Between this

altar and the door of the holy place stood the laver, a large vessel made of the mirrors which the women gave for that purpose, an exhibition on their part of a splendid spirit of self-denial.

We have now given the names of the three divisions of the tabernacle—the court, the holy place, and the most holy place; and we have named and described the pieces of furniture in each—in the court the altar of burnt offering and the laver; in the holy place, the golden candlestick, the altar of incense, the table of shewbread; in the most holy place, the ark of the covenant overshadowed by the mercy seat. Over this entire tabernacle—court, holy place, and most holy place—presided the high priest, that is, the head priest. It was his business to see that all the worship and service of God was conducted according to the will of God as expressed in the law of Moses. All the common priests were subject to the high priest. In order to become a priest certain conditions had to be complied with, not one of which could be omitted, if the person should ever be permitted to hold the priestly office. First, the priest must be a believer. Without faith it has always been impossible to please God, and “He that cometh to God must believe.” Next, the priest must turn away from every other line of work and be only a priest. He could not be a priest and a lawyer, or a farmer or a shepherd; he must be nothing but a priest. Thirdly, some one who was already a priest must bring him to the laver and wash him all over with water. He did not wash himself, nor did the person who washed him wash only a little of his person, but the entire body must be washed with water. After the washing there were then put upon him the garments of the common priests. They were

first, the white linen breeches; second, the white linen coat, reaching from neck to ankles, with his sleeves coming down to his wrists. This coat was very much like a lady's wrapper. Around the waist of the priest was tied a white linen girdle, or belt; and on his head was placed a white linen cap or mitre. When dressed in the priestly garments, the priest must have looked immaculately clean, for linen freshly laundered is the whitest of all cloth. After being dressed the one becoming a priest must be anointed with the holy oil and sprinkled with the blood. When these five things had been done, he might enter upon any duties as a priest; and these duties were daily and weekly. The daily service consisted in keeping the golden candlestick lamps trimmed and burning always day and night. They must never be allowed to go out. And the priest walked and worked in the light of this golden candlestick with its seven branches; every step must be taken in the light of the golden candlestick. Other daily service was to burn incense on the golden altar at nine o'clock in the morning and three o'clock in the afternoon. This incense was a sweet perfume; and since there were no doors nor windows nor open spaces when the incense was burnt in the holy place twice each day, it kept this holy place sweet with incense all the time. So the priest had not only to walk in the light of the golden candlestick and do every piece of work in its light, but he must also work in an atmosphere laden with sweet incense all the time. There was another piece of furniture the table, in the holy place; and the service of the table came once a week. Every seven days the priest must come to this table and eat and drink what was on it—and there was on it bread, and among the vessels named was a

decanter, which is a wine jar, so that on the table was bread and wine which the priest must take every seven days. They were not supposed to take a vacation and go away and let the daily and weekly service go unattended.

Now as briefly as we could we have gone over the shadow, showing the apartments of the tabernacle, the furniture of the tabernacle, the priest who officiated in the tabernacle, the manner of their daily and weekly service. It will be our privilege next to point out the substance corresponding to the shadow presented in the first half of this lecture.

Having looked at the shadow, we turn now to a consideration of the substance casting this shadow; and in deciding what the different places and pieces of furniture mean and the priests, we do not wish to be governed by guess work or opinion, but by the word of God. In considering the places, we spoke of the court; then we spoke of the holy place and the **most** holy place; and we spoke of the high priest as having control of the entire worship, the service being governed of course by the law of God as given through Moses. Whom did this high priest represent? Does the Bible tell us? Remember Heb. 10:1 says: "The law had a shadow of good things to come," and it was by the law that they had a high priest. In Heb. 9:11, we are taught, "Christ being come, a high priest of good things." Here is again the statement that Jesus is the high priest of the good things to come, and the law was the shadow of the good things to come. And we have found that the good things that came taking the place of the law made up the gospel. So this language tells us that Jesus was the high priest under the gospel dispensation—and this is not my say so nor yours,

but the declaration of God's word. In Heb. 9:24, we are told that Christ entered not into the holy places made with hands which are figures, that is shadows, of truth, but into heaven itself where he made eternal atonement for us. The high priest under the law entered into the most holy place and made atonement or obtained redemption for sins. Our high priest entered into heaven and obtained eternal redemption or atonement for us all. It is clear that the most holy place into which their high priest entered was a shadow of heaven into which Jesus, our high priest, entered. It follows of necessity that the blood which the high priest offered upon the mercy seat was a shadow of Jesus' blood which he offered upon the mercy seat in heaven. The atonement which their high priest made lasted only for a year; the atonement which our high priest made lasted forever. Thus it becomes manifest that their high priest was a shadow of Jesus, our high priest; and the most holy place was a shadow of heaven. Of course, our high priest was better than theirs—God's word says so. Our high priest had no sin, did not make atonement for his own sins because he had none. Their high priest had sins, and the law tells us that he made atonement of his own sins. The blood which our high priest offered was a great deal better than the blood theirs offered. The blood of animals could never take away sins, but the blood of Jesus Christ could take away sins so that God would never remember them any more forever; but the high priest and the blood which he offered could be a shadow of our high priest and the blood which he offered, for a shadow is not expected to be as good as the substance. And the most holy place could be a shadow of heaven, the

most holy place of which we have ever heard; in fact, because it was a shadow of heaven was the reason why it was called the most holy place.

We have found according to the teaching of God's word what the high priest represented under the law and what the most holy place represented or was a shadow of under the law. We shall seek next to find whom the common priests were shadows of and of what the holy place was a shadow. In Rev. 1 chapter verses 5 and 6 the Apostle John says, speaking of Jesus: "He washed us from our sins in his own blood and made us kings and priests unto God." the "us" here means Christians, those who have been washed from their sins by the blood of Jesus; so that when he says "Jesus made us priests unto God," it becomes evident that the priests back there under the law were shadows of Christians under the gospel. In 1 Peter 2 chapter and 5 verse, Peter says: "As living stones, you are built up a holy priesthood; and the "you" means Christians. Peter joins John in calling Christians priests and in the 9th verse of that chapter, Peter again calls Christians "A royal priesthood." There are other places in the Bible where Christians are called priests, so that we see in God's word the priests under the law were shadows of Christians under Christ or the Gospel. This is not my say so nor yours, but the declaration of God's word.

Now, the priests under the law were the only ones allowed to enter the holy place. There they carried on their daily worship and service, and the very name shows it to be a holy place. Of what was it the shadow? Since the priests back there were shadows of Christians, then the place where the priests worked and worshipped, a holy place, must be the shadow

of the place where Christians work and worship, that is the church. No one but a Christian can get into the church just as no one but a priest could enter the holy place. In the second chapter of Acts we are told that God added to the church daily those being saved. Hence, we find it very clear that the holy place in the law represents the church and that the priests under the law represent Christians. In regard to the court we need to notice this fact: everybody who desired to do so could enter the court. This is the place into which anybody and everybody comes and in which stands the church. The only place answering to this court is the world where everybody comes and in which the church stands. There was just one door into the court, and there's just one door into the world; every one who came into the court entered by the same door, and every one who comes into the world enters by the same door, natural birth. There was just one door to the holy place and every one who entered the holy place entered by that one door; and so there is just one door to the church. Jesus said you must be born again and except a man be born of water and the spirit he cannot enter the kingdom of God. In Matt. 16th chapter, Jesus called the "church" in the same breath the "kingdom," so that we see the scriptural confirmation of this point as the others. There was just one door into the most holy place, and everyone who entered it entered by this door. Having seen that the most holy place represents heaven, we are justified in saying there is just one door into heaven. We are told of Jesus that he was the first born from the dead; that is, he was the first person wrapped up in human flesh who ever rose from the dead to die no more. Others have been

raised from the dead, but they all sooner or later died again; but Jesus rose from the dead to die no more. And after his death he was received into heaven where he is sitting at the right hand of God. How beautifully and scripturally the persons and places correspond. The most holy place represented heaven the holy place must have represented the church, and the court represented the world. Jesus Christ was represented by their high priest, Christians were represented by the common priests, and sinners were represented by all the people who entered the court. Could it be possible that all this perfect correspondence just happened? No; for God's word says that the law had a shadow of good things to come.

Now, if the priests represented Christians, the way to become a priest will be a shadow of the way to become a Christian. What was the first step taken by one who was to become a priest? First, he must be a believer. God has never been willing to accept the service of an infidel. "He that believeth not shall be damned," and "Without faith it is impossible to please God, for he that cometh to God must believe." The second step taken by one who was to become a priest was that he must give up his old line of life, no matter what it had been, and be nothing but a priest. He could not be a priest and a lawyer or a doctor or a farmer. If he was going to be a priest, he must be that and nothing else. The third step taken by one to become a priest was some one who was already a priest brought him to the laver and washed him all over in water—not just his hands nor his feet nor his head, but his entire body was washed in water. He did not wash himself, but was washed by some one else already a priest, and any priest could do the wash-

ing. The fourth step taken by the one becoming a priest was to be clad in the priestly garments. They were four in number: first, the white linen breeches; second, the white linen coat, reaching from the neck down to the ankles, having sleeves reaching to the waists; the third was a white linen girdle or belt around the waist; and the fourth piece was a mitre or cap of white linen. When the common priest was thus dressed, he must have looked very pure and clean. The final step taken in becoming a priest was that the person must be sprinkled with blood and anointed with holy anointing oil; without both blood and oil he never could become a priest.

Now, since the common priests were shadows of Christians, the way to become a priest will furnish the way to become a Christian. To become a priest one must be a believer; to become a Christian one must be a believer. "He that believeth not God shall not see life, but the wrath of God abides on him," so that the first point corresponds with the first point in becoming a priest, a person must give up his old life and be nothing but a priest.

The second step in becoming a Christian one must give up his old life of sin, no matter what it has been, and be nothing but a Christian. If he has been a liar, he must give up lying; if he has been a thief, he must give up stealing. Whatever his life of sin has been, he must give it up, and be nothing but a Christian; that is, to become a Christian one must repent.

The third step in becoming a priest was that the person becoming a priest must be washed all over with water by some one already a priest; and the third step taken by one becoming a Christian is that he must be washed all over in baptism by some one al-

ready a Christian. Could there be a closer correspondence between shadow and substance? The fourth point in becoming a priest was that the person was dressed in white from head to foot. Now white has always been considered a symbol of purity and cleanliness; and the person becoming a Christian, before he becomes such, must be washed in the waters of baptism, and then he is promised salvation, or the cleansing from sin. The Bible speaks of those who have washed their robes and made them white in the blood of the Lamb.

The fifth step in becoming a priest was that the person must be sprinkled with blood and anointed with oil; and the fifth step in becoming a Christian one must be sprinkled with the blood of Christ and anointed with the Holy Spirit. Not one of these five could be omitted by one becoming a priest; and not one of the five points foreshadowed by the process of becoming a priest can be omitted by one's becoming a Christian. To become a priest one must believe, give up his old life, be washed with water from head to foot, be dressed in white robes, and be sprinkled with blood and anointed with oil; to become a Christian one must be a believer, he must repent, be washed in the waters of baptism. He is then promised salvation, and he must be sprinkled with the blood of Christ and anointed with the Holy Spirit. Was there ever a shadow that corresponded more perfectly than the way to become a priest corresponds with the way to become a Christian? Further, since the way to become a priest, is a shadow of the way to become a Christian, then the work of a priest must be a shadow of the work of a Christian. Some of this work of a priest must be done every day and some

came only every seven days. Let us examine these works and see how beautifully they correspond to the works of the Christian. The priest must walk in the light of the golden candlestick every day; every step taken in the holy place was taken in the light of this golden candlestick. This golden candlestick was a light shining in a dark place with its seven branches typifying perfection because it gave all the light that was needed in the holy place. Referring to this light of the golden candlestick, Peter says: "We (Christians) have a more sure word of prophecy (that is, the Bible) unto which we do well to take heed as of a light shining in a dark place." And Paul says: "All scripture is sufficient to perfect a man and thoroughly furnish him in all good works." Certainly no stronger statements could be found that the golden candlestick with its seven branches was a shadow of the teaching of the Holy Spirit found in the Holy Scripture, which is sufficient to perfect the man. The priest must burn incense on the golden altar twice a day, and then walk and work and worship in the atmosphere filled with the perfume of the incense all through the day. What did this incense foreshadow? It is good we do not have to guess here. In Rev. 5:8, it is called "the prayers of the saints;" and just as the common priests walk all the time in an atmosphere sweet with incense so the Christians must walk every day in an atmosphere sweet with prayer, for Jesus said, "Men ought always to pray." The Holy Spirit through Paul said, "Pray without ceasing." A fish could live out of water or a bird out of the atmosphere fully as long as a Christian could live out of the atmosphere of prayer. There was another piece of work which the priest must do every seven

days; that is, he must come to the table in the holy place and eat the bread and drink of the wine that was upon it, having previously offered the incense representing prayer. Could a shadow of the Lord's table be more complete? That table stood in the holy place, representing the church where the Lord's table stands. That table had on it bread and wine and the prayers of thanksgiving. To that table all the priests come once a week; to the Lord's table all Christians should come once a week. Could a shadow be more perfect than this? So we can see in becoming a priest and in assuming the priestly life we have a perfect shadow of the way to become a Christian and of the life one should live and worship as a Christian. Please note that the laver at which one becoming a priest was washed stood in the court, and the court represented the world; so that baptism which is done for the one becoming a Christian is something done before he gets into the church. It cannot therefore be properly called a church ordinance. It is an ordinance of God, but it comes before one gets into the church. Indeed all religious bodies that practice water baptism refuse to allow any one to become a member of their church in full fellowship and good standing until after baptism. In this position they are right, although some of them do not follow the shadow in having the body of one to be baptized washed. Could the sprinkling or pouring of a little water upon the head of a person be truthfully called a shadow of the washing of the entire person in water? Note please that the priest was not expected to offer sacrifice for sins any more than he was expected to eat of the table and drink of the wine found on it. It was no more the duty of a person becoming a priest to be washed with

water than it was his duty after he became a priest to come to the table once a week. I appeal, friends, to every one of you personally. Could it be possible to have a more perfect correspondence between shadow and substance than we have here between the law and the gospel? Of course we have just fairly begun the study of the correspondence between shadow and substance, but in conclusion it may be said there is not an element or point anywhere under the gospel of Christ that is not clearly and definitely foreshadowed under the law of Moses. God help us all today to live under the gospel of Christ, to accept without change not the shadow, but the gospel of Christ in its fullness of which the law is the shadow.

XX.

THE HUMAN HEART

THE HUMAN HEART

By H. L. Calhoun

The text of this sermon may be found in Matthew 5:8: "Blessed are the pure in heart, for they shall see God."

All people who believe the Bible to be the inspired word of God claim to believe in heartfelt religion. In fact, if one does not have heartfelt religion, he does not have the religion taught by Jesus and his inspired apostles. It was Jesus who said, "Blessed are the pure in heart, for they shall see God." The thing which makes the human heart impure is sin. Isaiah tells us: "Your iniquities have separated between you and your God." The word of God declares: "There is not a just man upon earth that doeth good and sinneth not." It further says: "All have sinned and come short of the glory of God."

These scriptures make it plain that persons old enough to be accountable to God must have a change of heart if they are ever to see God; for if sin makes the heart impure, and if all have sinned, and if only the pure in heart shall see God, it follows of necessity that all men must have a change of heart. Another thing to remember is that we all have hearts alike—strange, is it not? How many people imagine that they are peculiar, that there is no one else in the world quite like themselves. Many imagine that no one else has such trials and hardships as they have. I used to think that about myself. Do you know what was the matter with me when I did so think? I was simply so little, so narrow, so self-centered in my thinking that I did not look around far enough to see

that others had just as hard a time in proportion to their strength as I had.

God's word teaches that we all have hearts alike. It declares of him: "He fashioneth their hearts alike." Again, it says: "As in water face answereth to face, so the heart of man to man." This being true, that the face in the water is exactly like the face above it, then one human heart must be exactly like another human heart (Prov. 27:19).

Another point to remember it that God knows all hearts. Prov. 15:1 says: "Hell and destruction are before the eyes of the Lord; how much more the hearts of the children of men?" Acts 1:24 says: "Thou, Lord, who knowest the hearts of all men." Since God knows all hearts, and since all have sinned and therefore need a change of heart, it would follow that we all need the same change of heart.

Now there is only one thing that can purify a human heart from sin and that is the blood of Jesus Christ. God's word says: "The blood of Jesus Christ his Son cleanseth us from all sin."

In discussing the subject, *The Human Heart or Heartfelt Religion*, four questions seem to be especially important: first, What is the human heart? second, What change does the human heart need? third, Who changes the human heart? and fourth, How is the human heart changed?

In answering these four questions I suggest that we give not our own opinions nor what some man has said. But since God's word is the truth for Jesus said, "Thy word is truth," we should let this word of God be our guide as we seek the answer to these questions. Then all who believe the Bible to be the word of God can accept our answers, if we are faith-

ful to the word of God. What we want in answer to the question, What is the human heart? is the truth, the whole truth, and nothing but the truth. I suspect many of us would be surprised if we should distribute pieces of paper and pencils to each one in the audience and ask him to write down an answer to the question, What is the human heart? to find how many different answers we should get. Yet almost all of them, though different, would be true. But do you know that it is not enough on this or on any other subject to have simply the truth? A half truth is sometimes more deceiving than a whole lie. May I give you a little story illustrating this point that partial truth does not give clear ideas? Some of you have read or heard the story of the blind men who went one at a time to see the elephant. Of course, blind men have to see with their fingers. The first one who came in ran up against the great broad side of the elephant, and said, "It is clear to see the elephant is just like a wall." Now this is the truth, but it would give a very poor idea of what an elephant is like just to say he is like a wall and quit with that. When the second came, he threw his arms around the great tree-like leg. Rubbing his hands over that, he said, "Any one can see that the elephant is just like a tree." And he told the truth, but not the whole truth. The third one came, and got hold of the big fan-like ear of the elephant. Rubbing his hands over that, he said, "The elephant is just like a big fan." The fourth came and got hold of the big spear-like tusk. Rubbing his hands over that, he said, "The elephant is just like a spear." This was true, but what a poor notion of an elephant it would give just to say he is like a spear and stop with that. The next

one came, and he got hold of the big old trunk twisting and squirming about like a great big snake. Rubbing his hands over that, he said, "Any one can see that the elephant is just like a snake." He told the truth, but not the whole truth. Then the elephant was like the wall, the tree, the fan, the spear, the snake; but to take any one of these by itself, would by no means give a true idea of what an elephant is like. Just so it is with many of the answers which some people give to the question, "What is the human heart?" Most of them tell the truth in the answers, but they do not tell the whole truth; and what we want on the subject is the truth, the whole truth, and nothing but the truth. So let us take God's word, for Jesus said, "Thy word is truth." Let us take all that God's word says in answer to this question, and we shall have the whole truth on this point. Let us stop with that and we shall have nothing but the truth. God's word says that the human heart thinks. Genesis 1:5 says: God says that the imagination of the thoughts of man's heart was only evil. Jesus says, "Out of the heart come forth evil thoughts." The writer of Proverbs says of a man, "As he thinketh in his heart so is he." Then in answer to the question, What is the human heart? upon the authority of God's word we say it is that part of man which thinks. Is that man's say so or your say so? No. It is God's say so; therefore it is the truth. Is it the whole truth? No.

Again God's word says: "O ye simple, understand wisdom; and ye fools, be of an understanding heart." Then the human heart understands—God's word says so. And Jesus said of some people: "Their eyes they have closed; their ears they have stopped; lest they

should see with their eyes, and hear with their ears, and understand with their hearts." So Jesus says the human heart understands. In Romans 10:10, is found the statement that the heart of man believeth; so the human heart believes. Now what have we found? God's word says the human heart thinks, the human heart believes, the human heart understands. You are thinking while I speak, you are understanding what I say, and I trust you are believing what I say, because I am saying just what God's word says. So the human heart is that part of a person that thinks, understands, and believes and this is not what I say, nor what I think, but what God says; and it must be true.

Now sometimes men have a name for a thing and God has a name for it. So then God says the human heart thinks, understands, believes. What do men call that part about a human being that thinks, understands, and believes? I am glad there is no difference on this point. No matter who the man is that has written upon this subject. All of them say the human heart is that part about us that thinks, understands, and believes and that this is what men call the intellect. If one has no intellect, he neither thinks, understands, nor believes. So what a man calls the intellect, God calls the heart. Is this the truth? As certainly as God's word is the truth this is the truth, for it is what God's word says, the human heart is. Is it the whole truth? By no means. If one should give to God his intellect, that which thinks, understands, and believes, and stop with that, he would never find God; for God says, "When you seek me with the whole heart." What is the human heart? In Rom. 10:1, we have this statement: "Brethren, my heart's

desire to God for Israel is that they might be saved." Here we learn that the human heart desires. God's word says so. In Matt. 22:37 is the statement: "Thou shalt love the Lord thy God with all thy heart." In Prov. 3:5 is the statement: "Trust in the Lord with all thine heart." Desire is a feeling; love is a feeling; trust is a feeling. So the human heart embraces man's feelings. Did it not we could not correctly speak of heartfelt religion. So in answering the question, What is the human heart? we may say it embraces man's feelings. Here again I am glad that there is no dispute between God's word and what men say when they write concerning the human heart. Men say that we desire, love, and trust with our sensibilities which is simply a long word for feelings. The Bible says we desire, love, and trust with our hearts.

Thirdly, God's word says, Heb. 4:12: "The word of God is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and the joints and marrow, and is a discerner of the thoughts and intents of the heart." Here we learn that the heart intends. Now what is an intent? It is simply a decision to do or not do a certain thing. God's word says we do this with our hearts. In 2 Cor. 9:7 is the statement, "Every man according as he purposeth in his heart so let him give." Here we learn that the human heart purposes. Again in Rom. :17, we find the statement, "You have obeyed from the heart." Hence we see that God's word says that the human heart intends, purposes, and obeys, What do men call that part about us that intends, purposes, and obeys? Here again is the perfect agreement of men who have written concerning the subject. They say that man's will forms his inten-

tions and purposes and determines his obedience, so this is what the human heart embraces. Men call it the will. Let us ask then what is the human heart? In the light of the teaching of God's word, we shall be compelled to answer, "It is that part about one which thinks, understands, and believes." Men call this the intellect. It is that part about one which desires, loves, and trusts. Men call this the sensibilities. It is that part about a human being that intends, purposes, and obeys. Men call this the will. So according to the word of God and the declaration of men, the human heart includes man's intellect, sensibilities, and will. This is how much human heart my brethren believe in. Do you believe in any more? There is no more in which to believe. This comprehends all of man's inner or spiritual nature. It does not take in the human body. That was the subject of the former lecture.

Having answered the first question, What is the human heart? the second question to be answered is, What change is necessary if one hopes to see God? In Isa. 55:7 is this statement: "Let the wicked forsake his way and the unrighteous man his thoughts." In Phil. 4:8, Paul says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." These Scriptures make it plain that no man's heart is right until he thinks right. So a man's heart must be changed till he forsakes wicked thoughts and thinks thoughts that are good and pure. No man's heart is right as long as he continues to let it be filled with evil thoughts.

Second. Eph. 4:18 says: "The Gentiles are alien-

ated from the love of God through the ignorance that is in them." And Psalms 119:130 says: "The entrance of thy word giveth light; it giveth understanding to the simple." No one would claim that a human heart is right until it understands God's will. Sinners have their understanding darkened. Now the human heart understands: hence, since the human heart thinks and understands, one's heart must be so changed that he think right and understand right. Of course, no human heart is properly right until it is a believing heart, "He that believeth not shall be damned;" and without faith it is impossible to please God, and he that cometh to God must believe that he is.

So in answering the question, what change does the human heart need? we say it must be so changed as to think right, understand right, and believe right. In other words, man's intellectual nature must be brought into accord with the teaching of God. Again in Prov. 11:23 is the statement: "The desire of the righteous is only good." As long as a man's heart is full of evil desires his heart is not right before God. 1 John 2:15 says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Matt. 22:37 says: "Thou shalt love the Lord thy God with all thy heart." And Prov. 3:5 says: "Trust in the Lord with all thine heart." And Jesus said it is easier for a camel to go through the eye of a needle than for a man who trusts in anything else but God to enter the kingdom of heaven. What change does the human heart need? It must be so changed as to desire only good, to love God supremely, and to trust in God above everything else. That is, man's feelings

or sensibilities must be so changed as to be brought into harmony with the will of God. In Matt. 5:28, Jesus teaches that a man who looks on a woman with lustful intent is already guilty of adultery in his heart. No man's heart is right as long as his intentions are wrong. Acts 11:23 says that Barnabas exhorted the Christians in Antioch to cleave to the Lord with full purpose of heart. Nothing is more important to a good life than to have one's purposes right. Heb. 5:9 says that Jesus became the author of eternal salvation unto all them who obey him. Now since we obey from the heart, no man's heart is right until it is an obedient heart. Thus we see in answer to the question, What change does the human heart need? that it must be changed from evil to good thoughts, from ignorance to the understanding of God's word, from unbelief to belief, from evil to good desires, from love of the world to love of God, from trust in riches or anything else material to trust in God, from evil to good intentions, from evil to good purposes, from disobedience to obedience. This is how much change of heart my brethren believe that a man must have in order to see God. Do you believe in any more?

Some one might say, "I know a good many of your brethren that do not live up to what you say about how much change of heart a man must have." Yes, so do I. I did not come here to defend my brethren; I came here to teach God's word on the subject of The Human Heart. In the light of God's word, I am sure that many of my brethren are going to be lost; for Jesus said, "The kingdom of heaven is like ten virgins" and the five foolish ones never did get into the wedding feast.

The third question, Who changes the human heart? can be answered more quickly than the preceding ones. Let me first answer the question in my own words and then show from both the Old Testament and the New that my answer is correct. If I do not so show it to be correct, please do not accept the answer I give. One verse in the Old Testament and one in the New showing who changes the human heart. My brethren believe, always believed, and always will believe, because God's word teaches that God changes the human heart. In Ezek. 26:36, God, speaking, says to the people of Israel: "I will take away the stony heart out of your flesh and will give you a heart of flesh." That is, God would take away the old hard sinful heart and give them a new heart. If God takes away the old and God gives the new, then is it not clear that God changes the human heart? In Acts 15:9, Peter says: God put no difference between us Jews and the Gentiles, purifying their hearts." God is here said to purify the heart of both Jew and Gentile, and that is exactly the question we are considering, Who changes the human heart? So both in the Old Testament and the New it is plainly taught that God changes the human heart. Now let me answer the question who changes the human heart? and then I will show you from God's word that my answer is correct. If I do not so show, I do not want you to believe my answer. My brethren believe, always have believed, and always will believe because God's word teaches it, that man changes his own heart. In Ezek. 18:33, speaking to the people and guided by the same Holy Spirit Ezekiel says: "Make you a new heart and a new spirit, for why will ye die, O house of Israel?" Now God cannot lie and God does not joke.

So we learn here that Israel must make their own new heart. In 1 Peter 1:22, the same man from whom we quoted in answer to the question, Who changes the human heart? says: "Seeing ye have purified your souls, see that ye love one another with a pure heart fervently." Here it is just as plainly declared they had to purify their own hearts as it was stated above that God purifies the heart. Some one says, "Does the Bible contradict itself? Did you not prove clearly that God changes the human heart? And did you not prove just as clearly that man changes his own heart? Yes, I did. Then some man says, "Is that not a contradiction?" No, my brethren do not believe that there is a contradiction in the Bible where God speaks or where one of his inspired servants speaks.

Let us see how both of these answers can be true—must be true. If one believes that God did it all and man has nothing to do with it, he would have a contradiction on his hands, and no way to escape it. For all those passages which teach that man must change his own heart would contradict the ones that said that God did it. Again, if one should say that man did it all and God has nothing to do with it, he would have a contradiction on his hands and no way to escape; for all those passages that say God does it, would contradict him when he says that man does it. Again if we say God and man working together change the human heart, then both statements are true, and these have no contradiction. God has a part in the changing of man's heart, and man has a part in the changing of man's heart. Man cannot do God's part, and God will not do man's part. But when both work together, then the heart is changed according

to the teaching of God's word. It is like this: James says: in 8:4: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." Let us take the first expression, "Cleanse your hands," and see how beautifully it illustrates the cleansing of the human heart. Suppose my hands were literally and actually dirty and soiled, how would I get them clean? You say, "You would take some water and wash your hands, thus getting them clean." Where would I get the water? "Oh," you say, "out of the hydrant, bucket, or pitcher." But where did it come from when it came into the hydrant, bucket, or pitcher? You say, "God furnished the water." Yes. All the water in this world God furnishes, but he does not take that water and wash my hands. That is my part. I take the water which God furnishes and I wash my hands; and God and I working together get my hands clean. Just so it is with regard to a human heart. Now do not make a mistake. Water cannot wash away sin from a human heart. My brethren do not believe that, never did believe it, and never will believe it, because God's word does not teach it. We believe what God's word says: "The blood of Jesus Christ His Son cleanseth us from all sin." Now where does the cleansing blood come from? Who furnishes it? "God so loved the world that he gave his only begotten son;" hence we say, "There is a fountain filled with blood, drawn from Immanuel's veins." But it is ours in obedience to his invitation to be washed from all our sins in his blood. Thus it is clear that it is God's part to furnish the cleansing blood and ours to make use of it. And thus the scriptures answer who changes the human heart. God and men working together, each one doing his own proper part.

The fourth question, How is the human heart changed? can be answered quite briefly. I have already quoted the passages that answer this. Let us now call attention especially to how the human heart is changed. Acts, 15:9, the Holy Spirit speaking through the Apostle Peter said God purified their hearts by faith. In Rom. 10:17, we are told that faith comes by hearing and hearing by the word of God. No man's heart can be purified without faith, for "He that believeth not shall be damned," and "Without faith it is impossible to please God." So in order to have the human heart purified, one must have faith which comes by hearing the word of God. In 1 Peter 1:22, Peter says, "Seeing you have purified your souls in obeying the truth see that ye love one another with a pure heart fervently." Here it is just as plainly stated that these people purified their own hearts by obeying the truth. In Rom. 6:17, the Holy Spirit says: "Ye have obeyed from the heart that form of doctrine made known unto you being made free from sin." So in answer to the question how is the human heart changed? in the language of the Bible itself we say, "By faith and in obedience;" and there is no promise that any one's heart ever has been purified or ever will be purified without these two, because by works faith is made perfect, for "Faith without works is dead, being alone." In Psalms 51:17 we have this statement: "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." God wants our hearts, and calls upon us to give them to him.

Some years ago a young man and young lady living in an eastern state married and came and settled in the western part of Kansas on the plains. They lived

happily till one day, the supply of provisions having grown short, the young man kissed his wife good-bye, took his wagon, and went fourteen miles to the nearest town to buy provisions, leaving his young wife for the first time alone. When he left home the day was beautifully fair and warm. He reached the town; but while buying his supplies, one of those sudden storms known in the west as northers came up, with terrific force. The snow was blinding, the wind a perfect hurricane. Friends told the young man that he must not start home in such a storm, that it would be folly, that he would lose his life if he should undertake to go home through such a storm. Several hours passed and the storm grew harder, and evening was drawing on. He thought of the young wife miles away from the nearest house with the darkness of the night coming on and the fearful storm round about. In spite of all friends could do, he started on foot. He fought the storm with all the courage of a brave heart and a strong body. Night came on; no star to guide his way, every trace of the road covered by the snow, the wind coming from many directions. Soon he lost all idea of direction, did not know where he was going, lost on the plains; but still he fought on until through chill and exhaustion, he sank to rest just a moment he thought; but when the storm was over, they found him within a mile of his own house door. The wife had taken the one lamp, and had polished it as brightly as she could and set it inside the window, hoping that the light would guide him home. Sad to say that he died almost in sight of home, but there are sadder cases. There are human hearts today sinking down to death in the storm of sin and in the

full light of heaven's glory as it shines upon their pathway, while God is knocking at the door of their hearts, saying, "If any man will hear my voice and open the door, I will come in." God help us all to give him our hearts and lives in loving service.

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XXI

OUR RELIGION

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THE HISTORY

“OUR RELIGION”

By H. L. Calhoun

Introduction

Our equals yours plus mine. The YOU in yours means a group of people named in the census books as Disciples of Christ, conservative. In the newspaper world perhaps more easily described as making up in a large part the constituency of the Firm Foundation. In the educational worlds most easily located as the friends and supporters of Abilene Christian College.

The “I” in MINE represents a people described in the census books as the Church of Christ, most easily located in the newspaper world as composing in a large part the constituency of the Gospel Advocate and perhaps most easily located in the educational world as the friends and supporters of David Lipscomb College. “Our Religion,” then, means the religion of these two groups. It has some times been named “Fundamentalism,” “Mossbackism,” “Phariseeism,” “Sectarianism,” “Non-Progressive-ism,” “Literalism,” “Legalism,” “Antism,” “A Book Religion.” It has some times been described as static, antiquated, fossilized crystallized, hidebound, ossified, narrow, individualistic. Some have said that it was begotten by egotism, conceived in bibliolatry, brought forth in ignorance, propagated in bigotry and its progeny the narrowest and bitterest of all sectarians. Outsiders have sometimes described us as preachers of union, but practicers of division; holding the form of godliness, but not having the power; sticklers for the letter, but ignorant of the spirit; tithers of mint, anise

and cummin, but neglecters of justice, mercy and faith, wranglers over non-essentials, but careless about fundamentals; loving ourselves, but despising others; professing Christianity; practicing Phariseism; anxious to proselyte, careless to convert; skillful theorists but bungling practicers; great debators, but little doers.

Our Religion

Perhaps the best way to make our religion known is not to call it names, or use descriptive adjectives, or give certain dicta as to how it was begotten, conceived and brought forth, or even how others look at us, but by setting forth as plainly as we can just what we believe concerning the Bible, the sacred scripture. Since we claim to speak where the scriptures speak and be silent where the scriptures are silent, to be able to give chapter and verse for everything we do in the practice of our religion. We believe the Bible to be divinely inspired and therefore, infallibly true in its statement of facts, all authoritative in its commands and absolutely sure as to the fulfillment of its every promise. We believe that its classification of the works of God as those of nature, providence and miracle is true; that a work of nature is an effect produced without a special act of God's will, being simply the result of the operation of his law; that a work of providence is an effect produced by a special act of God's will through the use of his law; that a miracle is an effect produced by a special act of God's will, without the use of any of his laws known to man. We believe that the writers of the Bible wrote and spoke as they were moved by the Holy Spirit. And that each one of its writers might

have truly said what Paul said, "which things we speak not in the words which man's wisdom teacheth, but which the Holy Spirit teaches." And that "all scripture is given by the inspiration of God and is profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;" that there is not a doctrine, duty, nor privilege pertaining to the Christian religion that is not fully and clearly revealed therein. We believe that the inspiration of the writers while sufficient to guide them into all truth, and to guard them from all error, did not convert them into mere automatons, dictographs or mechanical instruments; that it left each writer free to use to the highest of his ability his own personality, style, and vocabulary; that the province of this inspiration was not subjecting or subverting but rather that of suggesting and supplementing. We believe that the Bible presents three great realms of thought, science, philosophy, and faith. That science deals with facts and proper deductions drawn therefrom; that philosophy is based on human reason and proper conclusions drawn by it. That faith is the belief of divine testimony, and that all correct science, sound philosophy and Christian faith are true, that these three realms of thought, like three parallel planes, if produced indefinitely would never impinge one upon another; neither does any one of these three realms of thought when correctly used, ever contradict, or conflict with either one of the others.

We believe that the Bible gives the only correct account of man's origin, duty, and destiny that it tells us man came by the creative act of God, and was made in the image of his Creator; that his whole duty

is to fear God and keep his commandments; and that his eternal destiny is according to his own choosing, a state of happiness, or misery.

We believe that the Bible reveals three great divine institutions; the home, the State, the Church; that the home is for the reproduction and rearing of human beings; that the State is intended to protect the life, liberty and happiness of its citizens; that the Church exists for the conversion of sinners and the sanctifying of saints.

We believe that the Bible is our only all-sufficient universal and perpetual rule of faith and practice; that the principles set forth in this Bible are sufficient in number and definiteness to guide man in every thought, feeling, purpose, word and deed of his earth life.

We believe that the Bible makes known to us the gospel as to its origin, institution and operation; that it shows this gospel to have existed first in the eternal purpose of God, even before the foundation of the world for it tells us that Christ stood as a lamb slain before the foundation of the world; that, therefore, the gospel is no mere emergency measure to meet an unforeseen or unexpected event in the history of man, but that God from the beginning saw the gospel in all its beauty and completeness; that while it existed first in His eternal purpose it was first planted in the soil of the earth just after sin came to separate man from his God; in the promise that God made that the seed of the woman should bruise the serpent's head, which promise was repeated 2000 years later to Abraham, the friend of God and the father of them that believe, when God said to him, "In thy seed, which is Christ, shall all the families of the earth be blessed;"

that this gospel existed next in the teaching of the prophets, who spake beforehand of the sufferings of Christ and the glory that should follow, and by whom hundreds of years before Jesus was born every important event of his earthly life was foretold, either in type, shadow, or simple prediction; that this gospel existed next in the preparatory work of John, the man sent from God concerning whom Jesus said, "Among those born of women hath not arisen a greater than he," who came as the voice of one crying in the wilderness, "prepare ye the way of the Lord and make his paths straight, for the kingdom of heaven is at hand," who came to make ready a people prepared for the Lord, as he preached the baptism of repentance for remission of sins; that the gospel existed next in its perfection upon the first Pentecost after Christ's resurrection when every fact, commandment and promise of the gospel had been brought into existence by Jesus Christ; that this gospel was instituted, set up or prepared for operation by the earthly ministration of Jesus, who did its every fact, issued its every command, and gave its every promise; that the facts of this gospel are as Paul states them, "the death of Jesus Christ for our sins, according to the scriptures. His burial and his resurrection from the dead according to the scriptures; that the commandments of this gospel are that one must believe with all his heart on the Lord Jesus Christ; that he must genuinely and truly repent of every known sin; that he must be baptized into the name of the Father and of the Son and of the Holy Spirit.

We believe that the promises of this gospel as Jesus gave them are remission of sins, the gift of the Holy Spirit, and a home in heaven in the life beyond death;

that having instituted this gospel, which is the power of God unto salvation and having declared of his own work here on earth that it is finished, Jesus took his seat at the right hand of God, where he ever lives to make intercession for us.

We believe that the operation of this gospel was committed to the Holy Spirit; whom Jesus sent when he ascended to the Father's right hand to bring to the remembrance of his followers all that he had taught them, to guide them into all the truth and to show them things to come, and that we are living now under the operation of that gospel as directed by the personal agency of the Holy Spirit.

We believe that the Bible reveals to the alien sinner the law of pardon; that he must believe on the Lord Jesus Christ, repent of his sins and by the command of Jesus Christ, be baptized into the name of the Father and of the Son and of the Holy Spirit and that when he has done these things, then and not until then does he have the promise of salvation or pardon, or the remission of sins.

We believe that the Bible reveals to the Christian the law of life; that he must do unto others as he would have others do unto him; that as he has opportunity, he must do good unto all men, especially unto those who are of the household of faith; that as one who has become obedient unto the faith of the gospel he must add to his faith virtue and to virtue knowledge; to knowledge temperance and to temperance patience and to patience godliness and to godliness brotherly kindness and to brotherly kindness love, and that should he do this, there will one day be ministered unto him an abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ; that as

one who has received the gift of the Holy Spirit as an indwelling guest and comforter, he should bear the fruit of the spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance and that against one whose life is filled with these things God's law has no accusation to bring. It teaches that a Christian, being one who has accepted Jesus as his Savior and Lord, would say as Jesus said, "Thy will, not mine, oh Lord, be done," and that he should follow Jesus who said, "I am the way the truth and the light," and that he should embody in his own life those elements of character found in the character of Jesus and most beautifully expressed in the beatitudes.

We believe that the Bible presents to us the church of Christ as built by Him upon the foundation, the great truth that Peter confessed when he said, "Thou art the Christ, the Son of the living God, that other foundation can no man lay than that which is laid, which is Jesus Christ the Lord." We believe that this church is as the Bible says, "the pillar and support of the truth" and that through it the church and not some humanly devised society must be made known the manifold wisdom of God.

We believe that the Bible makes known to the church whose head is Christ himself, while the church is his body of which every individual Christian is a living member; the law of worship due to God by the church, and that this law of worship embraces five great acts which are prescribed inclusively and exclusively, telling exactly what to do and how it is done without additions or subtractions, the worship, as looking up to Him, through these acts of worship as revealed in the sacred scriptures, we behold as in a

mirror the glorious Lord, and are thus changed into his image from glory to glory as by the spirit of the Lord.

We believe that these five acts of public worship are first the teaching or preaching of the word of God to every creature in all the world. Prayer unto the Father in the name of the Son consisting of confession of sin, praise to God, thanksgiving for blessings received and petitions for what we need. The third act of public worship is that of singing psalms, hymns and spiritual songs, making melody with our hearts and not with mechanical instruments, singing with grace in our hearts to the Lord; that the fourth act of public worship is the weekly observance on every Lord's Day of the Lord's Supper, according to the appointment of Jesus Christ, we must eat the bread and drink the wine in memory of Him; that the fifth act of public worship as ordained by God is the laying by in store upon the first day of the week as God hath prospered us, each man as he purposeth in his own heart.

We believe that the Bible reveals the law of love to all men, that we must love God with all the heart, soul, mind and strength, more than father, mother, husband, wife, son or daughter, brother or sister, yea even more than we do our own life; that we must love our neighbor as we love ourselves; that we must love our brethren as Christ loved us, and as John says Christ laid down his life for us, we ought to lay down our lives for the brethren; that we must love even our enemies and do them good that we may be the children of our father who is in heaven, for if we love only those who love us, even sinners do the same.

We believe that the Bible presents to us the great

motives leading us to forsake sin and to practice holiness as expressed in obedience to the gospel and to that perfect law of liberty into which if a man looks and continues he shall be blessed, and that these motives are fear of eternal punishment, hope of everlasting happiness and love to him who first loved us.

We believe that this Bible lifts the veil of the future and shows us the pathway of the just, shining more and more unto the perfect day; that it tells us if we follow Jesus in this world we shall not walk in darkness, but shall have the light of life. That we'll be able then to rejoice in the Lord always, as we seek to make our lives glorify God and bless our fellowmen.

We believe that this Bible reveals to us the coming of the Son of man in His Glory, and all His holy angels with Him, when He shall sit upon the throne of His glory and that all who are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good to the resurrection of eternal life and they that have done evil to the resurrection of condemnation.

We believe that this Bible shows the veil of earth's temple rent in twain from top to bottom, revealing to us the glories of that home, that Jesus has gone to prepare, and that while it doth not yet appear what we shall be, we know that we shall be like Him, for we shall see Him as he is, and that every man who has this hope in him will purify himself even as He is pure; that some day it may be his privilege to sweep through the gates of glory as they swing wide upon their hinges of pearl into that land where they have no need of the sun by day nor of the moon by night, for the Lord shall give them light and they shall dwell in His presence, and God shall be their God and they

shall be his people, drinking of the waters of life clear as crystal, that flow out from underneath the snow white throne of God, eating the fruits of the tree of life, the life more abundant, where sin never comes, sorrow and pain are forever unknown and death is not found, and that as long as God shall last, we may dwell in this home of the soul, going on always and growing toward the limitless perfections of Him who loved us and gave His only son to redeem us at the price of his own precious blood. These are some of the elements of our religion and though they have been told by one of its humblest adherents in plain simple language, and though we may say as one of old said, "the half has not yet been told," we believe that enough has been revealed to show how unjust and incorrect is the charge that our religion is static, antiquated, ossified and narrow.

Five years ago I stood on a mountain in California beside a tree which towered 363 feet above the earth. It was 105 feet in circumference, 35 feet in diameter. It was 4,500 years old, 250 years old when Abraham was born. It was estimated to contain enough lumber to box in, if sawed into inch planks, the greatest steamship and to put a lid on the box. As I stood by the tree and studied its features, I thought, this tree has stood in one spot for 45 centuries; it has never once changed its position; it has never in all its history changed parts. There have always been roots, body, bark, branches, foliage, flowers, fragrance, fruit. It has never once changed the kingdom in which it lived. It has always belonged to the vegetable kingdom, never to the mineral or animal kingdom. It has never changed species in all its life. It was never oak, hickory, or pine. It was al-

ways redwood. It has never changed its physical properties. Its wood has always been brittle, light, lasting, soft. It has never once changed chemical elements. A piece of that tree analyzed 4,000 years ago would show identically the same elements as a piece of the tree analyzed in 1927. And those elements are united in the same proportion. It has never changed foliage. It did not for a while bear oak leaves, then mulberry and then ash, but always the leaves of the redwood. Its flowers have never changed. It never bore blossoms like the rose, the honeysuckle or the lilac, but always the blossoms of the redwood. It has never changed fragrance. The perfume of the honeysuckle, the sweetness of the lily was never its own, always the fragrance of the redwood and its fruit has ever been the same, never bearing apples, peaches, nor pears, but always the seed of the redwood, and its life has been constant, never an hour in its existence that life has not flown back and forth through its fibre. As I thought of these unchanging elements that have been the same for 45 centuries, I said, Old tree, you are static, and the tree said, "Yes, static even as he is static, of whom it was said He was the same yesterday, today and forever." And then I said, "Oh tree, are you static? Wherein are you static? In root? Each year have not your roots dug deeper, spread wider and grown larger? Has not your location widened and deepened with the spread of your roots until today it is a thousand times greater than when first a tiny twig pushed its way through the soil of earth?" And the tree answered, "Yes, my location has grown with every passing year, my roots have changed with every season. I am not static on location, neither am I static in root." And then I

said, "Oh tree, are you static in your body?" And the tree answered, "With every passing year my trunk has climbed higher toward the blue dome of heaven, has grown greater in circumference, has grown wider in diameter, has covered itself with thicker bark. My trunk is not static, but even yet is changing with every passing hour." Again I said, "Oh, tree, are your branches static?" And the tree answered, "Each year has seen my branches spread wider, increase in number, grow larger and become stronger a thousand fold greater than they were during the first year of my life. My branches are not static." "Is your foliage static, oh, tree?" And the tree answered, "No, every returning spring has seen new leaves take the place of the old that fell away, and the foliage of the year 1927 is a thousands times greater than in the first year of my life. My flowers have grown in number, with each passing year and have changed 4,500 times. My fragrance has been fresh with each new blossom, and greatly increased in its quantity. My fruit has never failed to be renewed with each passing year and has spread wider and wider until today I stand in the midst of thousands of my children, grown almost as great, some of them as the parent tree. My life current has changed greatly, drawing from the willing breast of mother earth, drinking in from the atmosphere that gave freely, the life current has increased many thousand times over what it was in the first year of my life. I occupy a larger space, a very greatly increased space in the vegetable kingdom than I did 4,500 years ago. The elements found in my body are a million times more than they were 40 centuries ago, and so of my foliage, flowers, fragrance, fruit and life." And I

said, "Oh, tree, you are dynamic, you are never the same." And the tree answered, "Yes, dynamic, as was He who said, 'I am come that they might have life, and that they might have it more abundantly'." And as I looked upward through its branches toward the heaven to which they pointed, I said, "Thanks, old tree, for the lesson thou hast taught me, that in the living works of God there are united as in His own life and years the two principles, the static and the dynamic, and so we find in this religion of ours. It has embedded in it the static. The gospel of Jesus Christ the basis of our religion is nineteen centuries old. Not a fact, command or promise in that gospel has ever been changed. Not a doctrine, duty or privilege has been altered.

Not a motive has been added, subtracted or changed. Not a fruit of the spirit has been altered. Not a grace of life has seen changes. Not a principle that has altered, and yet, how greatly it has changed. The dynamic elements are as apparent as the static. Its location, now different, beginning on a mountain in the land of Palestine for the law went forth from Zion, it has spread over the hills and valleys of earth, until there is not a nation of any consequence where its roots have not been planted. How it has changed in its content. Beginning with a little band on the day of Pentecost, it has spread through the centuries until today its adherents number 566,201,000. How dynamic in growth. Its body the body of Christ, now small, on that day of Pentecost, when compared with its size today. Its fruit of the spirit increased a million fold and more. Its flowers of faith and hope and love fresh in every newborn child of God. Its graces of life reproduced with every new generation. Its

teaching and preaching of the word done by new servants of God, in every age. Its prayers ascending from living hearts, fresh in each generation. Its songs of praise changing with every passing year. Its memorial feast and its offering of love given by other hands with every passing century. How its foliage has changed! What has Christianity, our religion, done in the realm of painting? Blot out every picture suggested by or inspired by the Christian religion and all the works of Raphael and Michael Angelo and De Vinci and Reynolds and West and a hundred others must go, for all the great paintings that the world knows today came either directly or indirectly from our religion.

What has it done in architecture? Beginning from the temple of Solomon and Herod, coming down thru the centuries to Saint Peter's Church, the cathedral of Milan, St. Paul's in London, Church of the Madeleine in Paris, including the thousands of little brown churches in the vale, and the other thousands of white spires pointing to the heavens, all have sprung from the religion of Jesus of Nazareth, and to destroy all these buildings would leave in architecture nothing of great importance today.

What has it done in the realm of literature? Confine it even to our own mother tongue, beginning with Shakespeare who said, "There is a divinity that shapes our ends, rough hew them as we may," whose female characters are drawn with such purity and tenderness and love that we know as surely that like produces like, where he found his ideal.

What has it done in the realm of music? From the notes of the sweet singer of Israel down through the ages, the psalm and hymns, the great sonatas and

symphonies of the world have sprung from the hearts tuned by the religion that our God hath taught.

Go into the realm of science and listen to that long line of Christian scientists, who say we can analyze any living object and show every element and the combination of elements found in it and we can recombine those elements in the same proportion, but we cannot produce life. There must be a God who is the author of life.

Take your stand among the philosophers. See that one as he holds in his hand the rose, watch him note the beauty and shapeliness and combination of its petals and the wonder of its design and its perfume. Follow him as he studies that most wonderful mechanical combination to be found on earth, the human body. Note the perfection of its parts, their wonderful symmetry, and adaptation, its striking design, and then hear him say there must be a God, there could not be a design without a designer.

Truly it is but a shortsighted view that would call such a religion as this static, ossified, narrow.

The author of our religion said that a tree is known by its fruit. Does this mean that a religion may be known by the characters that it produces, the men and women whom it grows? Passing by the man of Galilee, who practiced what he preached, the Apostle of the Gentiles with his inspiration, let us come down to the Restoration found in the 19th century. Look at that man Alexander Campbell, who when Robert Owen, the boastful champion of infidelity came from his Scottish home to the shores of America and challenged the clergy of the Christian religion to bring forth a man to meet him in debate, promising to defeat such representative as to show their religion a fraud

and a failure. It was Alexander Campbell who accepted the challenge and won a victory for the Christian religion as decisive as that which David won over the boastful Goliath. It was the same man, Alexander Campbell, who a few years later met Bishop Purcell, the learned and skillful representative of Ecclesiasticism, and won for Protestantism and Christian Liberty as represented by him such a victory as gained for him the gratitude of every Protestant body on earth. It was the same man who a few years later met in debate that learned and skillful debate, Dr. N. L. Rice, representative of denominationalism, and Alexander Campbell won over him such a victory for the United Church of Christ as has left denominationalism since that day without a defender or even an apologist.

Take another man concerning whom Dr. Henry H. Thayer, learned Harvard professor and editor of the great Grim-Wilkes English New Testament Lexicon said he possesses the most thorough knowledge of the English Bible of any living man. A man who wrote the most splendid commentary on the book of Acts that has ever been written. A man who by his thorough knowledge by the word of God, and science of biblical criticism, met the keenest representatives of destructive criticism in argument and did more to defend the church of Christ from their baleful efforts than any other man, the saintly J. W. McGarvey.

Take another man, who by his pleasing personality, his trenchant pen and his powerful preaching, did more to popularize and propagate the plea of the disciples than any other man of his generation, the matchless Isaac Errett.

Take another man, who by his firm stand for the

alone sufficiency and all sufficiency of the word of God, as our rule of faith and practice, did more to preserve our creed from modern ecclesiasticism represented by organized missions, from the fad of federation and from the formalization of Christian worship through the introduction of mechanical instruments of music where sound was too often substituted for sense and the motive prompting the singing of the hired choir was too often greenback, rather than the grace of God in the heart, than perhaps any other man, David Lipscomb.

Shall these men be called static, mossbacks, narrow, and literalists? Shall such epithets be applied to him who was the author of our plea, Alexander Campbell? Or to John W. McGarvey its most noted defender? Or to Isaac Errett, its peerless propagator? Or to David Lipscomb its sturdy preserver? The very asking of the question is enough to show the absurdity of an affirmative answer. It was Alexander Campbell who said, "Introduction of a mechanical instrument of music into a worshipping assembly of Christians is as inconsistent as the bringing of a cowbell into a musical concert." It was John W. McGarvey who all his life long believed and preached that the use of mechanical instruments of music in the worship of God was wrong, and neither one of the four men whom we have mentioned believed that either humanly devised missionary societies or mechanical instruments of music were any part of the inspired service and worship of God, nor that either one was a matter of faith.

Perhaps a few words in conclusion may not be inappropriate. The following facts will not be denied by anyone who believes the Bible and is acquainted with

the history of our religion. First, the era of greatest growth in the history of the church of Christ was in that period when the church came fresh from the land of the inspired apostles and into the hands of those who succeeded them; when its doctrines and its practice were governed wholly and solely by the inspired teaching of God; as it came first from the lips of inspired men and then from its writers. In the first three hundred years of its history we see this church making such progress that its gospel was preached throughout the then known world, and was accepted and obeyed by so many that it became the established religion of the great Roman Empire, whose ruler Constantine the Great, bearing the sceptre of iron, bowed in humble submission to our King, Jesus, who bears the sceptre of love.

The next period of most rapid growth found in the history of the church was within the first fifty years of the great Restoration movement led by the Campbells, Stone and Scott. When the growth was so great as to surpass by ten times that of Methodism, which up to that day has furnished the prodigy of growth in the Protestant world. When Methodism was fifty years old it numbered 50,000 adherents. When the Restoration movement was fifty years old it numbered 500,000 adherents, just ten times as many as Methodism won in the first fifty years of its life. And it is a significant fact that these two eras of the most rapid growth of our religion were those in which neither humanly organized missionary societies nor mechanical instruments of music were used by any of the churches of Christ.

It is another fact quite as significant, that with the introduction of these two so-called human expedients,

there came a diminution both in the number and per cent of increase and so far has this diminution gone that in some years there has been a decrease, rather than an increase in both.

It is another fact that nowhere among the churches of Christ are there people found who believe that either mechanical instruments of music or humanly organized missionary societies are matters of faith, or that either one or both must be used, in order to have the Christian religion in its perfection. It will not be denied by anyone acquainted with the Bible that Jesus prayed all his followers might be one; that the Holy Spirit speaking by the apostle Paul said, "Let there be no division among you, but be ye perfectly joined together in the same mind and in the same judgment." If the Holy Spirit condemned division, and Jesus Christ prayed for union, and the Holy Spirit taught it, then union among God's people is both possible and desirable, for neither Christ nor the Holy Spirit would teach or pray for what is not desirable or possible.

