

1927

1926-1927: Abilene Christian College Bible Lectures - Full Text.

H.L. Calhoun

S.P. Pittman


W.D. Campbell

Carl L. Etter

Foy E. Wallace Sr.

See next page for additional authors

Follow this and additional works at: https://digitalcommons.acu.edu/sumlec_man

 Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [Comparative Methodologies and Theories Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), [Practical Theology Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

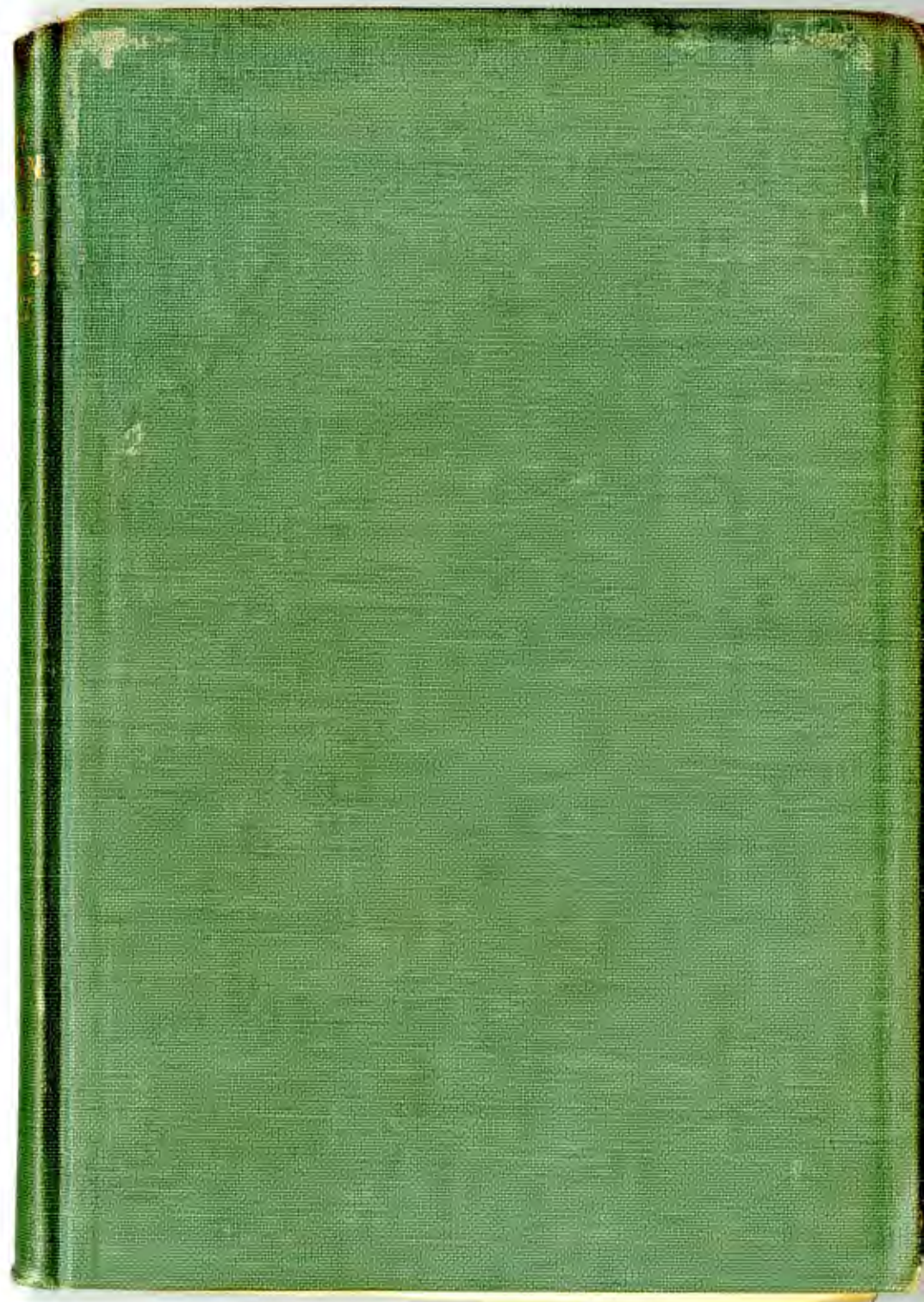
Recommended Citation

Calhoun, H.L.; Pittman, S.P.; Campbell, W.D.; Etter, Carl L.; Wallace, Foy E. Sr.; Stubblefield, C.M.; Forrest, U.R.; White, L.S.; Buchanan, C.A.; Borden, E.M.; Smithson, John T.; Kercheville, W.A.; Mickey, G.F.; Hockaday, W. Don; Harvey, J.D.; and Lanier, Roy H., "1926-1927: Abilene Christian College Bible Lectures - Full Text." (1927). *Lectureship Books*. 59.
https://digitalcommons.acu.edu/sumlec_man/59

This Book is brought to you for free and open access by the Lectureship, Summit, and Ministry Events at Digital Commons @ ACU. It has been accepted for inclusion in Lectureship Books by an authorized administrator of Digital Commons @ ACU.

Authors

H.L. Calhoun, S.P. Pittman, W.D. Campbell, Carl L. Etter, Foy E. Wallace Sr., C.M. Stubblefield, U.R. Forrest, L.S. White, C.A. Buchanan, E.M. Borden, John T. Smithson, W.A. Kercheville, G.F. Mickey, W. Don Hockaday, J.D. Harvey, and Roy H. Lanier



Forrest Waldrop
1929 - A.C.C.

Library of
FORREST R. WALDROP

Date..... No.....

Price.....

TO A BOOK

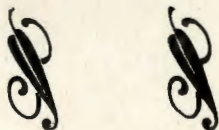
*"If thou art borrowed by a friend,
Right welcome shall he be
To read, to study—not to lend—
But to return to me.*

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

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

**Abilene Christian College
Bible Lectures
1926-1927**

**Delivered in the Auditorium of
Abilene Christian College
Abilene, Texas
1926-1927**



**FIRM FOUNDATION PUBLISHING HOUSE
104-108 East 9th Street
Austin, Texas**

Adelphi Christian College
Bible Lectures
1926-1927

Delivered in the Auditorium of
Adelphi Christian College
Adelphi, Texas
1926-1927



1927 REPRODUCTION FROM THE
THE LIBRARY OF THE
Adelphi, Texas

PREFACE

This volume contains the greater number of the lectures delivered in the auditorium of Abilene Christian College during the annual Lectureship held the last week in February for the years 1926 and 1927. It is regretted that not all of the manuscripts were handed in, and therefore cannot be published. This volume is sent forth with the hope that the great addresses delivered and here reproduced may be a source of inspiration and encouragement to those who read them.

BATSELL BAXTER.

President Abilene Christian College.

FOREWORD

This volume contains the entire record of the first
year of the life of the first President of the United States
George Washington, from the time he was elected to the
office in 1789, to the end of his term in 1797. It is
a complete and accurate record of all the events and
actions of that year, and is published in this volume
in full, with the hope that the great interest in
the life of our first President may be increased by
this volume, and that it may be read with interest.

WASHINGTON, D. C.

1897

PUBLISHER'S ANNOUNCEMENT

The Abilene Christian College Bible Lectures have become an interesting and popular feature in the special work of this great educational institution. The last week of February of each year is now looked forward to with a keen interest not only on the part of the students and patrons of the school, but by thousands of representative men and women in the great brotherhood of the churches of Christ in Texas and in other states. The publication of these lectures in book form has been met with a satisfaction and appreciation that justifies this more permanent form and method of preservation. The lectures for 1919 were published in one volume, 1920-1921 were combined in one volume, as were also the lectures for 1922-1923 and 1924-1925. The present volume comprises most of the lectures delivered for the years 1926-1927.

The complete set of the Abilene Christian College Lectures now consists of five volumes, all of which are at present available. That the complete set makes a most valuable addition to any Christian's library, would hardly be questioned. The variety of subjects and the various speakers give variety in point of view and in approach to the themes considered that makes them unique in the literature of the brotherhood of the churches of Christ.

It is confidently hoped that the great themes so well considered by the popular speakers who are represented in this volume will find a way into the hearts as well

as the homes of thousands, and that they may contribute no small influence for the expansion of the kingdom of our Redeemer and for the development of the better elements in Christian character.

G. H. P. SHOWALTER.

Austin, Texas, August 1, 1927.

TABLE OF CONTENTS

	Page
Preface	3
Publisher's Announcement	5
"The Indwelling Christ" by H. L. Calhoun.....	9
"A Much Neglected Command" by H. L. Calhoun.....	25
"The Five Great Duties of a Christian Life" by H. L. Calhoun.....	43
"Progress in Religion" by H. L. Calhoun.....	63
"What Jesus Christ May Be to a Human Soul" by H. L. Calhoun.....	43 79
"Sovereignty of Christ" by S. P. Pittman.....	101
"The Three Witnesses" by W. D. Campbell.....	109
"Theory vs. Practice" by Carl L. Etter.....	122
"The Church" by Foy E. Wallace Sr.....	141
"Plea and Principles of Disciples" by C. M. Stubblefield.....	152
"Standing by the Cross" by U. R. Forrest.....	167
"The Pulpit of Power is the Pulpit of the Gospel" by L. S. White.....	181
"Home Missionary Work" by C. A. Buchanan	193
"Music in the Church" by E. M. Borden.....	210
"The Divine Nature" by John T. Smithson.....	223
"Putting God First" by W. A. Kercheville.....	233
"We Are Here, Why?" by G. F. Mickey.....	247
"The Prayer of Jabez" by W. Don Hockaday.....	278
"What Do Ye More Than Others?" by J. D. Harvey	288
"Christ, Our Unique Sacrifice" by Roy H. Lanier.....	312

TABLE OF CONTENTS

1	The Author's Acknowledgments	
2	The Introduction	
3	The First Chapter	
4	The Second Chapter	
5	The Third Chapter	
6	The Fourth Chapter	
7	The Fifth Chapter	
8	The Sixth Chapter	
9	The Seventh Chapter	
10	The Eighth Chapter	
11	The Ninth Chapter	
12	The Tenth Chapter	
13	The Eleventh Chapter	
14	The Twelfth Chapter	
15	The Thirteenth Chapter	
16	The Fourteenth Chapter	
17	The Fifteenth Chapter	
18	The Sixteenth Chapter	
19	The Seventeenth Chapter	
20	The Eighteenth Chapter	
21	The Nineteenth Chapter	
22	The Twentieth Chapter	
23	The Twenty-first Chapter	
24	The Twenty-second Chapter	
25	The Twenty-third Chapter	
26	The Twenty-fourth Chapter	
27	The Twenty-fifth Chapter	
28	The Twenty-sixth Chapter	
29	The Twenty-seventh Chapter	
30	The Twenty-eighth Chapter	
31	The Twenty-ninth Chapter	
32	The Thirtieth Chapter	
33	The Thirty-first Chapter	
34	The Thirty-second Chapter	
35	The Thirty-third Chapter	
36	The Thirty-fourth Chapter	
37	The Thirty-fifth Chapter	
38	The Thirty-sixth Chapter	
39	The Thirty-seventh Chapter	
40	The Thirty-eighth Chapter	
41	The Thirty-ninth Chapter	
42	The Fortieth Chapter	
43	The Forty-first Chapter	
44	The Forty-second Chapter	
45	The Forty-third Chapter	
46	The Forty-fourth Chapter	
47	The Forty-fifth Chapter	
48	The Forty-sixth Chapter	
49	The Forty-seventh Chapter	
50	The Forty-eighth Chapter	
51	The Forty-ninth Chapter	
52	The Fiftieth Chapter	
53	The Fifty-first Chapter	
54	The Fifty-second Chapter	
55	The Fifty-third Chapter	
56	The Fifty-fourth Chapter	
57	The Fifty-fifth Chapter	
58	The Fifty-sixth Chapter	
59	The Fifty-seventh Chapter	
60	The Fifty-eighth Chapter	
61	The Fifty-ninth Chapter	
62	The Sixtieth Chapter	
63	The Sixty-first Chapter	
64	The Sixty-second Chapter	
65	The Sixty-third Chapter	
66	The Sixty-fourth Chapter	
67	The Sixty-fifth Chapter	
68	The Sixty-sixth Chapter	
69	The Sixty-seventh Chapter	
70	The Sixty-eighth Chapter	
71	The Sixty-ninth Chapter	
72	The Seventieth Chapter	
73	The Seventy-first Chapter	
74	The Seventy-second Chapter	
75	The Seventy-third Chapter	
76	The Seventy-fourth Chapter	
77	The Seventy-fifth Chapter	
78	The Seventy-sixth Chapter	
79	The Seventy-seventh Chapter	
80	The Seventy-eighth Chapter	
81	The Seventy-ninth Chapter	
82	The Eightieth Chapter	
83	The Eighty-first Chapter	
84	The Eighty-second Chapter	
85	The Eighty-third Chapter	
86	The Eighty-fourth Chapter	
87	The Eighty-fifth Chapter	
88	The Eighty-sixth Chapter	
89	The Eighty-seventh Chapter	
90	The Eighty-eighth Chapter	
91	The Eighty-ninth Chapter	
92	The Ninetieth Chapter	
93	The Ninety-first Chapter	
94	The Ninety-second Chapter	
95	The Ninety-third Chapter	
96	The Ninety-fourth Chapter	
97	The Ninety-fifth Chapter	
98	The Ninety-sixth Chapter	
99	The Ninety-seventh Chapter	
100	The Ninety-eighth Chapter	
101	The Ninety-ninth Chapter	
102	The Hundredth Chapter	

THE INDWELLING CHRIST

By H. L. CALHOUN

I believe the Bible to be miraculously inspired; that it is infallibly true in its statements of facts; all authoritative in its commands and absolutely trustworthy as to the fulfillment of its promises. I believe that all scripture is given by inspiration of God and is profitable for doctrine. I believe that holy men of God spoke as they were moved by the Holy Spirit. I believe what Paul said "which things we speak not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." I believe what Paul further said "If any man thinketh himself to be a prophet or spiritual, let him take knowledge that the things which I write unto you are the commandments of the Lord Jesus."

I believe that God has in the world three great divine institutions: the home, the state and the church. I believe the home is for the reproduction and rearing of human beings; that the state is to protect the life, liberty and happiness of its citizens; that the church is that institution through which human souls are to be saved and fitted for the life that lies beyond death. I believe that the pillar and support of the truth is the church and not some humanly organized missionary society. I believe that the manifold wisdom of God is to be made known through the church.

I believe that the law of pardon for an alien sinner is that he must believe on the Lord Jesus Christ with all his heart; that he must truly repent of all past sins; that he must confess with his mouth his faith in the

Lord Jesus Christ; that by the authority of Jesus Christ he must be baptized into the name of the Father and of the Son and of the Holy Spirit; that when he has done these things, then, and not before, he has the promise that his sins are pardoned or that he is saved. I believe that such a person, as a Christian, must add to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love, and that should he do so, there will be ministered unto him an abundant entrance into the eternal kingdom of our Lord and Savior Jesus Christ. I believe that such a Christian receives the gift of the Holy Spirit, and that if any man have not the spirit of Christ, he is none of His, and that possessing that spirit, he should bear its fruit, 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. I believe that such a person should reflect in his daily life and character the teachings of Christ as made known to us in the beatitudes. I believe that all true science and sound philosophy and Christian faith are in perfect harmony, each one perfectly proper in its own sphere, neither trespassing upon either one of the others and in no single point conflicting.

The subject of the lecture I am to deliver at this time is "The Indwelling of Christ." The text upon which it is based may be found in Eph. 3:17. It reads thus: "That Christ may dwell in your hearts by faith."

We are taught in Genesis that in the beginning God created man in his own image. We are taught in the

first chapter of John, that in the beginning was the word and the word was with God and the word was God, and that all things were made by Him, and that without Him was not anything made that was made. And Paul teaches us that God created all things by Jesus Christ.

These scriptures being true, man was not only created in the image of God, but in the likeness of Christ, for the word of God says that Christ was the brightness of the Father's glory, and the express image of His person, and so much alike were God and Christ that Jesus himself said "He that hath seen Me hath seen the Father." Then, man was made in the image of God and in the likeness of Jesus Christ, and the devil's work in this world is to destroy from the soul of man this image of God and likeness of Christ in which man was created.

It is like this. A number of workmen were busy tearing down a structure and one of them happened to strike his elbow against the smooth surface of a plastered wall and brushed away the dirt and dust which had accumulated there and saw in this place coloring matter as if there were a picture underneath. He took his hand and rubbed off a larger space. Seeing there was a picture there, he took his old handkerchief and rubbed off a great big place and found there was a most beautiful picture underneath, too pretty, he thought, to be destroyed. Knowing where an artist lived, he went after this man and brought him, and the artist carefully cleaned away all the dirt and dust and grime and found a masterpiece, and down at the lower right hand corner were the initials of one of the world's great painters, and yet all this beautiful picture had been entirely

covered up, blotted out by the dirt and dust that had accumulated through the ages. Thus it is that Satan coming into a human life with the trail of his shame and the soil of sin, seeks to blot out from the life of man that image of God and of Christ in which he was created.

Man is a three-fold being. He has a body, a mind and a heart. It is a splendid thing to have a good strong, healthy body. It is a sad misfortune to have a weak, crippled body. I went into a community once to assist in a meeting. The very first day someone said, Brother Calhoun, have you seen uncle, naming a certain man? Why, I said, I never heard of him. Well, he said, you must be sure to go to see him. So the next afternoon we went. In a plain, simple room, on a plain, simple bed, lay a man past middle life, with his limbs all twisted out of shape by disease. He had not taken a step for more than twenty years. He could not even feed himself. Almost as helpless as a baby. That was a sad cripple. Lying there on a table beside the bed was an old leatherback Bible, thumb worn and dirty from use. And the old man liked to have you turn and read about that earthly house of our tabernacle being dissolved, and then we would have a house not made with hands, eternal in the heavens. He liked to have you read of that body that Paul says we will have after the resurrection, fashioned like unto the glorious body of Christ, bearing the image of the heavenly Father, raised in power, incorruptible, which John says can never feel pain, sickness, nor death, and tears of joy ran down the old man's cheeks as we read that new body which he some day hoped to have as his.

But I have seen sadder cripples than that. I went into

another community once to assist in a meeting. I went home for the noon day meal with a brother and his wife. As we were leaving the table the good woman, old enough for my mother, said, Brother Calhoun, would you like to see my baby? I had seen no child. I had heard none mentioned and did not know there was any, but I said to her, "Yes, sister, I would like to see your baby, if you would like to have me do so." And she said, "Come with us," and hand in hand she and her husband walked to a door on the other side of the room and opening into another room as large as the one in which we were sitting, and there in a chair beside the fireplace sat a man as large as I am, and perhaps as old as I then was, a poor drivelling idiot that never had spoken a sensible word in his life and never would. And what that poor mother's heart wanted to know was, whether the preacher thought that when death claimed her darling, her only baby, would the clouds that came in across his mind pass away, and would he shine out and be like others in the sweet by and by. It comforted her soul when the preacher told her that he believed that all of earth's imperfections would be left behind when we enter that home of the soul that Jesus had gone to prepare. Now, this was a sadder cripple than the man with the crippled body, for a crippled mind is worse than a crippled body.

I have seen worse cases, sadder cripples, than either of these. The causes that make my heart ache, that wring it with bitter sorrow, are those in which Satan has done his work, and it is the heart cripples, where the hearts are all ruined, twisted and filthy with sin and the train of Satan's shame. I have two boys, both of them taller

than the father, with minds reasonably bright and bodies strong, and I had rather have both those boys helpless cripples until they could never walk a step; I would rather have them both drivelling idiots until they could never speak a sensible word, than to have them with bodies as strong as Samson's, and minds as bright as ever Plato or Aristotle had, and simply stop with that. To have their hearts all marred and blurred and ruined by sin is worse than to have a crippled body and a crippled mind.

Now, the work of Christ is to destroy the works of the devil. He said, "I am come to destroy the works of the devil." Perhaps some of you have seen Leonardo Devinci's great picture "The Last Supper," representing Jesus and the twelve in that upper room that night before his crucifixion, when he instituted the Lord's Supper. Do you know it is true history? It takes years to paint a great picture. They cannot be produced in an hour, or a week, or a month, or a year even. Devinci worked upon this picture more than twelve years, and when he first began, naturally Jesus' figure and face was the central one. All the others were grouped about that. When he came to paint the face of Jesus he was unwilling to trust, great as was his genius, his natural powers to produce a face strong enough and splendid enough to represent the face of Jesus, the world's Savior, and he said, "I am going out into this great city and find a young man, about 30 years of age, with a pure enough and noble enough face to represent the face of Jesus. I am going to arrange with him to let me copy his face upon this canvas." After a long search, one day he found him, a singer in one of the great churches of

the city. As soon as he saw his face he said, "That is the face I want." After the service he arranged with the young man to come to his studio and let him copy his face on the canvas to represent the face of Jesus. Would not you think that an honor, to have a face pure enough and noble enough to represent the face of Jesus Christ! Years passed, ten years and more, and now the great picture is finished, all but one face, and that's the face of Judas, the traitor, and again the artist felt unwilling to trust to his native powers to produce a face dark enough and sin cursed to represent the face of Judas, who sold his Master for a few pieces of silver, and again Devinci said "I am going out into this city and hunt for a face where sin has done its work; where the devil has blotted out the image of God, and I am going to copy that face on this canvas to represent the face of Judas." One day in one of the lowest dives in the city he found a man and the minute he saw him he said "That is the face I want." He approached the fellow and said, "I want to hire you." The man answered, "What will you give?" Never asked what he wanted him to do. He would do anything for money. Devinci named a small sum and the man said, "Lead on, I will follow." Out from that low, filthy dive they came, into a more decent street, and by and by they walked into the studio where the great picture had stood more than a dozen years on the easel, in the same room, and when the man, following Devinci, walked into the room he looked around with a startled glare at the picture, and said, "Oh, my God, I can't do that. I can't do that." Devinci said, "Can't what?" "Oh," he said, "I know what you want. You want to paint my face on that picture to rep-

resent the face of Judas. My God, man, I can't do that." Devinci stepped to the door, closed it, locked it, took the key out and put it in his pocket and said to the trembling wretch, "You can, you shall, you must." The man pointed with trembling hands and said, "There's my face painted as the face of Jesus." He said, "Twelve years ago I sat here in this very room. You copied my face on that canvas to represent the face of Jesus, and now you want it to represent the face of Judas." And Devinci copied that face. That is why that picture is today considered one of the world's masterpieces. It shows what sin can do. That is not a made up story. That is true as the word of God. Sin can take a face pure enough and noble enough to represent the face of Jesus and so blot out from it the image of God as to make it fit to represent Judas the traitor.

Now, since Jesus came to destroy the works of the devil, he wants to come into our hearts "that Christ may dwell in your heart by faith." Why? He wants to restore to the soul of man that lost image of God, in which man was created. He wants to wash away with his own precious blood the stain of sin, the soil of shame, and restore to the human heart and life that image of God in which man was made.

Is it true, as our text says, that Christ dwells in the heart of a Christian, "that Christ may dwell in your hearts?" The word "dwell" means "to live, to make his abode, to stay permanently, not just to visit." Do the Scriptures teach that Jesus dwells in a Christian's heart? Listen, Rev. 3:20, Jesus speaking, "I stand at the door and knock. If any man will hear my voice and open the door I will come in." John 14:23: "If any

man serve me, him will my Father honor and both my Father and I will come unto him." In John 17:23, Jesus said, speaking of his followers, "I in thee and thou in me." Gal. 2:20, Paul says, "Christ liveth in me," and Christ is no more expected to live in Paul than he is to live in every Christian.

2 Cor. 13:5, speaking to all Christians, "Examine yourselves, whether you be in the faith, prove your own selves. Know ye not that Jesus Christ is in you, except you be reprobates." Reprobates simply means sinners, outcasts, those not Christians. This verse says Jesus Christ is in every Christian. Rom. 8:10: "If Christ be in you."

Gal. 4:19, Paul says, "My little children of whom I travel in birth again until Christ be formed in you." And these are not the half of the Scriptures which teach that Christ dwells in a Christian. So, if I am a child of God, if you are one, Christ is dwelling, living in us.

But someone says, "How can this be? How can Christ live in a Christian? How can he live in me?" Our text says "that Christ may dwell in your hearts by faith," and God's word teaches that this faith comes by hearing the word of God (Rom. 10:17).

So, this Christ who dwells in us by faith is one concerning whom we learn from God's word and is indwelling in no mysterious, uncertain way. It is the Christ formed in our souls by faith as we learn of Him through the teachings of God's holy word, made known through his Holy Spirit. Jesus said, "Come learn of me." Paul says, "Let the word of Christ dwell in you richly in all wisdom." He says further, "we all with open face beholding as in a mirror the glory of the Lord, are

changed into the same image," and this Christ who dwells in us is not a cold intellectual conception simply, not the mere belief of a fact or facts concerning Him, that He once lived and walked about the Sea of Galilee and over the hills of Judea, but the Christ that dwells in our hearts by faith. This faith must be made perfect by efforts, for by works is faith made perfect, and it is a living Christ in harmony with Paul's teachings (Rom. 16:26), when he teaches that this gospel of Christ is made known for the obedience of faith. So, it is a Christ dwelling in us, embodied in a life of obedience, filled with such deeds of love and kindness and courtesy as Christ himself performed.

Oliver Wendell Holmes said that when two boys, James and John, meet on the street there are six persons present. How could this be? Well, there is first, John as John sees himself. That is John's John. Then there is John as James sees him. Sometimes James' John is a very different John from John's John, and then there is the John that God sees, and that is the real John, often quite different from either of the other two, and, of course there are as many James' present as there are Johns'. So, the Christ that dwells in us must not be simply my Christ, nor your Christ, but God's Christ, a Christ formed in us, a Christ as God sees Him, God's Christ dwelling in us.

But someone says, "Can't you make it plainer than that?" I will try. Phil. 2:5: "Let this mind be in you which was also in Christ Jesus." With the mind we think and feel and purpose, and if Christ's mind is to be in us, then we must think and feel and purpose like Christ. Rom. 8:9: "If any man have not the spirit of

Christ he is none of His." My spirit must be just like the spirit of Christ, so much so that I can say the spirit of Christ is in me.

Some years ago a missionary from China sat at my breakfast table and told my children this story. He said one morning he and his wife were sitting at their breakfast table and they heard a little baby crying. Sounded like it was just out the window on the street, and the wife ran to the window, and sure enough, there lay a little girl baby out in the street, thrown away by its heathen mother, because little girl babies are not valuable in China where Jesus is not known. The missionary's wife ran out and picked the little one up. It did not seem to be hurt. She brought it in and cared for it. She had a little baby of her own, almost the same age. She divided the food that God gave for her own baby with the little heathen baby. Other mothers of the community were interested and helped and the little baby lived and grew, and may we trace now and see how Christ came to dwell in this little heathen baby's heart? It was not long until it was a great big, healthy, growing baby girl, and the missionary and his wife taught it, as they did their own little baby, the story of the babe of Bethlehem, and how the angels were sent that night when He was born, and how the wise men, guided by the star, came bringing their gifts of gold, frankincense and myrrh, and how they worshipped Him, and little by little as the child grew, it became familiar with the story of Jesus. It was learning and Christ was being formed in its mind until it could see Jesus, who Jesus was and just how Jesus thought and just how Jesus felt and just how Jesus purposed, and

just how Jesus acted. Years passed by and the image of Christ in the soul of the child grew stronger, and it saw more clearly, and by and by it was sent to America and put in a girl's school where Christ was loved and honored, and it learned more and more of him. Finally a preacher came to hold a meeting in the town and the girls from the school attended the meeting. More and more the little girl had learned, but now she is a great big girl. More and more she had learned of Jesus until one night at the close of the sermon, when the invitation was extended, that girl walked down to confess her faith in Christ and crown him king in her heart and her life. Jesus had come into her heart, by faith, and had taken control, and so it is that Jesus must come into your heart and life, and mine. We learn about him. We see the patience and sweetness of his character and make that our own.

We are told in 2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises that by these we might be partakers of the divine nature." Partakers of the divine nature means sharers in that divine nature and the divine nature is the Christ nature. So, we must have Christ's mind in us, Christ's spirit in us, Christ's nature in us, not theoretically simply. 1 Peter 2:21, Christ left us an example that we should follow in his steps. 1 John 2:24: "He that sayeth I know Him ought also to walk even as he walked." So, the Christ that dwells in you and in me must be the living Christ, until our thoughts and feelings and purposes and words and deeds, our nature, our very life is a reproduction of His, and that is in harmony with modern teaching on the subject of Christianity.

What do the best modern writers tell us Christianity is? The reproduction of the life of Christ in the human life. That is what it means to be a Christian.

Someone says, "How can this be?" An old colored man was sitting in his cabin one day reading the Bible, as he sat by the fire. A white man came along by the cabin door and said, "What are you doing, uncle?" He said, "I am reading the Bible." The white man said, "I don't read the Bible. I don't believe the Bible is true. It has contradictions in it." He said, "You read your Bible, can you explain this to me?" He thought he would trouble the old colored man. "Doesn't that Bible tell you that Christ dwells in you. Doesn't your Bible say you are in Christ, 'if any man be in Christ he is a new character?'" He said, "Yes, it do." He said again, "Can you explain to me how you can be in Christ and Christ in you at the same time? Isn't that a contradiction?" The old colored man says, "Boss, don't know if I can explain it so you can see it or not, but I'll try." He took up the long poker some four feet long, made of iron, from the corner of the fireplace. He put one end in the fire where the logs were burning, and sat still until the end of the poker that was in the fire became red hot, and then taking hold of the other end of the poker, he lifted it up and says, "Boss, you see that, now, the fire's in the poker and the poker's in the fire," and it was. Just so it must be with the nature and mind and spirit of Christ. All through you and me, in our hearts and in our lives must be such feelings, such purposes, such words and such deeds as Jesus had, and it is in this way, not in some mysterious incomprehen-

ble manner, but in this way that Christ is to dwell in our hearts by faith.

And then the question: Why does Christ want to dwell in our hearts? Following our text is this language: "That Christ may dwell in your hearts by faith, that you may be able to know what is the breadth and length and depth and height of the love of Christ." Oh, how narrow and short and shallow and low are the ideas that some have of what it means to be a Christian. It goes but little farther with some than to say perhaps twenty-five years ago I was baptized, no change in the life. Standing that person up by the side of a man outside of the church, you would not be able to detect enough difference to tell which was the Christian and which not. Is that all it means to be a Christian, simply that somebody baptized you years ago? Or, is your life Christ like, so that people who see you can see Christ in you and would recognize you and me as they did Jesus' disciples of old, that they had been with Jesus.

But that is not all. Not only that we may know what is the breadth and length and height and depth of the love of Christ, but the next verse says "that we may be filled with all the fullness of God." How empty the lives of some people are. You could dig down into the hearts of some men and you wouldn't find anything there but a little office, a little worldly business engrossing all their powers and thoughts. Business and affairs that will pass away in a few years and be as if they never had been, and yet a human soul with infinite powers and eternal existence will satisfy itself upon these empty things. Dig down into the hearts of some women and you will find nothing there but the latest style of dress and hat, or

the latest forms of polite society, how to have an entertainment up-to-date. "That Christ may dwell in your hearts that you may be filled with all the fullness of God."

A young man was studying to be an artist, a painter. He studied for years under an old teacher, and then set up a studio of his own. He had dreamed dreams, as all artists do, that some day he would paint a masterpiece, and after working several years in his own studio he said, "The time has come when I must paint my picture." And so, when canvas had been stretched, palette and paint ready, he began the outlines of what he hoped would be a masterpiece. One day he was out of the studio, leaving brush and paint and picture just begun. While he was gone the old teacher who had known his heart and mind and aspirations all through the years, came in, studied that outline for a little while, and then dipping the brush into the fresh paint, in big rough letters, entirely across the face of the picture he wrote a-m-p-l-i-u-s, amplius, the Latin word that means "wider." Laying down his brush he went his way. Soon the young artist came in and at once saw the picture with the rough letters across its face, and said, "Who dared spoil my picture like that," and then he looked carefully and said, "Oh, the master has been here, the teacher, it must have been he," and then he spelled out those letters a-m-p-l-i-u-s, wider. What did he mean? Can he mean that my picture is too narrow and too cramped in this perspective, that I need a wider view? He must have meant that, and so the young artist painted over that outline as artists know how to do, and

began his picture anew, with a wider view, and he did paint one of the world's masterpieces.

We are all painters, painting not on canvas that will some day crumble back to dust like that artist was painting on, but painting on the enduring canvas of the human soul, our own soul's picture of Jesus Christ, the most beautiful picture of which the human soul can conceive, and I wonder if our teacher, who is Jesus himself, as he looks upon our work, would not, in many instances, say "Amplius," wider. Our conceptions of Jesus and what it means to be a Christian are so narrow, so short, so low, so shallow, so cramped, not filled with all the fullness and blessings of God.

That is why Jesus wants to come into and dwell in every Christian's heart.

A MUCH NEGLECTED COMMAND

By H. L. CALHOUN

The subject which I am to discuss this evening is, "A Much Neglected Command." I think I may say without fear of contradiction, that no one ever heard a member of the church of Christ say that any command which God ever gave is non-essential. We do not believe that God wasted his time in giving non-essential commands. We believe that every command coming from him is essential, and that knowingly and willingly to neglect any one, when it can be reasonably performed, is to sin against God and our own souls. You often hear our preachers quote such scriptures as these: "Blessed are they that do his commandments." "This is the love of God that we keep his commandments." "He that hath my commandments and keepeth them, he it is that loveth me." and, "If a man love me he will keep my words." "Fear God and keep his commandments, for this is the whole duty of man." "Why call ye me Lord, Lord and do not the things which I say?" "Ye are my friends if ye do whatsoever I command you." "Whosoever heareth these sayings of mine and doeth them is like a wise man who built his house upon the rock." "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" and "Whosoever shall break one of these least commandments and shall teach men so, the same shall be called the least in the kingdom of heaven."

Now, some of God's commands pertain to external forms and rites and ceremonies, and we can see people when they obey them. Speaking of the Lord's Supper, Jesus said, "Do this in remembrance of me." You can see one when he eats the bread, or when he drinks the fruit of the vine. Jesus said, "Go ye therefore, and teach all nations, baptizing them." You can see one when he is baptized, but not all of God's commands are like this. Some pertain to internal states and conditions of the heart. God can see when such commands are obeyed, but no other human being than the person doing the command can know when he is fulfilling them. For example, "Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself." "Thou shalt not covet." These commands have to do with states and conditions of the heart and are not expressed in formal rites and ceremonies. Some people have been ready to charge us with paying more attention to those commands that have to do with outward forms and ceremonies than we do to those which relate to the internal states and conditions of the heart. In other words, they charge us with formalism, saying that we are like those people of whom Jesus spoke when he said to them, "You make clean the outside of the cup and the platter, but within they are full of uncleanness." They say we are like those people whom Paul mentioned who had a form of godliness, without the power. I am not inclined to admit that my brethren are any more guilty along this line than other religious people. I believe that with one voice we would all say that soundness in the faith requires just as strict obedience to the commands that have to do with the internal states

and conditions of the heart as to those which pertain to the outward forms and ceremonies. "For if any man have not the spirit of Christ he is none of His." And certainly the spirit of Christ would not lead any man to neglect any of God's commands.

But while this is true, I believe there is one command which is very much neglected by many good people, even among our own brethren. Hence, I have chosen to speak on the subject stated above—"A Much Neglected Command." And the text upon which this lecture is based may be found in Phil. 4:6, and in the King James' version, it reads, "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." The American revised version reads it as follows: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Put in the plain simple language of everyday life as men would speak it on the street, it says, "Worry about nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made unto God." Do you know any people who worry? who fret? who are anxious? who are care worn? who go about with nervous tension, fearful of what may happen, almost expecting something terrible every hour? No, don't think of your wife, or your husband, or your neighbor. Begin with yourself. How is it with you? Do you worry? Are you anxious? Are you careful? No plainer command can be found upon the page of God's word than that which says, "Be careful for nothing. In nothing be anxious." Watch the faces that you meet on the street. See that wrinkled brow, that set mouth, that

determined expression in the eye, and you will need no further evidence that there are people who neglect this plain command, and yet, Phil. 4:6 is not the only place where Christians are taught not to be anxious, not to be careful for anything, not to worry.

1 Peter 5:7, Peter says, "Casting all your care upon Him." This also, like Phil. 4:6, sweeps the field and leaves nothing about which to be careful. David spoke thus: "Cast thy burden on the Lord," which means what Paul and Peter meant, and Jesus in Luke 12:22 says, "Be not anxious for your life, what you shall eat and drink." Do you know any people who worry over what they are expecting to eat or drink, especially when they are looking for company for dinner? Have you ever known even good Christian women to be so worried and fretted and anxious over the food they were going to have when guests were to be present that they could not enjoy the meal even when it came. Yet Jesus said, "The life is more than the food," and there are certainly much more important things to consider than simply what we eat, for Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In Matt. 6:25 Jesus said, "Be not anxious for your body, what you shall put on, for the life is more than the raiment." Did you ever know anyone to worry about the kind of suit or dress, or hat that he or she was to wear? Did you ever know anyone to be all upset and distressed because the tailor did not send the suit, or the milliner did not send the hat at the exact time promised? Did you ever know people to stay away even from the Lord's table and the house of worship, just because they did not have clothing

exactly to suit their fastidious taste? Jesus does not want his followers to be anxious, care-worn, distressed. Remember how he said to his disciples just before he left this world, "Let not your hearts be troubled. Ye believe in God, believe also in me." Jesus does not want his followers to go about with anxious hearts, with care-worn brains, with distressed minds. Remember that he said, "Peace I leave with you. My peace I give unto you." Do not make a mistake. This lecture is not against work, but worry. Work does not hurt people. It is worry that kills. Like many other preachers I have preached numerous funerals. Sometimes I have heard it said on a funeral occasion, "Poor man, poor woman, they worked themselves to death." I do not believe it. I have thought sometimes that I would like to preach just one funeral sermon where the person worked himself to death, but do not believe that I have ever done so.

Work does not hurt. Cross bearing does not kill. It is the worry that brings so many people up to death. Worry is like rust, both useless and harmful. Buy a spade and undertake to wear it out by work and you will find that it lasts a long time. The more you use it, the brighter it keeps, and the longer it lasts. Let it lie around in the rain and get rusty and the rust will soon eat it up. So it is with human beings. Work brightens, strengthens and makes more efficient. Worry kills.

When a boy on the old farm in Henry County, Tennessee, I learned a lesson along this line from a team of horses, which my father owned. One was a quiet bay that always kept her end of the double tree a little ahead, pulling more than her share of the load. The

other was a fiery black that was constantly champing his bit, stamping up and down, springing forward and flying back, fretting constantly. I have seen this black horse covered in foam from head to foot, sweating all over, while the quiet bay by his side was not even wet under the collar, and yet she was doing more work than the black horse by her side. It is worry that kills, but not work.

There are people who perhaps could sympathize with the young husband who had been married a little more than a year, who said, "When I first married I thought my wife was so sweet that I felt like I could eat her up, but after I had been married about a year, I wished to the Lord I had eaten her up, for she fretted and worried and whined until neither she nor I nor anyone else about us could be happy." I believe it is as much a sin against God and one's self to worry and fret and be anxious as it is to steal or lie or take God's name in vain. Christian people should not be guilty of this sin.

But I imagine someone is ready to say, But how can you help it when so many things go wrong and it seems sometimes as if everything is wrong. How can you help worrying? They say it is easy enough for you to stand there and say, "Don't worry, that it is a sin to worry." You can say that in your lecture very easily, but it is easier to say it than it is to do it. How can you keep from worrying? That is a good question and the very one that I want to answer next. Worry, like all other things, has a cause, and the only way to prevent the effect is to remove the cause. I have many good friends among doctors. I like to cultivate the friendship of

doctors. They are usually intelligent men. They make pleasant friends. They can talk to you about many things which you will find helpful. I care not what school of medicine a man may endorse, whether he be Allopath, Eclectic, Homeopath, Osteopath or Chiropractor, they all practice upon the same principle. Whatever may be the disease, remove the cause, and nature, with perhaps a little assistance from medicine or treatment, will soon cure the disease.

This same principle is true in regard to worry. To cure the disease we must remove the cause. What is the cause of worry? May I answer that question quite plainly, and then show by the word of God that the answer which I have given is correct? The cause of worry is want of faith in God. No one who believes in God as he ought can worry. "Trust in the Lord with all thine heart and lean not upon thine own understanding." "We know that all things work together for good to those who love God." If you believe that all things are working for your good, you cannot worry. Imagine a case. Go down the street and meet that man who has a bad case of the blues, anxious, fretting, care-worn, stop him and ask the question, What is it friend? Why are you so blue, so anxious, so worried? Would he answer, "All things are working together for my good and I have the blues about it?" No, he does not believe it. You cannot worry if you believe everything is working for your good. Did Jesus mean it when he said, "Except you be converted and become as little children, you cannot enter the kingdom of heaven?" Did he mean that unless we became trustful and care-free like little children, that we could not enjoy a place in that kingdom

of peace which he came to establish? Go into the poorest home that you can find in this state, a little one-room cabin, almost destitute of furniture, none of the comforts and luxuries of life there, see that little child playing about the floor, watch its smiling face, care-free brow. Why? Maybe father and mother do not know where the next day's food will come from, but the little child's trust does not fail. Trusting its father and mother, it plays happily and sweetly all the day through, knowing that kind fatherly care and love will provide for its every need. I sometimes think that perhaps the saddest sight our loving heavenly Father has to look down on is some of his children with anxious hearts, care-worn brows, full of distress, simply because they do not trust him as he asks. Will not our heavenly Father provide for his children? Did he not say, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you?" "All things work together for good to those who love me."

But someone says, "How can God make all things work together for good to all his children everywhere?" Look at the millions in our own country, the millions in South America, the hundreds of millions in the continents across the sea, and how can God make all things work together for good to all these people everywhere? Friend, you will never get the peace, nor the rest that the loving heavenly Father gives his children when they trust him, so long as you doubt God's ability to keep his promise. Did you ever try to sleep on a bed when you expected it to break down with you every minute? I never did but one night, and I do not care to repeat the experience. A young man friend and myself were

on our way to New Orleans. We reached a railway crossing one night about 10:00 o'clock where we had to change trains. Our train was late and we found that the train which we had expected to take had already gone and there was no other train going our way till 10:00 o'clock the next day. We inquired for a place where we could spend the night. The agent pointed to a little hotel across the track and said we could get a room there. We told the proprietor that he need not build a fire, we were going to bed at once, and we had a race to see which one would blow out the lamp. We were both young, active and each weighed about 180 pounds. We struck the bed at the same minute. It would not stand the strain. It went down with a crash, all except one old slat that was screwed on. We could not sleep in a bed with one slat up and all the others down, so we got up and carefully as we could with the chairs in the room and a box or two that we found in the wardrobe we propped it up and then got in just as easy as we could, and I lay there all night expecting that bed to drop any minute. I got up so tired that I could hardly walk, and yet there are people claiming to be Christians who sometimes talk about resting in the everlasting arms that would not be surprised if the Father would let them drop any minute. The fact is, they are expecting something awful to happen all the time. And then they wonder why they are not happy.

How different was the attitude toward life of that grand old hero Paul, who said, "I know whom I have believed, and I am persuaded that he will keep that which I have committed unto him." But someone says, "I know God could take care of us, but in this old world

every fellow has to paddle his own canoe. Every one must hoe his own row, and if things do not go right, it is our fault, and we simply have to grin and bear it, and you cannot expect God to make everything go your way. If you want a thing done you have to do it yourself, for God is not willing to do everything for you. You have to learn to look out for number one." Friend, you will never get any rest as long as you doubt God's willingness to take care of you—as long as you disbelieve what Jesus said, "Without me you can do nothing." "Come to me and I will give you rest." No, you cannot hoe your own row. You cannot paddle your own canoe. You cannot look out for number one. You cannot grin and bear it very long without the help of Jesus.

We should not doubt his willingness when he says, "Come to me all ye that labor and are heavy laden and I will give you rest."

There are many foreigners in this country and the poor fellows, when they first reach America, sometimes have a hard row to hoe, sometimes find it difficult to get a start. Many of them learn to speak our language, to count our money, and transact business in our ways, beginning as pack peddlers. One day in Ohio a young farmer with a splendid team and a new wagon was returning home after having delivered a load of wheat at the elevator in the town. It was harvest time. He drove into the end of a long lane, hot and dusty. Looking on ahead he saw a pack peddler making for the country, his body bowed beneath his heavy load, trudging slowly along. The young farmer was kind hearted, and as he saw that man, he said, "Poor fellow, he has

a heavy load. I believe I will give him a lift." As he drove alongside he stopped his team and said, "Would you not like to have a ride, my friend?" The peddler said, "Yes sir, if you please," and the farmer said, "Climb in," and the peddler climbed over the hind gate and sat down on the wagon bed floor, and the farmer drove on for about a hundred yards and looked back and saw that the peddler still had his pack on his back. Thinking perhaps that he had not had time to unstrap it and lay it down, he drove on for another hundred yards. Looking back he saw the pack still on the peddler's back, and then with a smile, he said, "Why do you not lay that pack down and take a rest?" The poor fellow, looking up, said, "Please sir, I did not know whether you were willing to haul me and my pack both or not." You smile at this poor fellow's ignorance because he did not know that it would make the load no heavier for him to lay his pack down and take a rest, and yet some of you will, perhaps, go out of this house, and act in a manner just as silly. You think you have to bear your own burden; you have to paddle your own canoe; you have to hoe your own row, and when Jesus invites you to olaw down your burdens, to cast all your care on him, you do not know whether he is willing to carry both you and your burdens. Poor soul, do you not know that if you are God's child, he already has you and all of your burdens in his arms, and it would not make his load any heavier for you to lay that burden down and take the rest that he is so willing to give. I verily believe that there are many good people today who need more than they need anything else, just to cast their care on Jesus and take a good old-fashioned

rest. The everlasting arms of God are around about his children, and it does not increase his burdens any for us to cast all our cares on him.

But someone says, "That is easy enough for you to stand up there and say, urge people not to worry, but suppose somebody has been slandering you, saying things about you which are not true, blackening your character, and taking from you your good name, do you not remember what Shakespeare said—'He who steals my purse steals trash, but he who filches from me my good name takes from me that which him enriches not but makes me poor, indeed,' and you stand there and say, 'Now just let him talk, let him say what he will, and do not worry about it at all.' It is easy enough to say that, but how can you do it when your very name and reputation are being blackened?"

Let us hear what Jesus says. I have no rule of my own to give. I would simply call your attention to a case exactly like the one you have described, asking you to listen to what Jesus says do. Matt. 5:11, 12: Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely." Revile is to talk ugly about you. Persecute is to act unkindly toward. To say all manner of evil against one falsely is to slander in the vilest way. What does Jesus say do? Pay him back in his own coin? Shoot him on sight? Give him as good as he sent? That sounds like Texas or Tennessee, but does not sound like Jesus, for he says, "Rejoice and be exceeding glad, for great is your reward in heaven." And Jesus practiced what he preached. Do you remember how, when he had been condemned to be crucified, they stripped him of his own

simple garments and dressed him in the mock robes of a king; that they plaited a crown of thorns and pressed it on his brow; that they placed a stick in his hand as a mock sceptre; that they seated him on a rude stone as a throne and then mocked him. They spat in his face; they slapped him with the palms of their hands; they buffeted him, which means they struck him in the face with their fists. They took the rude sceptre out of his hand and beat him over the head with it, and then mockingly bowed the knee before him and said, Hail, King of the Jews, and when they had vented their spite they clad him in his own simple garments, laid on him the cross beam and made him bear it out toward the place of crucifixion till he fell beneath its weight, and Simon of Cyrene had to help him carry it on, and when they had nailed him to the cross and lifted his body up between the heavens and the earth they laughed at him and jeered him, even in his dying hour, and Jesus did not rail at them, or pronounce a curse upon them, but looking down upon them and then up into the loving face of the heavenly Father, he prayed, "Father, forgive them, for they know not what they do." And yet you and I sometimes say that we cannot bear the taunts and jeers and slander of human tongues, when Jesus said, "It is enough for the servant to be as his master, and the disciple as his teacher, or Lord." And you think that you ought to be treated better than Jesus, and that when men speak evil of you and revile you, that you should pay them back in their own coin, and that you could not stand to have your name traduced and your heart bruised in a manner similar to that which he endured! But, you say, well, I might stand for people to

talk about me and say ugly things about me, but take a case like this. You have had business dealings with a man and he has acted dishonestly, and virtually robbed me of all that I had and he and his are living in ease and luxury off of that which justly belongs to me and mine, and you say, Just go on, do not worry about it, do not be anxious, just keep sweet. What would you do in a case like that?

I have no rule of my own. I can find you upon the page of God's word a worse case than that and show you what God says do. There was a man, the richest in all the country where he lived. He had 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, a great household, of servants and seven sons and three daughters, and once the sons of God came together to worship and satan came along. He always does. And God called satan's attention to this rich man and said, You see how he serves me; he fears God and shuns evil, a perfect man and an upright; and satan has no confidence in anyone. He believes that every man has his price: that all obedience is bought and, so, he said to God, Look how you have blessed that man. You have poured your wealth and riches all round about him. Just take away his property, his riches and he will curse you to your face. God knew this was not true and he wanted you and me to know it, so he said to satan, "There he is, do what you please with his property, but do not touch him." Satan went out and got busy. It was not long until a great prairie fire swept over his pasture and burned up all of his skeep and the servants who cared for them, only one escaped and he went to tell his master, and while he was talking another servant

came running in and said, 'Robbers have driven off the camels and killed the servants who were with them and I only am left to tell the story.' And while he was speaking another came in and said, "The oxen were plowing and the asses were feeding beside them and robbers came and drove them all away and killed the servants, and I only am escaped to tell this." And while he was speaking another came and said, "A great wind came out of the wilderness and smote the house where your children were all dining with their oldest brother today, and the house was wrecked and all ten of your children were killed, and the servants, and I only am escaped to tell this.

Now, what did this man do? His property was all taken away, most of it by robbers, and his children all died, ten of them, not after long, protracted sickness, within which time he might have prepared himself for the blows which he saw must soon be struck, but suddenly, all at once, like a clap of thunder from a clear sky, they were all taken away. Property gone, children gone. What did this man do? Listen: "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord." In all this "he sinned not, nor charged God foolishly."

Again the sons of God came up before the Lord and Satan came among them, and God said, "Do you see my servant, that he still retains his integrity?" and Satan said, "Yes, but you have not touched him in his own person yet. You just make him suffer and he will curse you to your face, and God knew this was not true, and he wanted you and me to know it. So, he said, "There he is, just do not kill him. Do anything you please to

him, just so you spare his life," and again Satan went out and got busy and he made this man to break out in boils from the crown of his head to the sole of his feet, and with property gone, children gone, health gone, even his wife came and said, "Curse God and die." Your case was never so desperate as his, and do you know what Job said in answer to his wife's advice. Remember, Job was just a man, made out of flesh and blood like you and me, but he said, "You talk as a foolish woman. Though He slay me, yet will I trust Him." There are not demons enough in hell with Satan to help them to separate a soul full of trust from its God. And we will never get the rest and the peace that God wants His children to have until "all on the altar of trust we lay." And as long as you doubt God's willingness and God's ability to take care of you and to make all things work together for your good, you will never have the soul rest to which you are entitled and which God and Christ want you to enjoy.

You ask, what if I should take him at his word and in nothing be anxious, be careful for nothing, worry about nothing, what would be the result? I have no answer of my own to give, but the next verse to the one contained in my text, answers the question you have asked. May we read the text again and then the verse which follows: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God that passes all understanding will keep your minds and hearts through Christ Jesus the Lord." Isaiah knew by the Spirit the same great truth, for he says, "Thou wilt keep him in perfect peace whose mind is

staid on thee, because he trusteth in thee." It was just what Jesus taught, "Come unto me all ye that labor and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." All the fruits of the Spirit grow in this atmosphere of trust, love, joy and peace, that peace of God that passes all understanding, the peace which Jesus said he came to give unto his disciples, the peace that the world cannot give, nor can it take away, the peace of God that passes all understanding.

Oh, how much many people today need this experience of peace! You who claim to be loyal Christians, sound in the faith, calling none of God's commands non-essential, priding yourselves in being able to give chapter and verse for all that we teach, do you know what this peace of God that passes all understanding means? Are you anxious, care-worn, heart-sick and distressed because you will not come to that Great Physician who is able to cure all the wounds inflicted by sin, to pour in the wine and oil of his love and give that soul rest that all must have if they are to rejoice in the Lord always, as God's book teaches that Christians should?

If we practiced and enjoyed this peace of God, would not our religious doctrine be much more highly commended to those round about us? Is not this soul peace that which the many burdened hearts round about us are seeking and longing for? Seeing us enjoying it, would it not be much easier to persuade them to walk in that way which leads to eternal peace. Everything must be taken to God and left there. Casting all your care upon Him, for he cares for you.

There was once a good woman who thought that she

had experienced the greatest sorrow that could come to anyone. She had lost a loving, pure, faithful husband. He had left her with a little baby girl just a few weeks old, and that was about all that he had left her, but the memory of his love. She dressed in black, went about with a sad heart, and a sad face. She sang day after day, "Go bury thy sorrow, go hide it with care, go tell it to Jesus, go breathe it in prayer." She sang that yesterday. She is singing it today. She sang it through the weary months and years as they came. Still she dressed in black; still her face and heart were sad, but babies grow. Several years passed and the little babe is old enough now to play with her dolly and one day this mother, sad of face and heart, received a rather disturbing lesson. She was singing, "Go Bury Thy Sorrow," as she sewed, and she heard baby sitting in the corner talking to her dolly, saying, "Mother's dug it up again, Mother's dug it up again." And then that mother thought, My baby heard me sing yesterday, "Go Bury Thy Sorrow." She hears me sing it today: "Go Bury Thy Sorrow," and she knows that I couldn't bury it again today, unless I had dug it up, and the baby was right. It is all right to sing, "Go bury thy sorrow; Go hide it with care; Go tell it to Jesus; Go breathe it in prayer," but don't dig it up again. Casting all your care upon him, be careful for nothing, for Earth has no sorrow that Heaven cannot heal.

THE FIVE GREAT DUTIES OF A CHRISTIAN LIFE

By H. L. CALHOUN

I am to speak at this time on the subject, "The Five Great Duties of a Christian Life." The text is located in 1 Cor. 16:13, 14. It reads: "Watch ye, stand fast in the faith, quit you like men, be strong, let all that you do be done in love."

The writer of this language was the apostle Paul, but not Paul alone, for he says "which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." So, we have here a text given by the Holy Spirit, through the apostle Paul. Those addressed, we are told, are the members of the church of Christ in the city of Corinth, but not they only, for the writer adds "to all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So, this language is just as much for the Christians in this place as it was for the Christians in the city of Corinth, and if you will read the Epistle through you will find it filled with just such teachings as Christians everywhere need. In the first chapter we find this: "I beseech you, through the name of our Lord Jesus Christ, that you all speak the same things and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." Jesus taught this same thing when he prayed that all who believed on him might be one, even as he and the Father are one. Oh, how much need there is in some places today for this teaching. There are communities

in which the professed followers of Jesus Christ are so divided and the religious tension is so tight that it seems those on both sides spend more time and energy in fighting each other than they do in fighting sin and Satan. There are homes divided on the subject of religion where the feeling is so strong that for the sake of peace both sides have agreed not even to mention religion. How Satan must rejoice when he gets a home in such a state that the members of it dare not even talk religion.

Not very long ago I stood on a prominent street corner in a good town and listened to a regular family fuss between father and mother as to where their little daughter should attend Sunday School. How much better if God's people would be united as Jesus prayed they should, as the Holy Spirit teaches they ought to be. Perhaps the greatest stumbling block in the way of unbelievers today is the miserable division existing among the followers of Christ. The reason which Jesus gave for praying that all who believe on him might be one was that the world might believe on him.

Read on in the Epistle and very soon you come to another subject upon which there is much need of teaching. The writer rebukes those who are puffed up in their own minds, who think they are better than others, and most fittingly says, "Let no man think of himself more highly than he ought to think." In harmony with that other verse which says, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." In harmony with the further teaching "let each esteem others better than himself." Perhaps there are

no Christians here who are puffed up in their minds, but back where I live there possibly are some of this kind.

Did you ever hear this statement? I have. If I could buy that man for what he is really worth and then sell him for what he thinks he is worth, I could make a fortune at one trade.

Read on and you find very soon where Christians are rebuked for going to law one with another. The Holy Spirit says, "Why not rather suffer wrong, why not rather be defrauded of your goods than for brother to go to law with brother and that before the unbelievers." He adds "Is it possible that there are no wise men among you who might settle these disputes that arise between brethren." Can there not be found no men of sufficient sense and principle among Christians to decide disputes that arise among themselves. Must they rush off to the law courts and fight each other with such bitterness as to make even outsiders sneer and say "Watch those Christians fight each other." That's brotherly love, is it not? Better practice what they preach before they ask others to join them.

And so if you read on through the entire Epistle you find it filled with just such teachings as Christians everywhere need. And in the last chapter and almost the very last words of that chapter the Holy Spirit sums up for us the Christian life under five great duties. "Watch ye, stand fast in the faith, quit you like men, be strong, let all that you do be done in love." Are you willing to study with me for a time these great duties one by one? Each is as full of thought and meaning as an egg is full of meat. The first one "watch ye," what does that mean? It means keep your eyes open.

See things. It means what Paul wrote in 1 Thess. 5:6: "Let us not sleep as do others, but let us watch and be sober." Christians are supposed to be wide awake. Sinners are represented as being asleep, having their eyes shut. Peter taught just like Paul. "Be sober, be vigilant and vigilant means "watchful," and Peter tells why "because your adversary, the devil, goes about as a roaring lion seeking whom he may devour." Do you understand what this language means? It does not say that Satan goes about roaring and breathing out fire and smoke like that old picture of him, which some of us saw in the old family Bible, but it does mean that he goes about seeking to get the advantage of Christians, as eager to get them in his power, as a hungry lion roaring for his prey.

Some years ago my little boy and myself came into Cincinnati early one morning. Our train for home had gone when we reached the station and there was no other until late that afternoon. I had visited the zoological gardens several time, but my son had not. Cincinnati has one of the finest zoological gardens in the world. You can see there more animals for twenty-five cents than you would see in a dozen shows. I decided to take the boy out there for the day. Of course, we went to see the monkeys, fed them on peanuts and laughed at their tricks, saw the sea lion, the elephant and the giraffes. Yes, we visited the great building where the lions and tigers were kept in the great iron cages. As we walked in those great animals were piled about sleeping quietly like great cats and dogs, not fierce looking at all. We noticed a sign in the building which said the animals will be fed at two o'clock. We went on our

way, visiting many different parts of the grounds and seeing interesting things, and after a while we heard a great noise over in the direction of the building where the lions and tigers were kept. Looking at the watch we saw it was only ten minutes till the time for the animals to be fed. We hurried to the building and as we walked in this time were those animals lying asleep? Far from it. They were pacing restlessly back and forth in their cages, lashing their sides with their tails, and every little while a lion would almost shake the earth by his awful roar. They were hungry, eager for something to eat. Soon a man came in with a big basket of beef, cut up into pieces as big as a man's head. Did he set the basket down near the cage and with his bare hands push piece after piece through the iron grating? Not much. Setting the basket down some ten feet from the cage he took a pitch fork and hurled a piece of meat way up there at the side of the cage and that hungry lion sprang from the back of the cage and met it as it touched the grating, jerked it through and had it almost devoured by the time it reached the floor.

This is the picture that Peter had in mind when he warns Christians to be watchful, because their adversary, the devil, goes about like a roaring lion seeking whom he may devour.

And yet, how quietly some people seem to take the warning. They do not seem to feel uneasy at all. What if I should say to you this evening, "Be careful when you leave this building, there is a roaring lion out there in the street, seeking whom he may devour. Do not let him catch you." Do you think I should need to repeat the warning to make you careful? Some of you would

not leave the building until you thought that beast was either killed or caught, and yet there is someone seeking you far more dangerous than any brute like that. Jesus says, "Watch and pray that you enter not into temptation." And again he says, "What I say unto you I say unto all, watch." So this great duty of watchfulness is enjoined upon all Christians everywhere by Jesus, the Holy Spirit and the apostles.

What shall we watch? Watch against the temptations of the wicked one, to see that he does not lead you into the practice of sin, for the wages of sin is death, and "the soul that sinneth it shall die." But I wonder if that is all it means to be a servant of God, just to keep out of mischief, just to keep Satan from leading us into wrong doing. How much would one of you men give me to go home with you and be your servant and just keep out of mischief? I stay with you a month. At the end of that time I come up and say, "I want my pay. I have not burned your home. I have not damaged any of your furniture. I have not hurt any of the family. I have not injured any of your stock. I want my pay." You say a servant who did nothing but keep out of mischief would be worth the salt he ate, and you are right, whether he be a servant of men or a servant of God. Some professed Christians, if you ask them concerning their lives, will say, "I do not lie, I do not steal, I do not get drunk," as if the whole of a Christian's duty consisted simply in keeping out of mischief. Of course, a good servant will do his master no harm, but the question is, What good does he do? And a servant of God must not only keep out of mischief, watching against the temptations of the wicked one, but he must watch

also for the opportunities that come to him to do all the good he can to all the people he can at all the times he can, in all the ways he can and just as long as he can.

In this same Epistle we have this language: "Be ye steadfast, unmovable, always abounding in the work of the Lord." The Holy Spirit again says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And the Holy Spirit says, "As we have therefore, opportunity, let us do good unto those who belong to our church." I see some of you smile, and shake your heads, as if you thought it didn't read like that, but do you not know some people who act as if it read so? Oh, they do not belong to our church, and therefore we have nothing to do with them. If you never do any good except to those who think just like you do in religion, or who belong to your church, you may be a very good sectarian, but you are a mighty poor Christian.

Let's try that verse again. "As we have, therefore, opportunity, let us do good unto—those who do good unto us." Again I see some heads shaking and yet, does not that express the way some professed Christians live, doing good simply to those who do good to them, Jesus says, "Even sinners do good to those who do good to them." And if you never do good to any except those who do good to you, you are no better than sinners.

"But," some professed Christians say, "you invite me to your home, I will invite you to mine. You compliment me, I will compliment you. You send me a present, I will send you one. Or you tickle me and I will tickle you." Is that what this verse teaches? Is that what our duty means, simply to do good to those who do good

to us? I can quote that old verse just as it reads, and this time I will do so. Listen: "As we have, therefore, opportunity, let us do good unto all men." There is nothing little nor sectarian about that, just as full and free as God's sunshine or sweet, pure air.

Jesus said, "Bless those that curse you, do good to those that hate you, pray for those who despitefully use you and persecute you, that you may be the children of your father who is in heaven." And yet, there are people all the time whining about not having opportunity to display their wonderful talents. They say, "Oh, if I just had his opportunity, or her chance, I would do something great." Do you remember that Jesus said, "He that is faithful in a very little will be faithful in much, and he that is unjust in a very little will be unjust also in much. If you do not improve the little opportunities that come your way, you would not improve the great ones, should they come. This duty says "watch ye," watch for the opportunities that come your way and they will come thick and fast along the pathway of life, giving you a chance to do good unto all men.

The old Greeks had peculiar ways, though striking, of representing many things. They pictured opportunity as a woman, they represented her as having the bottom of her feet covered with wool. What did they mean by this? Opportunity does not come blustering, making a great noise with her footsteps, as we men and boys do with our heavy shoes. Her tread is noiseless. You have to watch carefully or she will get by without your seeing her. They represented that she had hanging down in front of her face a long lock of hair, while the back of her head had not a hair on it. What did they

mean by this? You must catch opportunity as she comes, for when she gets by there is nothing to catch to. Oh, how true is this representation. Of all sad words of tongue or pen the saddest are these, "It might have been." Some of the keenest regrets that will come to lost souls will be the remembrance of neglected opportunities of what they might have been.

God grant that the ghosts of neglected opportunities may not haunt any of us who are here.

You say that you have never had an opportunity. Perhaps you do not follow the teaching given here "watch ye," keep your eyes open. Did you ever hear the story of the two old farmers who met at the village postoffice and got to discussing which one had the most rats at his house? Each one maintained stoutly that he had more rats on his farm than anyone else in all the community. Finally one of them said, "If you will go home with me I can show you that I have more rats than you have." The other answered, "I will go home with you, if after that you will go home with me, for I can show you that I have more rats than you have." They went to the first farmhouse, and the old man took his friend out to the crib where the corn was stored, placed him on one side and said, "Now you stay here and watch, while I go round to the other side and rattle this pole under there and run them out." He did so, and came back and said, as the rats ran out all round about, "Now what do you say?" And the other said, "Well you do have a good many, but I have more than you; now, you come and go home with me." He did so, and his friend placed him on one side of the crib and said, "Watch while I go round to the other side and rattle this pole

under the crib and make them run out." He did so, and the rats ran out thick all around the crib, and he called out to his neighbor, "See any rats?" The other answered back, "Do not see a rat." The old man thought this was strange, but again he rattled the pole under the crib and they ran out thicker than ever. Again, he called, "See any rats?" And the answer came back, "Do not see a rat." The other decided to investigate. He slipped to the corner of the crib, peeping around where the other was stationed to watch, and he saw the old man stading there with both eyes shut. He did not see any rats because he did not want to see any. So it is, with some loud talkers today who are all the time whining and complaining about having no opportunities to do things for God and for humanity. They see no opportunities because they have their eyes shut. They are afraid they will see them.

The second great duty: "Sand fast in the faith." What does this mean? It means, when once you have taken your stand under the banner of Jesus Christ, stand there, do not be first in and then out, first hot and then cold, but let people know where to find you. Seven days in the week, twenty-four hours out of the day, and as long as life shall last.

What would you think of a horse if you placed him in a pasture where he was literally up to his knees in clover, and instead of staying in the pasture, he spent his time jumping the fence out into the road and back into the pasture? How long would it take him to get fat? You say, he never would get fat. He would soon lose all the fat he had and get so poor that he could not even jump the fence.

You may take the finest young fruit tree that can be bought in any nursery; you may find an ideal spot in which to set it; you may take every pains to see that it is set just as it ought to be, and if you move it, every week into another spot just as good, How long will it take it to bear fruit? You say, It never would bear any fruit. It would not even grow. It would die. You must give it time to take root downward and to grow upward. You must let it stand fast in one place, if it is ever to bear any fruit. So it is with Christians: They must learn how to stand fast in the faith, if they are to bear the fruit of the spirit. Steadfastness is necessary to success in any line of life. The old saying, "a rolling stone gathers no moss," is true, both in religion and in business.

Another old saying, "Three moves are as bad as a fire." This also is true. You cannot succeed in any line of life unless you stand fast by your work. There lived on a farm adjoining my father's a man about whom the first thing I ever heard was that he would not work at the same thing two hours in succession. When that man's father died, he left him a good farm, well stocked and in good condition. After the man became its owner, if he started to work in his corn, in a little while he would stop and go to see about his potatoes. After a little time he would quit that and go to fix the fence. All the time changing from pillar to post. I lived there long enough to see that farm go to rack and that man come to poverty. You can't succeed in anything, even farming, unless you stand fast by your work. I was in that community three summers ago, where do you suppose this man was living? He was an inmate of the

county poorhouse. Stand fast in the faith if you ever hope to accomplish anything as a Christian.

Some children had a Sunday School picnic. When they had eaten their dinners under the cool, shady trees, and quenched their thirst with the sparkling waters of the spring they climbed over a fence into a great pasture where they were supposed to pick blackberries to take home with them. Each had his basket or bucket. The berries were plentiful and they began eagerly picking the fruit. But you know how children are. Someone looked over yonder and cried out, "Oh, just look what big ones over yonder," and they rushed over there, and someone looked on ahead, and said, "Oh, look what fine ones over yonder," and they went rushing over there, and the big berries were always just ahead. All acted thus but one little boy, who had the biggest bucket of all. He climbed the fence and found a brier that had some ripe berries on it. He never stopped until he got every ripe berry on the bush, and then he looked around for the nearest bush that had other ripe berries on it, and so he continued his work. He knew how to stick to his bush. I do not need to tell you that he had his bucket piled up full before the others hardly had the bottom covered. You cannot succeed picking berries, unless you stick to your bush.

Some of you have read of Stonewall Jackson. Some think he was the greatest of Southern Generals, and that God in his providence had to take him away that he might save the Union. You young people know that his name was not "Stonewall," his name was "Thomas Jefferson Jackson." How did he obtain the name "Stonewall?" It was at the great battle of Manasses. The boys in gray had turned their backs and were actually running

off the field of battle. General Bee was trying to rally his fleeing troops. Looking to one side he saw Jackson standing there alone, with his face toward the foe, ready if need be to fight the whole army of blue coats single-handed and alone. Pointing toward Jackson, he called to his men, "Boys, look yonder at Jackson standing like a stone wall." Those fleeing gray coats, seeing that one man stand there so brave and bold, got ashamed to run, they turned around, re-formed those broken lines, raised that terrible rebel yell, came back in the face of the foe and the greatest victory of the war up to that time was won, because one man knew how to stand fast in the face of the foe.

In how many places do we find the soldiers of the cross giving back before the oncoming hosts of sin? How we need soldiers of the cross with courage like that of Jackson, to stand fast in the face of the foe, and change seeming defeat into victory, for "if God be for us, who can be against us?"

But, maybe some of you here are Northern people, and you do not think as much of Stonewall Jackson as we Southern people do. Well, what do you think of U. S. Grant? You say, now, there is a General worth talking about. We Southern people think so too. We could not help it. He made us. Do you remember when they gave General Grant that splendid army, perfectly equipped and he started to Richmond and met that little band of ragged, half starved gray coats, who tore his splendid army into fragments until you could hardly find a piece? Did Grant quit? No! He said, "I'm going to Richmond." They gave him another army bigger and better than the first. Again they met that little band of half

starved ragged gray coats, who tore his second army into fragments as they had the first. Did he quit? Grant said, "I'm going to Richmond." They gave him a third army bigger and better than either of the others, and he said, "We will fight it out on this line, if it takes all summer. I'm going to Richmond," and he went to Richmond, and that is what stopped the rebellion, and saved the Union, and we Southern people are just as glad of it as any of you Northern folks can be.

In business, in battle, in religion, there is no success except to those who stand fast.

The third great Christian duty, "quit you like men." What does this mean? Quit means not "stop that," as some of you children may think, because when you were doing something you ought not, mother said, "Quit." Look in the dictionary and see. Quit means "behave yourself." And quit you like men, means behave yourselves like men. Do not act like babies. There is a big difference between the way a man, a real man, and a baby behaves. I have had some experience with babies. We have had five of our own. Babies have to be petted. Babies like to have their own way, and if they do not, you often hear from them, but I would rather care for a half dozen little fellows 18 inches or two feet long than to undertake to care for just one great big six foot church baby, who wants to be petted, who wants to have his way, and you hear from him if he does not get it. Unfortunately we cannot treat him like we can the little fellows, but I have thought sometimes it would be splendid if we could. God's word says to a Christian, "Behave yourself like a man." Do not go about playing the baby act, whining and fretting because you cannot

have your way about everything. There are some other people in the world besides you, and they have just about as much right to their preference and wishes as you have to yours, and it takes someone with a baby mind and a spoiled disposition to be all the time wanting his way and his preferences, when other people have as much right to their preferences as he has to his.

Did you ever see the little boy, mother's darling, who has always been petted and spoiled by mother, who has had his way about everything, when he starts to school? Out there with that band of little fellows who have learned to play the man as they play with each other, and watch mothers' spoiled darling when something goes differently from what he wishes as he tunes up, turns away and says, "I will not play unless you play my way." Sometimes he weighs two hundred pounds, and is playing what we call the game of religion. Shame on such a travesty of a Christian. There is a big difference between the way a man and a boy behaves. A boy was out at the wood pile one day cutting wood. He cut off a big stick that had a knot in it. He knew the stick was too large to go into the stove, that it must be split, but he thought it would be too hard to split through the knot, and so he tried to split around it. You know what that means, if you know anything about splitting wood. He would have to chop all the way round, and while he was standing there wearing himself out, trying to find an easy way to split around the knot, his father came and he said, "What are you doing, son?" The boy said, "I am trying to split this stick of wood." His father said, "You will never split it like that. Strike at the knot, right through the middle of it." The boy

raised up his axe and came down with two or three heavy blows right in the middle of the knot and open it came. I think I know a good many people even in the church, among them some preachers, who are trying to split around the knot, who do not seem to have the courage to face difficulties and hard problems like men, but try to play the baby act, when God says, "Quit you like men." It is the brave heart that always wins. The old saying is true: "Faint heart never won fair lady." I spent three years in New England, one year at Yale and two at Harvard. I visited Plymouth, the place where the Pilgrims landed. I stood on Plymouth Rock, on which the Pilgrims stepped when they got off the boat on to the bleak New England shore. I saw many interesting relics that have come down from those pioneer days. They are kept safely in the museum built there for the purpose. I saw the first cradle ever made in America, in which a white child was rocked, but I believe that most of all I enjoyed looking across the arm of the bay into the little village of Ducksbury and seeing the monument that has been built there in honor of Miles Standish, the Puritan captain. Some of you young people know the history of Captain Standish. It was his part, with a few soldiers, to fight the Indians and keep them off while the other settlers cleared the ground, planted the crops and made a living for the others. Miles was not afraid of any band of Indians that ever walked, but there was one thing of which he was afraid. There was a sweet faced, fair haired, blue eyed girl that lived in the village, and Miles loved her, but he was afraid to tell her so, and I suspect that Miles is not the only man that ever feared under such circumstances. Now,

Miles was a plain, blunt spoken man who could not use flowery language, and the poor fellow had not learned that the girl does not care whether the old story is told in flowery language or plain, just so the man has the courage to look her in the eye and tell her plainly just what he thinks of her. Miles thought that the story should be told in flowery language, and he knew that he could never do this. He could never say it either with flowers or in flowers, but Miles had a friend, John Alden, who was not afraid of the girls, and who could say anything, or nothing, in beautiful language, and Miles went to John and asked him if he would not go to see the girl for him, and John said Yes, he would go, he would be glad to go, and he did, and you know the result. John Alden married the girl and poor old Miles was left, and he said, "One thing I have learned: if you want a thing well done, do it yourself."

The man who will try to get his grandmother or some friend to do his courting for him will fail every time, for any sensible girl despises the man that has not the courage to speak for himself.

The same is true in religion, in business, or in love. If you would make a success, behave yourself like a man.

The fourth duty, "Be strong." God wants strong Christians, because he has heavy burdens which require broad shoulders. He has dangerous missions which require brave hearts, and so he says, "Be strong." But someone says, "Can I just be strong, do I not have to be born that way, specially gifted with strength?" No. Strength is largely a matter of our own making. You can be just about as strong physically or spiritually as you are willing to pay the price of being. The strongest

man I ever saw physically would not weigh as much as I do by fifty pounds. And yet he could handle me and you and two more like us, and I doubt if any of you could handle me. I am afraid to tell you what I saw that man do. I do not want you to lose confidence in my veracity as I tell you the unreasonable feats which I saw him perform. I asked him to tell me the secret of his strength. He said, "It is very simple. When I was a boy, I was about like other boys." Great muscles stood out on his limbs and arms, showing the wonderful strength that he had attained, and he said, "You see these muscles, you could not buy them with all the money that John D. Rockefeller and Henry Ford together possess, and nobody can give them to you. You must build them up yourself. Three things are essential: proper food, proper exercise, and freedom from disease. I was careful what I ate, simple food, in moderate quantities, at regular times. Vigorous exercise, regularly taken. Mere eating will not make a muscle grow. It may furnish the material, but it takes exercise to grow the muscle. Another essential to physical strength is freedom from disease. If I should contract typhoid fever, pneumonia, tuberculosis, or some other like disease, I would soon lose my appetite for food, my desire for exercise, and whatever strength I might possess." This man did not know it, but in giving the secret of physical strength, he also stated truly the secret of spiritual strength. Proper spiritual food, proper spiritual exercise and freedom from spiritual disease, which is sin, are absolutely necessary. No other food will develop spiritual strength, except to feed the soul regularly, either upon the sincere milk of the word, or the strong

meat which belongs to those of full age. No amount of modern fiction, or current history, or magazine articles, can be substituted for this God appointed food. Spiritual exercise, the doing of the things that God enjoins, is as necessary to spiritual strength as physical exercise is necessary to physical strength. You will never be strong in prayer unless you practice yourself in praying. You will never be strong in teaching the Bible unless you exercise yourself in teaching. Some years ago when Colonel Francis W. Parker announced the pedagogical principle that the way to learn to do anything, was to do that thing, his statement was hailed as a great modern discovery, and yet the principle involved is as old as the human race. We can never be strong in the Lord and in the strength of his might unless we keep ourselves free from sin. That old besetting sin which so many people keep carefully covered up and hidden from every eye but that of God is enough to prevent one from ever becoming spiritually strong. We never can know the delights of spiritual strength until all on the altar we lay.

And the last of these great duties is perhaps the best of all, "Let all that you do be done in love." There is no room in a Christian's heart for hatred of any human being. Love is the very spirit of Christianity. Jesus taught "thou shalt love the Lord thy God with all thine heart." "Thou shalt love thy neighbor as thyself." He declared these to be the greatest commandments in the law, and he said, "A new commandment I give unto you, that you, my followers, love one another as I have loved you." He said, "Love your enemies, bless those that curse you and do good to those that hate you." What

a world this would be if all Christians so lived—every thought must be a love thought, every feeling a love feeling, every purpose a love purpose, every word a love word, every deed a love deed, for all the law is fulfilled in the one word "love."

PROGRESS IN RELIGION

By H. L. CALHOUN

The subject of this lecture is "Progress in Religion," based upon Heb. 6:1-3: "Therefore, leaving the principals of the doctrine of Christ let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, and of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment"; and this will we do, if God permit.

What does the writer of Hebrews mean when he says: "leaving the principles of the doctrine of Christ"? Does he mean forsaking those principles, so as no longer to introduce them or have any use for them, as we might say that a man left his family when he forsakes them? No, he cannot mean that, but he means what we would mean if we said to a child in school, "Leave your ABC's and go on to the higher lessons," or what we should say to a boy studying arithmetic, "Leave addition, subtraction, multiplication and division, the four great principles upon which the entire science of mathematics is based, do not stay, always on these, but go on to the higher application of those principles." Now, every great institution, art, science, or organization, is based upon certain great foundation principles, and the Christian religion is no exception. It, too, has its foundation elements, or principles, and our text says, "Having learned these principles, having put them into practice, let us leave this foundation and go on unto perfection, as we would say to a man building a house, "Having laid

the foundation strong and well, do not tear it up and lay it over again, not laying against the foundation, but let us go on unto perfection."

What are the foundation elements upon which a Christian character is builded? Not what do I say, nor what do you say they are, but what does God say they are? Remember that those who wrote this Bible were holy men of God, who spake as the Holy Spirit gave them utterance. As Paul said, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge that the things which I write unto you are the commandments of the Lord Jesus." So, in our text we have the elements, the foundation of a Christian character stated for us, not simply in the words which man's wisdom teacheth, but which the Holy Spirit teaches.

What are these foundation principles? Our text says, "not laying again the foundation of repentance from dead works." The only thing of which one is called upon to repent is sin, and the wages of sin is death, and sin when it is finished bringeth forth death. The expression, "repentance from dead works," simply means, repentance from sins, the works which bring death, and no Christian character can be built by one who is not willing by genuine true repentance to turn away from all known sin.

But what else? "Not laying again the foundation of repentance from dead works and of faith toward God." No Christian character can be built without faith toward God, for without faith it is impossible to be well pleasing unto God, and he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. And Jesus said, "He that believeth not shall

be damned. And Paul says, "We, Christians, walk by faith." Not laying again the foundation of repentance from dead works and of faith toward God and of the doctrine of baptisms. Without stopping to inquire what connection baptism has with a Christian character, or whether it is essential to salvation or not, is it not clear that it is shown here as one of the foundation principles of a Christian character. If you were building a house, the plans for which had been drawn by a wise and skilful architect, would you deliberately leave out a part of the foundation as he himself had planned it? Would it not be a reflection upon your faith in God, as a skilful and wise architect, should you do so? Is it not even a greater reflection upon your faith in God, to leave out a part of the foundation of a Christian character as his infinite wisdom and goodness have planned it?

What else? "Not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms and of the laying on of hands." What has the doctrine of the laying on of hands to do with the foundation of a Christian character? I am not here to deliver a lecture on the subject of the laying on of hands, but you can see that this doctrine is named in the word of God as a part of that foundation upon which a Christian character must be built, and even a very casual glance at the religious world today will show that there is great need that the doctrine of the laying on of hands, as taught in the Bible, should be learned, for the practice which some people have of laying hands on sick people today, thinking that such people may in this way be miraculously healed, shows

the gross ignorance that such people have of the teaching of God's word on this subject. For one who knows the Scriptures understands that not since the death of the last person upon whom the hands of the apostles had been laid, has such a thing as miraculous healing by the laying on hands, occurred.

What else? "Not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead." What does the doctrine of the resurrection of the dead have to do with the foundation of a Christian character? I am not here on this occasion to deliver a lecture on the subject of the resurrection of the dead, but Paul evidently thought, and remember he was guided by the Holy Spirit, that the doctrine of the resurrection of the dead had much to do with the foundation of a Christian character, for he says, "If the dead rise not, then Christ is not risen, and if Christ be not risen, your faith is vain, and your hope is vain, and you are in your sins." Clearly then we should not omit this element from the foundation of a Christian character.

But what else? "Not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms and of the laying on of hands and of the resurrection of the dead, and of eternal judgment." What has the doctrine of an eternal judgment to do with the foundation of a Christian character? Perhaps, if we remember that many Bible scholars believe that more people begin the Christian life because they are afraid to stand before the eternal judgment bar of God unprepared by obedience to the

gospel, than for any other reason, we can see its importance. These, then, when taken together as God himself gives them, constitute the foundation of a Christian character. With this foundation well and strongly laid, every element in place, just as God gives it, our text says, "Let us go on unto perfection, not laying again the foundation." What would you think of a man building a house who should lay the foundation well and strong, and then tear it up and lay it over again, or stop with nothing but the foundation. You say, "Such a building would not be fit to call a house, with nothing but the foundation," and yet, such a house would be just as good a house as a Christian character is a good Christian character with nothing but the foundation laid. The only proper course when once you have laid this foundation, is to heed the admonition given in our text, "Let us go on unto perfection." It is this part of my text which justifies the subject of this lecture, "Progress in Religion," for it is in this going on unto perfection that the progress is found. Are you willing to study with me for a time each word of this text? "Let us go on unto perfection."

The very first word "let" begins an exhortation, showing that we must take an interest in others as well as in self. In this same Epistle, 3rd chapter and 13th verse, we have this command: "Exhort one another daily." The Christian religion is social, not selfish. One cannot be a Christian who looks out simply for number one. God's word says, "Let no man seek his own good simply, but each one also his neighbor's welfare." Perhaps all of us have laughed since we were children at the story of that old man who prayed at prayer meeting, "Lord

bless me and my wife and my son John and his wife, us four and no more." And yet, judging by the way some people act, their spirit is almost as selfish as was his. How hard it is today to get some people interested in the welfare of anyone except members of their own family. And yet, if one never loves or helps any except those who are blood kin to him, he should not mistake this love of family for that love of God and our fellowmen which is shed abroad in the hearts of Christians by the Holy Spirit.

Let us not be like oysters, which open their mouths simply to feed themselves. When a boy, I used to see a picture on the walls of many homes and the picture taught a lesson, true. In that picture was seen a storm tossed sea, in which stood a great old rock, firm as the rock of ages, standing on this rock was an old rugged cross, with its arms outstretched and clinging around this cross was a figure which had just escaped death in the waters. Underneath was the name, "Simply to thy cross I cling." This picture is good, but in recent years is a better one expressing more truly the spirit of a Christian. In this second picture there is the same storm-tossed sea. The same great old rock. The same rugged cross. The same figure clinging with one arm to the cross, while the other arm is stretched out to a poor struggling soul in the waters below, helping it up to a place of safety. This is more nearly in accord with the teachings of God's word as to the spirit of a Christian, which says, "Christ laid down his life for us and we ought to lay down our lives for others."

The next word, "us." I like that word. I like a religion that has in it "us" and "our," that does not

dwell on "me" and "mine" and "you" and "yours." I remember that when Jesus taught us to pray that beautiful prayer, he had us begin, "Our Father who art in heaven." And that when Paul speaks of Jesus he calls him "our" Lord and Savior Jesus Christ.

The spirit of the Christian religion is consonant with nothing less than the universal brotherhood of man and the universal fatherhood of God. I like that old hymn which says, "When each can feel his brother's sigh and with him bear a part, when sorrow flows from eye to eye and joy from heart to heart." I remember that Jesus said, "Rejoice with those who do rejoice and weep with those who weep." Certainly we cannot make progress when we live unless we have in our hearts this spirit of brotherhood that will not allow us to be content until, as Jesus taught, every creature in all the world has heard the gospel. Remember that Jesus pronounced a heavy load upon those who lade or load men with burdens grievous to be borne, while they will not themselves touch those burdens with one of their fingers.

The next word, "go." Let us "go" on unto perfection. "Go" shows action, not restriction, nor retreat, and the Christian is full of this teaching, for there is much "go" and "do" in the Bible. It is said of Jesus: "He went about always doing good. To be like Him we also must go about always doing good. Remember, he says, "I am the way, follow me." In that prayer which Jesus taught his followers he taught us to say "Thy will be done on earth as it is in heaven." And the angels in heaven do God's will perfectly, for they are all ministering spirits sent forth to minister to those who shall be the heirs of salvation. On that ladder which

Jacob saw as he slept with his head upon a stone, the ladder that reaches from earth to heaven, there were angels ascending and descending, but not one standing or sitting still. Hence, the lesson, as angels are always busy, so must we be. When Paul would picture the Christian life he represents it as a "race," himself a runner, and he says, "forgetting the things which are behind, and reaching forth unto the things which are before, let us go on to perfection. Let us press toward the mark for the prize. When Jesus pictured the church he represented it as a "vineyard belonging to a father who said to his son—the son representing every Christian, 'Go work in my vineyard today.'" Jesus also said, "Whosoever heareth these sayings of mine and doeth them is like the wise man who built his house upon the rock." I like a man with "go" in him. I like a horse with "go" in him. I do not like to ride behind a horse when you have to beat him almost to death to get him along the road. I like to ride behind one that you have to hold the ribbons tight as he makes his footsteps right. I like a machine with "go" in it. Preacher as I am, I like to ride with a driver who steps on the gas. I like a boy with "go" in him. I much prefer the little fidgety boy that cannot sit still, to the little sleepy head whom you have to pinch to see if he is awake. Do you know what is the matter with that fidgety boy, the reason he cannot sit still? He has a man in him and he can hardly hold him. Give him a chance, an outlet for energy, and he will go on, and so I like a Christian with "go" in him, that would say, according to the current phrase, and mean every word of it, "Let's go." The next word, "on." I could take every bit of the

progress out of my text if you would let me change that one little word of two letters into the word "back." "On" shows progress, not retrogression. God's exhortation is "Let us go on." He never sounds a retreat. It is always onward and upward, higher and still higher. If you have done well today, you should do better tomorrow. If you are not a better Christian this year than you were last, there is something wrong with your religion. The preacher must go on, or he is a failure. You are listening well to this lecture. What if you should come back tonight and the speaker should deliver the same lecture, some of you would say, "I wonder why he did not go on and give us something fresh. We have heard that lecture once." Suppose I should continue delivering the same lecture night after night for a week, how many of you would be here the last night to hear it? Most of you would say, "If he cannot go on and give us something fresh, I will wait till he can, or go to hear someone else." But do you know that preachers get just as tired seeing members of their congregations sit there and do the same old things over and over and over again, as you would get hearing him preach the same old sermon over and over? The language of my text is not addressed to preachers, but to all Christians, and it is no more the duty of a preacher to go on than it is the duty of every other Christian, and let us be sure that we go on, that we do not advance backwards.

May I tell you a story illustrating what I mean, and this is a true story, too, not one made up for the occasion, as so many people think preachers make them up. Once there was a preacher telling a story in his home

and the preacher's little boy was listening. When his father had completed the story, the little boy innocently asked, "Daddy is that so, or are you just preaching." This story is true. I know it because my uncle was a truthful man, and he told me this story. It happened soon after what we still call the Civil War, back in the days when you could buy, in almost any village, something to drink stronger than good buttermilk. Thank God you cannot do that now. The people of our beloved state of Tennessee have gotten beyond that. You know that intoxicants have different effects upon different people. They make some men think that they are the strongest men on earth. They make others think they could whip anything in sight, even a stack of wild cats. They make others love everybody. Such men want to come up and put their arms around your shoulders and blow their vile breath in your face. It was awful in those days. There was an old man who lived near my village who was not very brave even when sober, and when well filled up on whiskey he would not fight anything. He loved everybody. The old man came to the village one day and got outside of about all the whiskey he could carry home. He started home about sundown. It took all the road for him, as he wound from side to side. The boys in the village knew he was cowardly and decided to have some fun. One of them took a white sheet under his arm, ran down through the cornfields, out through the thick woods that came up on both sides of the road about a half mile from the village. By the time the old man reached these woods it was almost dark, and the boy came out in the road wrapped up in the white sheet, with his arms extended, waving back

and forth like wings. The old man steadied himself as best he could and saw the object moving toward him, less than a hundred yards away. He decided that he did not care to be any nearer to it and began to walk backwards. In his condition he could not look over his shoulder, and so he walked backwards for about a quarter of a mile till he came to my uncle's front gate. He hollowed, "Hello." The boy who had been following just closely enough to keep him moving when he heard him holler, "Hello," jumped over a fence into a corn field and when uncle came out, there was no one there but the old man, who had been so badly scared that he was about sober. None of us men like to admit that we are afraid of anything, so the old man told uncle about seeing the "booger" as he called it and how it came nearer to him and he did not like to say that he ran from it, so, he said, "I saw it and it kept coming toward me and I did not know what it might be, so I—I—advanced backwards." You smile at the old man's expression. Let us see, friend, perhaps you are advancing backward, even in a worse way than he was. Do you read your Bible as regularly now as when you first came into the church? Do you pray as earnestly and as regularly as when you first became a Christian? If not, you are advancing backward. Do you attend the Lord's table as regularly as you did when you first came into the church? If not, you, too, are advancing backward and in a worse way than he was. But God's word says, "Let us go on" it never sounds the note of retreat. "Let us go on unto perfection."

That word "unto" in its proper setting has a wonderful lesson for us. "Unto" means perseverance. It means

keep on going. I am going on now toward the door, but should I go on unto the door, I would have to keep on going until I reached it, and so it is here, "Let us go on unto perfection." It means, keep on going toward perfection, until you either reach it or the limit of your own life. Did you ever hear the story of Robert Bruce and the spider, or Robert Bruce and the ant? I shall tell it, as Robert Bruce and the ant. Robert Bruce was King of Scotland and a good king he was, but his enemies got their armies together and fought against Bruce, seeking to take away his kingdom and his crown. Seven great battles were fought, and in the seventh Bruce was defeated and his army scattered from him, and he had to fly for his life, in the darkness of the night, and take refuge in an old barn where he lay hiding and resting. A ray of sunlight coming through a crack in the barn fell in his face and woke him the next morning, and he lay there thinking, "Shall I give it up, shall I quit? Shall I surrender my crown and my kingdom?" And while he was thinking such thoughts as these his eye fell on a little ant, carrying a grain of wheat, the grain of wheat larger than the ant. The little creature wanted to carry this grain of wheat over a big log. It started up and fell back. At once it got up and started up again and fell back, and then leaning over in his eagerness of attention, he said, "Oh, I wonder if it will try again? I wonder if a little ant has more perseverance than I have? Seven times I have tried and failed. I wonder if it will try again?" It never stopped, getting up immediately, it started up, up, up and this time over it went and on its way. Bruce sprang to his feet like the brave man he was, and said, "A little ant shan't have

more perseverance than I have. I will go out, gather my scattered soldiers, raise again the battle flag and the battle cry. I will succeed," and he did, and the crown sat securely on his brow. It is the courage, a perseverance like this that every Christian needs, saying, "I will succeed by the help and blessing of God. I will go on unto perfection."

The word "perfection" is the best word in my text. When God would tell a man how to live, he gave him a perfect law. God's word says, "The law of the Lord is perfect." And James says, "Whosoever looketh into the perfect law of liberty." God says, "Live as I have told you in my perfect law." When God gave man an example, a pattern to follow, it was a perfect one, for Jesus said, "I am the way, follow me. And Jesus was perfect. He did no sin, neither was guile found in his mouth, and God says to every Christian, "Live like I tell you, in my perfect law. Live like I have shown you in the perfect example whom I have given," and this is what is meant when our text says, "Let us go on unto perfection."

But someone is ready to ask, "Am I expected to be as good as Jesus, to live a life as perfect as his?" God would not give an imperfect law, or an imperfect pattern to his children and then tell us to follow it. The ideal which he sets before us is one of perfection, both in his law and in his pattern, and as a man's reach should always be greater than his grasp, as his ideal should be higher than his attainment, so God has given an ideal toward which every Christian may grow throughout his entire life.

It is like this: When I was a boy living on the old

farm, my father used to make almost everything that we needed on the farm, plow handles, hoe handles, axe handles, for we could not buy such things ready made as cheap as you can now. One day he was making axe handles in the little shop which we had. He had a perfect pattern of an axe handle, and he could make a splendid axe handle. Boys often want to do what they see their fathers doing. I wanted to make an axe handle. He let me have a piece of timber like he had and let me use the tools which he used, and let me mark out by his perfect pattern, the axe handle which I tried to make. I did the best I could, but I was just a boy. I tried to make my axe handle just like the pattern, but when it was finished and I held up the finished work, it did not look just like the pattern. But my father did not say, "You little simpleton, did you not know better than to try to make an axe handle." That is not the way my father talked to his boys. He said, "First rate, son. That is pretty good. You just keep on and you will make a fine axe handle some day," and that is the way my father talked to his boys, and so it is with our Father in heaven. When you and I mark out our lives by the perfect law and the perfect pattern which God has given, and do our best to make our lives like his, when the work is finished and we hold our lives up beside the life of Him who was the brightness of the Father's glory and the express image of his person, well, our lives will not look exactly like his, but if we have been faithful and done the best we could, we need not fear but what the loving voice of the Father will say, "Well done, good and faithful servant." For life itself is but an infinite progress toward an infinite perfection.

The grandest church building on earth is St. Peter's church in the city of Rome. It covers acres of ground, and they have been working on it for years and years, but still it is not complete. A gentleman walking through this great church building, looking at its beauties and splendors saw a number of workmen busy in building, and he said to the guide, "When will you finish St. Peter's"? The guide with a smile said, "Finish St. Peter's? We never expect to finish it. We are going on always, building it up greater and more beautiful, more splendid, we never expect to finish it." I said, the greatest church building on earth was St. Peter's, but the greatest on earth and the most beautiful, is a Christian character. Though we may build and grow onward and upward, increasing its beauty and its splendor as we go on toward perfection, we never shall finish it. If one should grow with ten thousand times ten thousand times the speed of lightning through ten thousand years toward the limitless perfections of God, he would be no nearer to the limits of perfection than when he first began, for there are no limits to the infinite perfections of God, and this is the ideal that God sets before every Christian. Onward and upward, always and ever, growing more and more into the likeness and image of God, and as long as God shall last, we will grow forever, going on toward perfection. Even when we pass out of this earth life into the purer, more wholesome atmosphere of heaven, we shall but have increased opportunity and ability to grow more rapidly without ever reaching the limitless perfections of God. And that is what life is, the Christian life, an infinite progress toward an infinite perfection.

When I was a little boy I used to stand on the front portico of the old farmhouse and look out across the lane and the meadow of the brook, to the trees on the hill beyond. I use to see the clouds hang low, apparently coming down into the very tree tops, and, as a child, I used to wish that I could go over there, climb up into those trees, and reach up and feel of those clouds, to see how they felt. I lived to be a man, to climb that hilltop, when the clouds hung low, and when I reached the hilltop I found those clouds were as high above as they had seemed to be when at the farmhouse down in the valley. Since I have been a Christian I have looked on up toward the hills of God and thought sometimes, Oh, if I could ever preach like that, if I could ever pray like that one, I would be satisfied. I do not claim to have climbed very high, and yet by the grace of God, I have made some progress and I find as I climb up the hills of God, that when I reach any height, I see that the ideal that God has set before me is apparently just as far beyond as ever, and it is only the invitation of a loving Father to his son to go on and grow on forever toward the limitless perfections of God, for life itself is but an infinite progress toward the infinite perfections of God.

WHAT JESUS CHRIST MAY BE TO A HUMAN SOUL

By H. L. CALHOUN

The subject of my fifth and final lecture in this course is, "What Jesus Christ May Be to a Human Soul," based upon a text found in Matt. 1:21, which reads thus: "Thou shalt call his name Jesus for it is He that shall save his people from their sins."

I shall begin this lecture by asking a question, a very personal question, which I hope each one of you will answer, not out loud, but answer in your own heart, remembering that God and yourself both know whether or not your answer is true. Some of you will be glad to answer the question, will think it a privilege to do so. Others I fear will not like to tell even their own souls the exact truth about themselves. Please do not be too generous with the question. Do not pass it over your shoulder to the one behind you. If you do, he may pass it over his to the one behind him, and soon it will be out of doors. An old colored preacher told his audience that many of them were going to be lost because they were too generous, they gave away too much. They thought this was strange talk to come from a preacher, telling people they were too generous. They asked him for an explanation, and he said, "You are too generous with the sermon. You are perfectly willing to give it all away to someone else and keep none for yourselves." In this respect I fear the old man was correct. Please do not be too generous with this lecture, with this question, and here it is: What is Jesus Christ to your soul just

now? Not, what might he be? Not, what is he willing to be? Not, what would I like to have him be, but What is he as the case now stands? Some of you will answer gladly, "Jesus is everything to me. He is all the world to me. He is my Savior from the death which is the wages of sin," but some of you cannot say that. Some of you, if you tell your own hearts the truth, will have to say, "Jesus is nothing to me. As the case stands just now, I have no part, nor lot with him. I have no interest in him. He is nothing to me." For, the first thing that Jesus has to be to any human soul, is that which my text suggests: "A Savior of that soul from sin and death." "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." This is not said of any other person in all history. It was never said of any patriarch, prophet or apostle. It was never said of Moses, Elijah, nor Paul. Of Jesus only is it said, "He shall save His people from their sins."

And Jesus is not your Savior just because he is willing to save you. I know that it is written "this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth." And I know it is written again, "the Lord is not willing that any should perish." And again, "Faithful is the saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners." And I know that Jesus himself said, "I came to seek and to save that which is lost." "Come unto me all ye that labor and are heavy laden and I will give you rest." Neither is Jesus your Savior just because he is able to save you. I know that it is written, "He is able to save unto the uttermost, all who come unto God by him." But these two facts put together, that Jesus is both will-

ing and able to save your soul, does not make him your Savior. He says, "I stand at the door and knock. If anyone will hear my voice and open the door, I will come in." He will knock at the door of every human heart, yours and mine, but it is our place to open the door and let him in, for he never comes where he is not wanted. He never breaks down the door and forces himself upon a heart that does not want him. Jesus is not your Savior from the death that is the wages of sin, however willing and able he may be, unless you have opened the door of your heart and let him come in, unless you have accepted him as your own personal Savior, unless you have crowned him as king of your heart and life. For there is none other name under heaven given among men whereby we must be saved, but the name of Jesus, and he says, "No man cometh unto the Father but by me, and without me you can do nothing." It has been my privilege to visit Niagara Falls several times. On one of my visits the guide pointed out to me the spot, and told me the story, of how the young man was saved there so wondrously from drowning. I have stood by the falls and listened to the thunderous roar of that mighty river as it plunges over that awful precipice. I have thought that the sound was like unto him whose voice is as the sound of many waters. I have watched the play of the colors of the rainbow formed in the mist, rising from the waters below; but some people think that the rapids and the great whirlpool down below the falls are a greater sight than the falls themselves. The young man had seen the falls and then he went down below to see the rapids. He came down the long flight of steps from the bank above to the inner bank and sat

down with his feet hanging over the rolling, boiling waters, as they were getting ready for that frightful plunge down through the rapids. No one knows how it happened, not even the young man himself, but somehow as he sat there watching those whirling, eddying waters, his head began to swim and all at once he plunged headlong into the mighty current that swept him down toward the rapids and certain death. Someone saw him when he fell. He was an expert swimmer, and, with strong, manly strokes, he struck out boldly, fighting for his life, but in spite of all he could do, he was swept by the mighty current, underneath the shelving bank and caught to the jutting fragment of a rock and held on for dear life. Someone saw him when he caught and said, "What can we do to save him? Why not get in a boat and go down and get him? No boat could live in water like that. Why not let a rope down and let him take hold of that? But the rope would not reach him, he was back under the bank. There was just one way to save him. Someone must go down a rope ladder, swing out to where he was and reach out the saving hand. Ah, but who would do it? A crowd gathered on the bank above, the rope ladder was made and let down to the water's edge, and a volunteer was called for and an old sailor, who happened to be home on furlough, volunteered and said that he would go down, and the crowd almost held their breath, as down that dizzy height, more than a hundred feet, he swung, came down to the water, swung out to where the young man was, almost exhausted, and ready to fall into the current which meant certain death, and the sailor said, "Take hold, I have come to save you." What would you have

thought if that young man in measured, courteous tones, had answered, "I am very much obliged to you for the interest you have manifested in me. I really appreciate it, and I will think the matter over, and some day perhaps I will accept your help, but I am not ready now." You say nobody but a fool would have made an answer like that. How eagerly he laid hold of the only hand that ever would be stretched out to him to save him! Long years ago the angels of God looked over the battlements of heaven, saw man as he fell into that awful current of sin, sweeping down to eternal death. They saw him as he caught, for a time, on the jutting fragment of life and they said, What can we do to save him? There was just one way. Somebody who loved him well enough would have to come down and reach out the saving hand. A volunteer was called for and amid all the serried hosts of snow white angels that surrounded the throne of God, not one was found.

Then Jesus, God's only son, stepped out and said, "I will go," and out to this old world he came and he is here now, sinner friend, reaching out the only hand that ever will be stretched out to you with power to save, for there is none other name under heaven given among men whereby we must be saved. Will you not accept him, here and now, as the Savior of your soul from that death which is the wages of sin. But Jesus may be more to a human soul than the Savior of that soul from the death which is the wages of sin. He may be also the deliverer of that soul from the power of sin and temptation, enabling one to fight successfully the battle of life and to come off more than conquerer.

Remember that Jesus said, "Without me you can do

nothing"; that God's word says, "The Lord knoweth how to deliver the godly out of temptatron"; and that Paul declared, "Christ gave himself for us that he might deliver us out of this present evil world"; and the Holy Spirit says, "God is faithful who will not suffer you to be tempted above that which you are able, but will with the temptation also make the way of escape that you may be able to bear. it." And you and I need Christ as the deliverer of our souls, just as much as we need him as the Savior of our souls, for there is no one among us who tries to live the Christian life but finds his own experience like that of Paul, who cried out, "When I would do good, evil is present with me, and the good that I would, I do not, and the evil that I would not that I do, for I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am, who shall deliver me?" Do you remember his answer? Have you not felt as he did that when you would do good evil was present with you; that the good you wanted to do, somehow you did not do? Have you not cried out, "Oh, wretched me that I am, who shall deliver me"? Do you remember Paul's answer, "I thank God through Jesus Christ my Lord, thanks be unto God, who giveth us the victory through our Lord Jesus Christ." If you go out to fight the battle of life trusting simply in your own prowess, trusting in your own strong arms, relying upon eslf, you will fail, for Jesus says, "Without me you can do nothing. No man cometh unto the Father but by me." And you and I must learn to say, as Paul said, "Strengthened with might by his spirit in the inner man, I can do all things

through Christ who strengtheneth me." Do you remember the time when Saul and his army encamped on one mountain while the Philistine army encamped on another with a narrow valley between? Do you remember how the old giant Goliath, more than nine feet tall, with a spear staff big as a weaver's beam, clad in coat of mail from head to foot, came out into the valley between the two armies, each day for forty days and challenged the army of Israel to send out a man to meet him in single combat, saying to the army of Israel, "If your champion conquers me, we Philistines will be your servants, but if I conquer him, then your Israelites shall be our servants, and there was not found in all the army of Saul any man who would go out to meet him. At the end of forty days David, the shepherd boy, came from his Bethlehem home, only a few miles away, to bring his brothers who were in Saul's army, food, and to inquire as to their welfare. David reached the camp just as the haughty old giant came out with his boastful challenge and David said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God? I will go out to meet him." David's brothers thought that David was entirely too pert, entirely too forward, too important in his own sight, and they said to him, "You had better go back and take care of those few sheep that you left at home." But David said he would go and fight Goliath and Saul heard of his willingness to go, and sent for him, and when he found that David was not trusting in his own strength, or relying upon the might of his own arm for victory, but trusting in the God of Israel, and when David had told him that when a lion came out to steal away a lamb, and when a bear came out to kill a sheep,

that God had enabled him to kill both the lion and the bear, and that through God's help, he could overcome this boastful Philistine, Saul said, "Go, my son, and may the God of Israel be with you." And you remember how David, the shepherd boy, armed with nothing but the stick with which he drove the sheep, and the sling and the five smooth stones which he picked up as he crossed the brook, and dropped into the shepherd's bag which hung at his side, went out to meet the great old giant. Goliath saw him coming, saw the stick in his hand, saw him pick up the five smooth stones and he mocked David, saying, "Am I a dog, that you come out against me with sticks and stones," and then he boasted, saying, "Come to me and I will give your flesh to the fowls of heaven and to the birds of the air." David answered, "You come to me with a sword and a spear and a shield, but I come unto thee in the name of the God of Israel, whose army thou hast defied and he will deliver thee into my hands." And you know how the stone sped from the sling, smote the giant in his forehead and he fell dead at David's feet.

Just a picture of the great battle of life that each Christian soul must fight against the giants of temptation that so thickly beset life's pathway, and woe be to the Christian soul that goes out to fight against these temptations, trusting simply in himself. In order to win the victory we must go out as David did, trusting in Israel's God, and saying, "He will deliver these giants of sin and temptation into our hands and bring us off more than conquerors." So Jesus must be not only the Savior of the soul from the death that is the wages of sin, but the deliverer of that soul

from the power of sin, enabling us to fight successfully the great battle of life and to say with Paul, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

And you remember that when the death angel was to pass through the land of Egypt one night, God saved his people, Israel, from death by the blood of the Passover lamb, and also he delivered them from the bondage and bitterness of servitude, under Pharaoh, the cruel king. So, God saves the sinners from that death, which is the wages of sin by the blood of the Lamb of God, which takes away the sins of the world, even Christ, who is our Passover, and he also delivers this one from the bondage and wretchedness of sin, by his Son, for Christ gave himself for us that he might deliver us out of this present evil world, but if Christ is your Savior from the death that is the wages of sin, and your deliverer from the bondage and power of sin, enabling you to fight successfully the battle of life, he may be much more than that to your soul. For he, himself, says, "I am the way, the truth and the life. No man cometh unto the Father but by me."

What does Jesus mean when he says, "I am the way"? He means that if you and I wish to know the way to be a Christian, look at him. We must learn to take life as he takes it, to think thoughts like his, to cherish feelings like his, to harbor purposes like his, to talk and act even as he did, for I am not a Christian, neither are you any further than we are making our lives like the life of Christ. "If any man have not the spirit of Christ he is none of his," and Christ left us an example that we should follow his steps. Some people say, "One

preacher tells me one thing and another preacher tells me something different, and still another something different from each of the others. All seem to be equally honest, and equally intelligent, and if those preachers cannot agree among themselves about what the right way is, when they have nothing to do but study the Bible all the time, how can they expect one situated as I am, to know which way is right? I would like to be a Christian. I have great respect for Jesus and the Bible, but I simply cannot know which way is right.

Listen, friend, the Bible nowhere says, "the preacher is the way, follow him." Do not follow this preacher, nor any other preacher, for all preachers make mistakes, but Jesus said, "I am the way, follow me." And Jesus made no mistakes, and if you and I will follow him, we shall make none.

Once I was riding horseback along a road and I came to a big staked and ridged fence which had been built directly across the road, completely stopping the only way which I knew, and the road turned out into the woods. I knew enough of that part of the country to know that it was some five or six miles through that river bottom, with its heavy timber, before I could reach a clearing or a house. I did not know the way through, and if I had been like some people who do not want to start into a thing, even Christianity, until they can see their way through, I would have been sitting there yet, if I had not been dead, because I could not see all the way through that thick woods. And I did not need to do so. I looked out just a little way and saw a tree with a big blaze on it, and I knew that meant "Come this way." I rode on toward it and before reaching it, I saw

on beyond another tree with a blaze and before I reached that I saw another, and I rode on through the entire distance without ever having to stop even once, and came out all right on the other side. Someone had gone on ahead and blazed out the way, and all I had to do was to follow the road marked out for me.

So Jesus has passed through this old world and has blazed out the way that leads home to heaven, for each one who will follow him. Perhaps all of you know what it means to march Indian file. You know that the old Indian chieftain went ahead of his warriors and the warriors followed, each one behind the other, and fifty or a hundred men could march through the snow and when you looked back, it looked like the track of one man, for each warrior had put his foot down in the footprint of his chieftain.

Now, Jesus is called the captain, the chieftain of our salvation, and the part of every Christian soldier is to follow the footprints of Jesus. The old song runs thus, "Are you walking in his footsteps, as he bids you daily do? Do you follow after Jesus as the Bible tells you to?" This is what it means when Jesus says, "I am the way." Not that you and I go back to Palestine, look around the Sea of Galilee, seeking to find his footsteps in the sand and put our feet in them, but as we go through life we take it as he took it, we think, feel, purpose, talk and act as Jesus did. This is what he meant when he said, "I am the way, follow me."

When I was a boy in school we used to play a game called, "Follow the leader." Some strong, active, splendid runner was chosen as the leader, and the game was to follow him wherever he might go. No matter where

he led, how wide the ditch he jumped, how steep the bank he climbed, whatever he did, each one must follow him. So, the Christian life is but the game of "Follow the leader," and that leader is Jesus, and I am not a Christian, neither are you any further than we are following Jesus in every act of our lives. A little boy came to his father one day and said, "Daddy, how many legs would a dog have if you should call his tail a leg?" The father said, "Why, son, I suppose if you called his tail a leg, he would have five." The little boy answered, "Why, daddy, do you not know any better than that? He would not have but four." And the little boy was right. You might call a dog's tail a leg all day, but that would not make it one, and so it is with us. Calling one a Christian does not make him one. It is all right to call him a Christian, if he is one, but merely to call him one does not make him one. No one is a Christian any further than he is reproducing in himself the life of Jesus Christ. Indeed, the modern definition of Christianity is true, and is expressed thus, "Christianity, the life of Jesus Christ, reproduced in a human life, so that our thoughts, feelings, purposes, words and deeds are like his." Whenever I have a thought, a feeling, or purpose, or speak a word or do an act, that Jesus would not do, if he were in my place, I am just that far off the way of being a Christian.

Mr. Sheldon was right in that little book which he wrote, "In His Steps," or "What Would Jesus Do?" when he said, "The simple rule of life for a Christian before he does anything is to ask, What would Jesus do, and then do to the very best of his ability just what Jesus would do, thus walking in his steps." But that is

not all. Jesus is not simply the Savior of the soul from the death which is the wages of sin, and the deliverer of that soul from the power of sin and temptation, and the way of life, showing you and me just how to walk, even as he walked, but he says, "I am the light of the world, and he that followeth me shall not walk in darkness, but shall have the light of life." So, Jesus must be to your soul, not only Savior, deliverer and way, but also the light of that way, making life's pathway bright for every step which you take.

A road, a way, may be dark, and it is not pleasant to travel along a dark road, especially if you have never been that way before, when you do not know but what the next step might land you in a ditch. I am glad the Christian does not have to walk in the darkness, for Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." I believe in a religion that makes life's pathway bright about us. I read in the Bible that the pathway of the just is as the shining light that shineth more and more unto the perfect day." And the beloved John says, "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

I do not believe in a religion of darkness and gloom. I believe that God made more sunshine than he did clouds; that he loves a smile just as well as he does a frown, and I believe that God's word says "Rejoice in the Lord always," and that "the fruit of the Spirit is love, joy, peace." I believe in a religion that makes life's pathway bright.

But I imagine someone is ready to say, "Oh, Brother

Calhoun, you do not know what I have to bear, or you would not say that. You talk about life's pathway always being bright, and about rejoicing always, you do not know the load I have to carry, or you would not say that." No, dear heart, I do not know the load you have to bear, for no human heart can know what another human heart feels, and I have not said that there is no burden to bear. I know well that God's book says, "Every man shall bear his own burdens." I have not said there was no cross to carry, for I know well that Jesus said, "Whosoever doth not take his cross daily cannot be my disciple." But I am here to say that if you follow Jesus, he says, "He that followeth me shall not walk in darkness, but shall have the light of life." This can but mean that you may learn to bear your burdens, to carry your cross, even with a smile, and to look up through your tears and kiss the hand that smites and say, "We know that all things work together for good to those who love God."

When I was a little boy I used to walk along sometimes and notice that I was stepping in my shadow. Every time my foot came down it landed in the shadow. I used to try to step over the shadow, to reach beyond it. I could not do so. I used to run and jump and see if I could not get away from the shadow. I would land in the shadow every time. After a while I noticed that when I was walking in my shadow it was when I had my back to the sun, and if I would face about and walk toward the sun, the shadow would lie behind me. No matter how slowly I might go, they would never catch up, even if I went at a snail's pace, every step was in the light of the sun.

Since I have been a Christian sometimes I have walked in the shadows. Every time my foot came down it landed in the shadow, but after a while I noticed that when, as a Christian, I was walking in the shadow, it was when I had my back turned to him who is called the Son of Righteousness, and that if I would turn my face toward Jesus the shadow would lie behind me and if I would follow Jesus faithfully, it was like he said, "He that followeth me shall not walk in darkness."

One day an old man came into a young people's prayer meeting where the young folks were talking about their religious experiences. Many of them did not seem to be very happy. For many, life seemed rather gloomy. The old man set in the back of the room and listened till he could stand it no longer, then stepping to the front he said, "My dear young friends, let me talk a little. I do not like these gloomy experiences. You do not seem to be having the joy, the light and sweetness that a Christian ought to have," and he said, "I am just back from the mountains out yonder in the west, that God piled up; those great old rockies like a stairway to the skies. They pointed out to me the tallest mountain of all, and said I should see the sun rise from its summit. One night I climbed up to the little half-way house, the little hotel built way up there on the mountainside, rested for a while, and then in company with a guide, started on to the summit to see the sun rise. We had not been gone very long when a thick cloud gathered round about us, the lightning flashed, the thunder roared, the rain fell in torrents, and the darkness, thick as midnight, gathered round us, and I said to the guide, 'We had just as well go back, we cannot see the sun rise on a morning like this,' but with a strong, cheery

voice that guide answered, 'Just follow me, we will come out all right yet.' On through the darkness and the storm we climbed, higher and still higher; till after a while we got above the clouds, and we came out where nothing intervened between us and the overarching blue of heaven, from which the stars were looking down like angel eyes, keeping watch over the sleeping world. We climbed on to the summit and standing there we watched the glorious old sun as he came riding over the eastern hilltops in his chariot of gold, flooding the world with light and beauty. We had gotten above the clouds. Down yonder in the valley was the same old storm cloud, with its lightning flash and thunder roar and raindrops still falling, but we had gotten above the clouds. And so, as we climb up toward the everlasting hills of God, if clouds of sorrow gather round about us, and the raindrops of tears fall thick and fast in life's pathway, just listen to the voice of your guide, Jesus, as he says, 'He that followeth me shall not walk in darkness, but shall have the light of life.' " And the old man's advice was good. If clouds of sorrow and darkness gather about us, let us climb a little closer toward God and heaven, and the higher up toward God we climb, the fewer will be the clouds that intervene between us and the loving face of him who is called the Son of Righteousness, with healing in his beams.

So, Jesus must be the Savior of the soul from the death which is the wages of sin, the deliverer of the soul from the power of sin, the way of life for the human soul, and the light of that way, making life's pathway grow brighter and brighter, even to the perfect day, till we reach that land where there is no need of the sun by day,

nor the moon by night, for the Lord God gives them light and we shall dwell forever in the sunlight of his unending love.

What may Jesus Christ be to a human soul? The half has not yet been told, as to what Jesus may be to a human soul, nor have I time to tell even the half of what Jesus Christ may be. I wish I had time to speak of him as the truth. You remember he said, "I am the truth." He taught the truth, even his enemies said, "Never man spake like this man." He lived the truth. Even the cold, critical Pilate, after three examinations, had said, "I find in him no fault at all." Is it not splendid to know that in this world where there is so much of falsehood and deceit, there is one who speaks the truth and lives the truth, and says, "Come to me."

I wish I had time to speak of Him as our great Prophet. You know that Moses said, "A prophet shall the Lord your God raise up unto you from among your brethren like unto me, and every soul that will not hear that prophet shall be destroyed from among the people." And Jesus is that Prophet.

I wish I had time to speak of Him as our Great High Priest, who, with his own precious blood, entered heaven itself, there obtained eternal redemption for our sins. So much so that God says, "Their sins and their iniquities will I remember against them no more forever."

I wish I had time to speak of Him as the King of Kings, the Lord of Glory, the one before whom the angels who accompanied him as he took his flight from this earth, and went to sit down at the right hand of God till every foe should be brought in subjection to his sceptre of love, sang, those angels, as they drew near to those gates of

gold that swung wide on their hinges of pearl, "Lift up your heads, O, ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory will come in," while the angels around the throne answered back, "Who is this King of Glory?" And as he took his seat upon that throne where he sits, ever making intercession for us, all the hosts of heaven join in saying, "The Lord of Hosts, he is the King of Glory."

I wish I had time to speak of Him as the Prince of Peace, the wonderful Counsellor, the Mighty God.

I wish I could speak of Him as the Lily of the Valley. Do you know why that Old Testament writer, speaking of him, calls him the Lily of the Valley, the fairest among ten thousand, the one altogether lovely. What more fitting symbol of that one whose life was whiter than the whiteness of the lily, and the pure gold of whose love was purer than any gold that earth ever saw.

I wish I had time to speak of Him as the Rose of Sharon. Do you know why that Old Testament writer, looking down through 800 years said, "He is the Rose of Sharon"? Did you ever hear the old saying, "There is never a rose without a thorn"? It is a falsehood. On the lovely plain of Sharon, in the land of Palestine there grows a rose, beautiful and shapely of petal, bright with the colors of the rainbow, and sweet as heaven's breath of perfume, your hand may pluck, with perfect freedom, this rose of Sharon, for there is no thorn upon it, and that is why Jesus, hundreds of years before He was born, was called the Rose of Sharon. No hand was ever hurt, or ever will be, that lays hold upon the hand of Jesus Christ.

I wish I had time to speak of Him as the Good Shepherd. He says himself, "I am the good shepherd and I know my sheep, and my sheep know me, I lay down my life for the sheep." It was David who wrote, "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." I think in this land of ours we hardly know how to appreciate this language. Yes, we have sheep. Usually they are put in a pasture with a fence around it and left to look out for themselves. Not so in that land. Every flock had its shepherd. The shepherd watched over his flock by day and by night, keeping away the robbers that came to steal, the wild beasts that came to kill and to tear. He led his flock into pastures green and beside waters still, so that they could say, "I shall not want. I will not fear."

Switzerland is a land of sheep, where every flock has its shepherd. One day a Swiss shepherd led his flock out into the little valley where they had fed many a time before. The grass was short, cropped by the teeth of many animals, the waters of the stream were muddy, stirred by the trample of many feet. Today the shepherd left his flock and climbed up the mountain-side, watching his sheep all the time. He climbed up today higher than he had ever been before, watching his sheep, for he loved them. Away up there on the mountain-side he came out into a beautiful little mountain valley, several acres in extent, where the rich tender grass was growing uncropped by the teeth of animals, where the waters that burst out from the heart of the mountain, from a silver spring, ran across the meadow in clear sparkling pools and then dashed itself into spray and foam on the rocks

below. As the shepherd looked at this scene of beauty and loveliness, he said, "Oh, what a splendid pasture for my sheep. I must get them up here somehow. And he went down into the bosom of the flock and called them. They knew his voice and they followed, followed up the mountain as far as they had ever been and a little further, but sheep are timid. They do not like to travel over new roads, and so they stopped and would not follow any further. Then the shepherd went down below and tried to drive them, but they would not go with him, they ran round him, and he said, "What shall I do? I must get them there somehow." He went into the midst of the flock and there was an old mother sheep there that had a little tender lamb just a few days old, and the shepherd loved the little lamb, and he loved the mother sheep too. Tenderly as a mother might take her babe to her bosom, he took that little lamb into his own loving arms, pressed it against his heart and started climbing up the mountain. You know what that mother sheep did. She kept right at his heels, and though the way was rugged and steep, he climbed on and on until after a while he came out into the little mountain valley and set the lamb down unharmed in the rich tender grass, beside the cool sparkling waters, and when he turned round there was the mother sheep, and there were all the other sheep, too. I have seen that many a time. One day our good shepherd Jesus left his little flock feeding on the short grass and drinking the troubled waters of this old world, and he climbed up the everlasting hills of God till he came out into the sweet fields of Eden where the flowers never fade, where the sparkling waters of the river of life, clear as crystal, flow out from under-

neath the snow-white throne of God, where the tree of life grows on either bank of the river, yielding its fruit every month, and the leaves of the trees are for the healing of the nations, in that land of the unsetting sun, and as he looked over this scene of beauty and loveliness, he said, "Oh, what a splendid pasture for my sheep. I must get them up here somehow," and he comes down into the bosom of the flock and calls us and sometimes we will not come, and then he seeks to drive us and we will not be driven, and I have seen him come and take into his arms a precious little babe, a darling little lamb, a sweet little flower, sent to brighten the hearts and make glad the lives in some home, and I have seen the good shepherd as he bore this lamb away into the sweet fields of Eden because he loved his sheep, and he loved the little babe, and he knows that the ties of love broken here on earth are welded to the throne of God up yonder, for he says, "Where thy treasure is there will thy heart be also." It was but the call of the good shepherd as he sought to win our hearts from the things of this earth and bind them with cords of love to the treasures laid up above. It is not every time a little babe. Sometimes it is a pure, loving wife. Sometimes a brave, noble husband, but always in love and never in anger, does he take our loved ones away. It is the call of the good shepherd to set your hearts on things above. Sometimes it is dear old mother, whose hair is white with the snows of many winters, whose face is wrinkled, and whose hands tremble, and yet, there never was a lover's touch quite so tender, or a lover's kiss quite so true as mother's, and the world never has seemed the same since the Good Shepherd came and took mother

away, and we sang, "Safe in the arms of Jesus, Safe on his gentle breast." I doubt if there is a family represented here to which the Good Shepherd's call has not come as he has taken away our treasures from earth, laid them up in that heaven above which he asks us to accept as the gift of his love.

SOVEREIGNTY OF CHRIST

By S. P. PITTMAN

“And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth” (Matt. 28:18).

Great stress has been laid upon what we are pleased to term “the great commission.” I think the epithet appropriate. It is our Magna Charta, granted by our Great Teacher, as a constitutional guide. You have often heard this commission quoted; you have heard sermon after sermon preached upon it; you probably have listened to too many sermons emphasizing the first part, and too few emphasizing the second part of the commission. It is not the nineteenth verse with its command to go, to make disciples, and to baptize, to which I direct your attention tonight; nor the twentieth verse, with its injunction to teach the observance of all things, and with the promise of his continuous companionship. I ask you to read carefully with me the preamble to this constitution granted after his passion and resurrection, and just prior to his ascension. Without the truth contained in this preliminary statement, the commission itself would have been a waste of words, and would never have been recorded upon the pages of sacred history. Without the preamble to impress the apostles with the authoritativeness of his utterance, the words of Jesus might have been forgotten almost as soon as the echo of his voice had died away among the rocks and crags of the mountains of Galilee.

Jesus had made an appointment with the twelve to meet him in Galilee. Before the crucifixion He said, "But after I am raised up, I will go before you into Galilee" (Matt. 26:32). After His resurrection the angels said, "And go quickly, and tell his disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him" (Matt. 28:7). In a short time Jesus himself said to these same women, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me" (Matt. 28:7). "Go tell my brethren." I am impressed with the wording: my brethren—not my subjects, my subordinates, my servants; but my brethren, a term of equality, fraternity, endearment. When our elder brother meets his younger brothers upon the Galilean mountain to communicate with them concerning a divine commission, may we not expect something extraordinary?

Permit me to digress just long enough to say that this same Jesus makes an appointment to meet us upon the mountains of faith. Have we gone forth to meet him there? Have we received there our commission to go out into the world of sorrow with tidings of joy? into the world of darkness and bring the light into the world of sin and proclaim salvation? The world needs this commission now.

The twelve needed the encouragement which this message brought to them. When, during His ministry, He repeatedly said to them that the Son of man must go to Jerusalem and be crucified, and the third day be raised up, these intimate followers became dispirited. After his passion, they were completely bewildered. They had been taken from the humble walks of life—from the

fish-net and the receipt of custom, and had been exalted to companionship with the Son of God. Their association with the Prince of Life had led them into holy ground. They were privileged to sit at the feet of the Master and learn of him. They heard many a discussion between him and the Jewish rabbis. They heard him put the Pharisees, the Sadducees, and the Herodians to silence. They heard the great invitation. They heard more than that. They heard that a kingdom was to be established. It was the voice of John the Baptist that broke the silence of centuries: "Repent ye: for the Kingdom of Heaven is at hand." Even while his voice was reverberating among the hills and forests of Judaea, Jesus caught up the message and repeated: "Repent ye; for the Kingdom of Heaven is at hand." Then the twelve, through cities and villages proclaimed: "The Kingdom of Heaven is at hand." Then the seventy caught the inspiration and as they went from place to place, two by two, said: "The Kingdom of God is come nigh unto you."

The disciples had been taught to pray: "Thy Kingdom come. Thy will be done, as in heaven, so on earth." But one day He said to them: "Fear not little flock: for it is your Father's good pleasure to give you the kingdom." That was a positive promise which they cherished. The question of pre-eminence in the kingdom had been raised by the twelve, and two of them had aspired to be prime ministers after the inauguration.

But before its establishment, they had seen their promised kingdom apparently shattered, and their idolized prospective king go down in apparent defeat. He had deliberately closed every human avenue of success.

He had spurned the offer of the prince of demons to become ruler over all kingdoms of the world. He had refused the crown at the hands of the people who were wild with enthusiasm after the miraculous feeding. He had obstinately refused to align himself with either of the dominant factions of the Jews. There was a chance for success by an alignment with the Herodians, a compromise party; but he had offended them and called them hypocrites. One more chance remained. There was a disgruntled party, ever ready to rebel against Roman authority. He could throw himself at the head of this ever-increasing mob and, like Alexander and Caesar and Pompey, conquer for himself a kingdom. But he had urged men to render unto Caesar the things that are Caesar's.

With these avenues all closed, the voyage to the apostles seemed gloomy and futile. They were almost ready to mutiny. But the Great Captain said, "Sail on! Sail on!"

History abounds in instances of victory coming in the guise of defeat. Go with me back to the latter half of the twelfth century. Henry II. King of England and Lord of Ireland, not content with ruling in the British Isles, had, by inheritance, by contracting advantageous marriages, and by wars, added Western France to his dominions. In the next reign John, whose profligacy caused his name to be an execration, and whose prodigality gave him the nickname of "Lackland," and whose despotism called forth the Great Charter, lost almost all of his continental possessions. This disaster, humiliating as it seems to be, proved a blessing in disguise. England became more isolated, and extricated from

foreign influences, she was left to work out her own internal problems. Thus was laid the basis of the never-dying, ever-expanding British Empire.

To come nearer home, I recall an incident of the war between the states. According to the story, it was during the darkest period of American history—dreary days for the North; dreary days for the South. A melancholy gloom had settled over Washington. The Peninsular Campaign had proved a failure, and "Fighting Joe Hooker" had been put in command. In May, the two armies met at Chancellorsville. When the smoke of battle was lifted from the bloody battlefield, twelve thousand (12,000) Confederates lay dead and wounded. There was a greater casualty among the Federals. The whole city of Washington seemed dead that day. Men came and read the bulletins, and shook their heads and went away. Seward and Halleck and Stanton have just left the White House, and the Executive Mansion is as still as death. It was now past 9 o'clock, and the measured tread of the president's feet was heard, as he paced up and down in the Cabinet room. 10 o'clock came, and the ceaseless promenade was still going on. 12 o'clock came, and still he was pacing to and fro. One o'clock came; 2 o'clock; 3 o'clock. The next morning the sun rose bright—not a cloud in the sky. At 8 o'clock the president was seated near the end of the Cabinet table, and close by lay a sheet of paper, freshly written upon. It was the order under which General Meade was to take General Hooker's place and lead the army on to Gettysburg, then on to victory. That gloomy night, while Lincoln was pacing the floor of the White House, stalking like some lonely sentinel soldier, the defeat of Chan-

cellorsville was changed, as if by magic, into the victory of Gettysburg.

But why dwell upon these illustrations drawn from secular history, when the most striking instance is the one under consideration—the one taken from divine history. To the disciples, Calvary was a symbol of defeat. The death of their King meant the abortion of the Kingdom, the thwarting of His promises, and the crushing of their hopes. On the third day all was changed. The apparent defeat of Calvary was only the prelude to the victory of the Resurrection, the triumph of the Ascension, and the Exultation of Pentecost. With the resurrection came a revival of the apostles' hopes. The claim of authority expressed in the preamble to the Commission is a response to their inquiry: "Lord, dost Thou at this time restore the kingdom to Israel?" All authority hath been given unto Me in heaven and on earth." From the beginning of His earthly career, He had obviously possessed some power. At the marriage feast He had power to turn water into wine. A little later, and the winds and the sea obey Him. The unclean spirits yielded to His will. To the multitudes He spoke as one having authority. The scribes and chief priests and elders recognized His power when they asked: "By what authority dost Thou these things? and who gave Thee this authority?" Now we have the admission from His own mouth, "all authority." Let me repeat those words, "All Authority!" That sounds like Autocracy—absolutism. Since the great Political Revolution of Europe there has been a growing sentiment towards democracy, until an autocratic government is now an exception and rests under the ban of the civilized world. A democratic rule,

with republican institutions may be an ideal form of human government. Not so with the divine government! Monarchy—absolute Monarchy is the divine plan. Our King is an absolute Monarch. He does not propose to divide sovereignty with the masses. He does not delegate a portion of His authority to His subjects—not even to Ecclesiastics. “All authority in heaven and on earth.” From henceforth all angels would, and all men should obey His mandates.

And why should not all authority be vested in Him? Once He shared with God, Omnipotence. “All things were made through Him; and without Him was not anything made that hath been made.” When Jehovah said: “Let us make man in our image,” He was there. His dwelling place was the bosom of the Father.

But there came a time when He, though “existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself.” Will you permit me to exhibit for a few moments a series of pictures found in the Bible? Word-paintings, I mean, drawn by the hand of Inspiration. The first in the series is the picture of the new-born King, the Babe of Bethlehem. Surely He had emptied Himself of power; yet in that tiny, frail body lay the potentialities of a King. “And when He again bringeth in the first-born into the world He saith, and let all the angels of God worship Him.” And men from the East “fell down and worshipped Him.” Thus Heaven and earth recognized the prospective King.

The scene changes. The child has grown to manhood. He has become “a man of sorrows, and acquainted with grief.” Under the bowers of dark Gethsemane, He

wrestles alone in prayer. But the deepest depths of humiliation have not yet been reached—not until He stands before the Jewish mob arrayed in robes of mockery, holding in His hand a counterfeit sceptre, wearing upon His brow a crown of thorns—not until they bowed before Him in derision and said: “Hail, King of the Jews!”—not until these indignities, did He reach the lowest depths. This is the picture of the humiliated King.

You know what the next picture will be. It is that of the Triumphant King. When Jesus rode into Jerusalem upon the colt, the foal of an ass, this was not His triumphal entry into power. Men would fain have crowned Him then. Men and women and children were His escorts then. When God was ready to crown Him King of kings and Lord of lords, He said: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; And the King of glory will come in.” I think a convoy of angels must have accompanied Him to heaven and participated in the inaugural ceremonies. And when Jehovah said: “Sit Thou on My right hand, Till I make Thine enemies the foot-stool of Thy feet,” methinks the angels falling prostrate before the throne said: Amen! Amen! “Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.” Amen! Amen!

“THE THREE WITNESSES”

By W. D. CAMPBELL

Beloved, I shall quote these words of the inspired John, as introductory to an address on “The Three Witnesses”: “Who is he that overcometh the world but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven; the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness in earth; the Spirit, and the water, and the blood; and these three agree in one.”

I have quoted from the first Epistle of John, fifth chapter, verses five to eight inclusive. The seventh verse is not found in the Revised Version, nor in the oldest versions. It is considered an interpolation, that is, it has been added to the sacred Text, and yet it is in harmony with inspired teaching. The apostle had just emphasized the subject of faith, faith in Christ; and as faith has to do with testimony, and testimony with witnesses, the inspired John naturally introduces the constantly testifying witnesses of Christ. Under the law, two or three witnesses were required to constitute adequate testimony, and thus we read, “in the mouth of two or three witnesses shall every word be established.” The apostle further reasons, “If we receive the witness of men (which we do), the witness of God is greater” concerning his peerless son. The Christian system is based upon one

great fact, one superlative truth, so great that it affects heaven and earth and regulates angels and men. This truth is the centre of attraction in Christianity, and at the same time the only foundation of hope to the ruined sons and daughters of men. This great truth comes to us in the confession first made in its divine fullness by Simon Peter. When Jesus with a sadness, which we can almost feel, as we read his words addressed to the twelve at Capernaum: "Will ye also go away?" Jesus had spoken plainly the words of truth, and as a result, "Many of his disciples went back and walked no more with him." It follows that the Lord Jesus, during his earth life, had disciples who were not true to him. We should not be surprised that professed disciples now prove untrue to the teaching of the Christ of the New Testament. Jesus turned to the chosen twelve, with the question, "Will ye also go away"? Peter answered, "Lord, to whom shall we go?" Thus implying that Jesus was the only one to whom he could go. If we leave Him, to whom shall we go? If we leave the Church, which he has purchased with his own blood, where shall we go? The warm hearted Peter said, "Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." This is the great truth of Christianity. Everything in the Christian religion grows out of it. The church of the New Testament was built upon this great proposition. The inspired testimonies or narratives of Matthew, Mark, Luke and John were written to convince mankind that Jesus of Nazareth is the Christ, the Son of God; and the only source of light and life to a benighted, and ruined world. It was according to God's purpose and plan, that his son should come, and taber-

nacle in a human body, live among men, and in serving humanity prove his power to live human nature up from its depths of weakness, and wretchedness, and carry it successfully through the severest conflicts of sin to a glorious victory. This Jesus did. He was God manifest in human flesh. The very manifestation of God in the flesh; bringing God down to the plans of human want, and woe, so that he could say, "He that hath seen me, hath seen the Father." He was, and is the Son of God; as divine as the Father, but he was also the son of man, and as a man his life was one grand series of proofs of God's power to save. For he revealed his father's willingness to save, by his own unselfish life, which he gave as a ransom for many. There can be no longer a doubt in the human mind, whether sin can be conquered; whether there is a life beyond the grave, since Jesus has demonstrated it by his life, his death, and his triumphant victory over death and the grave. The facts are recorded by Matthew, Mark, Luke and John; which should lead us into this sublime faith, a faith which frees the human heart from doubt, and fills it with the light of hope, and the love of God. I have already intimated unto you that all Christianity rests upon one great fact or proposition concerning the sonship and Lordship of Jesus of Nazareth. This proposition is a historical one, and rests upon testimony. Is Jesus of Nazareth the son of God, and the only savior of men; God be thanked for the revelation, which he has given of his peerless son, "The Prince of the kings of the earth," and the witnesses, which prove his divine claims.

In keeping with the importance of this proposition is the testimony upon which the truth is based. This testi-

mony is given to us, by three grand witnesses. The Spirit, the water and the blood, all concurring together to present to the eye of faith, the Lord Jesus in all the excellency of his person, the dignity of his character, and the purity of his life; his unselfish love; his death, burial, resurrection, and ascension to the place of honor at the right hand of God in heaven. I wish to present as briefly as possible, the testimony of these three witnesses in the order in which we have them placed before us in the sacred Text. "And there are three that bear witness in earth; the Spirit, and the water, and the blood, and these three agree in one. That is, they bear testimony to the same end or purpose in proving the divine Sonship of Jesus of Nazareth as the Christ of God. Let us examine the testimony of the Holy Spirit, the first witness: "And it is the Spirit that beareth witness because the Spirit is Truth." That is the Spirit of truth, because he is the author of the word of truth, as truly as Jesus is the author of the blood of the New Covenant. The Spirit bears witness, but how? A witness usually testifies in words. Jesus said to his disciples, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father; he shall testify of me." In Acts 5:32, we have these words: "And we are his witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him." These inspired statements make plain that the Holy Spirit is a witness. We know that the business of a witness is to testify. Jesus said of the Spirit: "He shall testify of me." I have already said that a witness usually gives testimony in words. He speaks, so the Holy Spirit in bearing testi-

mony to the claims of Christ, speaks, glorifies Jesus as Lord and Christ. Listen to these inspired words: "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me." This in brief is the sublime mission of the Holy Spirit as a witness to the Savior. That he testifies, and that he testifies by speaking. But how does he speak? Not in vague, and mystical communications, not in the mysterious teaching of internalism or the inner light theory. This is a question of much importance "To the law, and to the testimony." "What saith the Scriptures?" Jesus made certain promises to his apostles. That when they would be brought before governors and kings for his sake, they were to take no thought, how, or what they should speak, for said Jesus, "It shall be given you in that same hour, what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." Could words be plainer? The Spirit bears witness by speaking, and he speaks through the apostles. Thus the apostles were commanded to tarry in the city of Jerusalem until they were endued with power from on high, the power of inspiration. They waited in the capital city of the Jews until the day of Pentecost had fully come. And God poured out his spirit upon them. They were baptized in the spirit; filled with the spirit, and began to speak as the spirit gave them utterance. And thus the first Pentecost after Jesus died, the spirit bore witness through the apostles with mighty power, that the despised and rejected Jesus was made Lord and Christ. The Holy Spirit testified in words addressed to

the understanding, for the object of testimony is to produce faith. Listen to these words of the Holy Spirit, speaking through Peter: "Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know. Him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain. This Jesus hath God raised up; whereof we are witnesses." Was ever testimony concerning Jesus of Nazareth more direct, concise, convincing, simple and yet sublime than this? Do you wonder that Paul wrote, "The Spirit speaketh expressly?" In Neh. 9:30, we read: "Yet many years didst thou forbear them, and testified against them by the spirit in thy prophets." Holy men of God spake as they were moved by the Holy Spirit under the Old Testament, as well as the new. In this sense the Spirit testifies, and is a witness for Christ on earth. This we can understand. What he does more, we do not know, and we should not seek to become wise above that which is written.

The next witness is the water. John wrote: "This is he that came by water, and blood, not by water only, but by water and blood." The water here refers primarily to the baptism of Jesus, at the beginning of his personal ministry, when he was made manifest to Israel. That Jesus was manifested in some way through his baptism is clearly set forth in these words of John the Baptist: "And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with, or in water." John knew not Jesus as the Mes-

siah. He knew him as his cousin, and as a pure, good man. God revealed to John that he should baptize the long looked for Messiah, and gave him a sign. The sign was that the Spirit would descend and remain upon the candidate. By this sign he would know the Messiah, and introduce him to the waiting people. One day as John was baptizing the penitent Jews, there was seen coming down the hillside, a plain looking man, having the appearance of a Judean peasant. He was none other than Jesus the Nazarene. He had come all the way from Nazareth to obey his Father's command, by submitting "unto John's baptism." The fearless prophet of God, who could boldly stand before kings and priests, and denounce them for their sins, bowed in deep humility in the presence of the sinless, peerless man Christ Jesus. "I have need to be baptized of thee, and cometh thou to me," said the harbinger. Our Lord answered, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." As the baptist raised Jesus up from the water of the Jordan, the skies were parted, and the spirit came descending like a dove and lighting upon Jesus. John the Baptist said, "And I saw (the sign) and bear record that this is the Son of God." It was while in the water of the Jordan, that Christ was manifested to Israel, and we will see presently that the Holy Spirit makes baptism a monumental institution, a silent but nevertheless, a divine witness testifying to the facts of the gospel. But I wish to defer this thought until after I place before you the testimony of the third witness, namely, the blood. The blood of the New Testament is meant: To what does the blood of Christ bear witness? To a most important fact in the

great remedial system, the death of Christ. If Jesus had not died for our sins according to the Scriptures, we would still be under condemnation, under the penalty of a broken law, and exposed to death. If the new covenant had not been sealed, and consecrated by his blood, the new and living way to God would never have been opened up for sinful humanity. "He is the mediator of the New Testament, that by means of death for the redemption of the transgressions, that were under the first testament, they which are called, might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." "For without the shedding of blood, there was no remission of sins under any covenant. And no sacrifice short of that of the Son of God could take away sin. The sin offerings under the law were only shadows pointing down to the one great sin offering; the Lamb of God. Paul wrote, "But now once in the end of the world, hath he (that is Christ) put away sin by the sacrifice of himself." How important then it is, that this fact, the Lord's death, should be sustained by testimony, supported by an unchanging witness, that publishes or testifies to the world the death of Jesus "till he come." This witness is the Lord's Supper. Of the fruit of the vine emblematical of his blood, Jesus said: "This is my blood of the New Testament, which is shed for many for the remission of sins." Paul said, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." More than eighteen hundred years have passed away since Jesus established this institution, yet it still speaks in the church of God, and as a silent witness testifies to the facts of the gospel. Men

and times have changed; world empires and earth's heroes have crumbled and gone to dust, but this institution remains unchanged. Jesus said, "Do this in memory of me," and it has stood through all the years, "a monument more durable than brass." And its inscription still testifies in words addressed to the heart, rather than the eye; "in memory of Jesus." It is a sad fact, that this silent witness is not permitted to testify in many so-called churches in our land upon the first day of the week, and thus publish the death of Christ, and assure believers of his coming again. Mr. Leslie in his little book entitled, "A Short Method With Deists," lays down certain marks, as to the truth of matter of fact in general, that where these marks all meet; the matter of fact cannot be false. First: the fact must be such that men's outward senses can judge of. Second: the fact must be performed publicly before witnesses. Third: certain monuments or actions must be established in memory of the fact; and fourth; these monuments or actions must be established, and commence at the time of the fact.

By way of illustration, let me apply this reasoning to the crossing of the Jordan. Joshua said to the people, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." The Jordan flooded, looked like a raging sea before them. But the order was given: March, the priests going ahead bearing the ark of God, and the people following. As the priests entered the water, suddenly the whole bed of the river was dried up; and they stood still in the river bed, while the people passed over. Two stone memorials were erected, one in the river bed, and the other at Gilgal. All of

Leslie's marks meet in the passage of the Jordan. Joshua said, as he pointed to the monuments of twelve stones, "When your children shall ask their fathers in time to come, what meaneth these stones"? then shall ye let your children know, saying, "Israel came over this Jordan on dry land." The passage of the river was something that the people's outward senses could judge of. It was performed in broad daylight in the presence of a great army. The memorial stones were set up as a monument of the fact, and at the very time, that they crossed the Jordan on dry land. Was the passage of the Jordan ever called in question by the Jewish people? We have no record that they ever doubted it. The beautiful Detroit river divides Michigan from Canada; Detroit from Windsor. Could you get an intelligent man in Michigan or Canada to believe, that a hundred years ago, the current of this noble river stopped flowing, and that the river bed was dry, so that a large company of Detroit people crossed over on dry land into Canada, and then the water flowed on as before? You know you could not. If a man would make such a claim, the people at once would say, "Where is the record of such an event?" History makes no mention of it; what monuments point to such a crossing? And there is absolutely no testimony of those that had witnessed it. Not so of the passage of the Jordan; the people then believed, because they witnessed it, and Jewish history repeats it, and succeeding generations never called it in question. It is a proof of the divine authenticity of the Bible. So the Lord's Supper is a proof of the death of the Lord Jesus. Mr. Leslie's four distinct marks meet in this monumental institution, and as a silent wit-

ness testify to the facts of the gospel. Although the death of Christ is of such transcendent importance, yet if the great scheme of human redemption had ended at the cross, the world had forever remained unsaved. Upon what could we build our hope of eternal life, if our Lord had remained in the prison house of the dead? If he had not broken the power of death, and arose on immortality's side of the tomb? To this important fact, namely, the resurrection of Jesus, the water bears testimony. It speaks in a monumental and positive institution of the gospel, the "one baptism." That Christian baptism in its action was intended to represent the burial and resurrection of Christ there can be no reasonable doubt in the mind of a well informed student of the sacred text. Paul wrote to the Christians at Rome these words: "We were buried therefore with him through baptism unto death; that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life" (R. V.). Again in Col. 2:12, we have this language: "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." This monumental feature constitutes to my mind, a stronger argument in favor of immersion as the only Scriptural baptism than even a true definition of bapto, or baptidzo; and those good people who practice sprinkling or pouring for baptism not only destroy its sublime significance, but also silence one of the essential witnesses to the facts of the gospel. That a burial implies a death must be clear to you. Baptism is called a burial by the Holy Spirit. Then it follows that its subject has died; died to sin, and the old life by faith; buried

with Christ in the watery grave, and raised together with him in the same institution to walk in a new life. Thus between the old life of the believing, obedient, penitent one, and the new life, the Christian life, we have a death, burial, and resurrection. Conybeare and Howson, learned Episcopalians, testify in these words in commenting on Col. 2:12: "This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion,"—and the good Wesley said of Rom. 6:4: "The apostle alludes to the ancient manner of baptizing by immersion." In the light of this teaching, every time you witness the baptism of a believing penitent, you are reminded of the death, burial and triumphant resurrection of Jesus, and further assured, that although we we go down to death and the grave, we shall rise again to a new and immortal life.

I have now placed before you the testimony of the three witnesses. John said, "He that believeth on the Son hath the witness in himself," that is in his changed heart and life. That the believer loves Jesus supremely, and earnestly desires to serve him, and please him; he knows in his own consciousness. He would doubt his own existence as soon as doubt this purpose of soul. May I ask you what is it in Jesus, that draws mankind to him with a love that increases as the years go by? What is it, that makes men and women willing to forsake all, and follow him? Is it his wonderful teaching? "No man ever spake like this man." Is it the record of his miracle-working power? Is it even his perfect life? There is power in his teaching; and beauty in his life? But these would fail to draw men, without his unselfish love. Yes, love is the secret of his drawing power—we sing, "Love

Lifted Me," "The Love of Christ Constrains Us," and "I, If I Be Lifted Up From the Earth, Will Draw All Men Unto Me." He came to reveal God's love for mankind. He loved you dear sinner friend; even to giving his life for you. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Do you believe that Jesus lived and loved? That he loved you? Then I ask you will you not love in return the man who died? Love begets love. "If you love me," said Jesus, "keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." Your obedience is the measure and proof of your love. "Jesus, Oh, how sweet the name; Jesus every day the same; Jesus, let all saints proclaim; The worthy name of Jesus." Will you confess this name before men, and make Jesus the Lord of your heart? If you will, the dear Savior will confess your name before his Father, and the angels. No better Savior will ever be offered to you. He is God's last and best gift to a ruined world. Will you accept him and be saved through him? Come and sanctify in your hearts Christ as Lord, by confessing his divine name.

THEORY vs. PRACTICE

By CARL L. ETTER

Friends, fellow students, and faculty members, I am seriously impressed this afternoon with the wonderful rapidity with which we are passing from time to eternity. To me it seems but yesterday when I stood in this place and spoke to an audience similar to this during the lecture week of 1923. It was on that occasion that I first met Brother W. D. Campbell who had come from Detroit, Michigan, as the principal lecturer, and who is to appear on this present program. Before leaving Detroit he had been instructed by the Detroit brethren to find a young man whom they could use in some missionary work they were planning to do in a new suburb of that great city. Through his recommendation I was called to Detroit in the fall of that year. While there a new congregation was established with which I labored for three years. The work in Detroit was most delightful and my leaving was prompted only by a desire to be engaged in what appeals to me as being a far greater work, namely, taking the gospel to regions beyond the seas. The Detroit brethren, having learned of our desire to become missionaries to Japan, decided to sponsor our going and Mrs. Etter and I were sent out last July as missionaries from the Hamilton Avenue (Old Plum Street, Inc.) Church of Christ. We are spending this winter in the southland visiting loved ones and renewing friendships of days gone by. In the meanwhile I am preaching for the church in Cordell, Oklahoma, and teaching Bible in Oklahoma Christian College.

I am sure I would be very ungrateful if I did not highly appreciate this opportunity of appearing the second time on the lecture program of Abilene Christian College. Since arriving in Abilene I have been living again those four splendid years I spent as a student in this institution. I am delighted to observe the progress which has been made, both in the school and the town. My heart goes out to you in this great work, and I pray that the Father may crown your efforts with even greater fruits during the coming years. There is something about one's Alma Mater which creates a feeling that is better felt than told. I have arranged a parody on the poem entitled, "The Home Town" which expresses my feeling for this, my home college.

"It doesn't matter much, be the buildings great or small,
The home college, the home college is the best college,
after all.

The colleges of the multitudes have the sun and stars
above,

But they lack the friendly fact of the few you've
learned to love.

And with all their pomp of riches and with all their
teeming throngs

The heart of man is rooted in the home college where
he belongs.

There are colleges good to visit, there are colleges fair
to see,

There are haunts of charm and beauty where at times
it's good to be,

But the humblest little college sings a melody to some,

And no matter where they wander it is calling them
to come;

Though colleges rise to greatness and are gay with
gaudy dress

There is something in the home college which no other
colleges possess.

The home college holds a treasure which the distance
cannot gain,

It is there the hearts are kindest, and the gentlest
friends remain;

It is there a mystic something seems to permeate the air
And to set the weary wanderer to wishing he was there;
And be it great or be it humble, it still holds mankind
in thrall

For the home college, the home college, is the best
college after all.

I shall now call your attention to a few observations on the theme announced for this afternoon, namely, "Theory vs. Practice." By theory, I mean those abstract principles by which we as a body propose to operate in matters religious. By practice I mean the application, use or employment of those principles. It is not my purpose to emphasize either of these to the neglect of the other. This is an age in which many religious dogmas are being called in question. Those things which are fundamental in religion should be sought and defended with much tenacity. Our practice will come to naught if it is not regulated by those theoretical principles which are Scripturally sound. Thus, as we reflect upon the practical side of our religion, let us not forget to place due emphasis on theoretical soundness.

In the tenth chapter of Luke's gospel, beginning with the twenty-fifth verse, the inspired writer says, "And behold a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law, how readest thou? And he answered saying, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all of thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers: And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise." This is one of the most interesting and practical passages of scripture in the entire Bible. In

it is asked and answered the most important of all questions, viz: What shall a man do to inherit eternal life. The question was asked under the Old Covenant, and, therefore, could not be given in answer to the same question under the New Covenant. However, it shows where Jesus placed the emphasis. He did not come to set up a form of religion, but to emphasize a practical, living faith. No one can doubt the place which practical service held in the life and teachings of the Master. Service was the key-note of his ministry; it is the ring by which we recognize all of his teachings; and is enjoined upon his followers as the only avenue to greatness in his kingdom.

Let us now direct our attention to some of the characteristics of the man who asked Jesus the question concerning eternal life. Bear in mind that human nature has not changed since the very morning of time; mankind has always had the same weaknesses and strong points; the ways in which individuals of the past have sunk into the pits of shame or climbed to the mountains of success, are the avenues through which we are apt to fall or rise today. Thus, as this man pleased God, we may be well pleasing; as he displeased God, we are liable to receive the displeasure of our maker.

First, I note that he was well versed in the law, had become a student of God's holy word. Dr. Goodspeed, in his recent translation, calls him "A certain expert in the law." How commendable! Oh! that more might emulate him in this respect! In the long ago David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is

in the law of the Lord; and in his law doeth he meditate day and night" (Ps. 1:1, 2). Concerning this law, Moses admonished the children of Israel, "Teach them diligently unto thy children, thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thy risest up" (Deut. 6:7). Paul says, "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). Again, he says, "Study to show thyself approved unto God" (2 Tim. 2:15). This man of whom we are studying, had studied and the words of the law were dwelling in him richly. Had he been as faithful in all points as he was in this one, he, no doubt, would have received the highest encomium of the Master. But, alas! he, like some today, had permitted his strength to become his weakness.

Thus, his second characteristic: having become accomplished in the law, he began to feel his own importance. He reached the conclusion that "ego," or self, was the center of the universe. His egotism led him to believe that he was equal to the task of trapping (The record says, tempting) the Master. When he said, "Master, what shall I do to inherit eternal life?" he evidently placed the emphasis on the personal pronoun "I." "Yes, Master, you can tell the common folk what to do; but you are not talking with one who has studied for himself; you are in company with the 'intelligenci,' 'the tall timber,' you should strive to be accurate in your statements. Master, would you attempt to tell me what to do?" His knowledge of the law had given him a bad case of the "big head." In this respect he was not wholly unlike many others. Little men are easily in-

flated by their own achievements. Egotism: it should have no place in the life of a true servant of God. It was possibly the motive behind the deed that kept Moses out of the Promised Land. By this act of punishment God has forever stamped his disapproval on egotism in his servants. Jesus: what a contrast! Paul says of him, "Have this mind in you which also was in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:5-8). What an example for us young preachers! Think of Jesus, the only begotten son of God, as he withstood the temptation of egotism: with his gentle voice he soothed the angry tempest; with the same power he healed the sick, cleansed the lepers and brought forth life out of death; yet he was humble through it all, even unto death, yea, the death on the cross. Who among us need feel our importance? The man who came to Jesus to tempt him made his first fatal mistake by placing the wrong valuation on himself.

His third characteristic, and second mistake, was "theoretical soundness." Oh, no, this was no sin within itself. But he had neglected his practice in order to make certain his theory. When he raised the question concerning eternal life, Jesus took him at his own valuation and said, "What is written in the law? how readest thou?" "We are living under the law, and you are an expert in the law, why ask me? Read for yourself." He was glad of this opportunity to demonstrate his

knowledge of the law and began to quote freely the theory as announced in the law: "And he answering said, Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," a perfect theory and thoroughly Scriptural. Even Jesus could see no fault in it. Such love will lead us into active service to God and our fellow-man, causing us to neglect no Christian duty. Yes, the man's theory was all right. Then, what was wrong? Jesus answered and said, "Thou hast answered right (You have given the right theory); this do (Practice what you preach), and thou shalt live." Jesus commended his theory but condemned his practice. There is no doubt where Jesus placed the emphasis. In the sermon on the mount he said, "Whosoever, therefore, shall break (fail to practice) one of these least commandments and shall teach men so (present the theory) shall be called least in the kingdom of heaven: but whosoever shall do (practice) and teach (present theory), them shall be called great in the kingdom of heaven" (Matt. 5:17-19). In this passage Jesus shows the relative importance of theory and practice by placing practice first and theory second.

Now, for a practical question: Where are we placing the emphasis today? What are our marks of loyalty? Do we seek to be judged by our theory or by our practice? Are we the "true" and "loyal" disciples of Christ because we are more liberal with our means, or is it because we are giving a few pennies in the correct way? Do we hold the title of "loyal brethren" because we are doing more to care for the widows and orphans, or is it because we are caring for a few in the Scriptural

way? Are we the "true blues" because we are doing more to evangelize the world, or is it because we have sent out a few missionaries in the New Testament way? These are pertinent questions which deserve our serious consideration. Certainly we ought to "speak where the Bible speaks and be silent where the Bible is silent," but we also ought to "practice where the Bible says practice." Soundness of theory will avail nothing if it is not accompanied by soundness of practice. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth (practiceth) the will of my Father who is in heaven" (Matt. 7:21). We should not be less Apostolic in our theory but we should strive to be more Apostolic in our practice. During the past one hundred years we have been telling the world how the work of the Lord should be done. Regarding giving, we have said it should be done upon the first day of the week according as we have been prospered. In discussing missions we have said missionary work should be carried on by the church and not through a missionary board or society. In making these contentions we have been quite Apostolic and have been able to furnish a "thus saith the Lord" for our contention. We ought not to be less urgent on these principles; they are as true today as they have ever been. Then let us not give up these fundamental principles, but let us add to them a greater amount of actual practice. Be it said, to our shame, that while we have been telling the world how to do missionary work, we have actually done very little of it. Statistics of the various denominations indicate that they are doing more than we, who strive to speak where the Bible speaks, and be

silent where the Bible is silent, are doing toward evangelizing the world. In fact, the church of Christ is at the very foot of the list. One denominational church in Chicago has three times as many missionaries on the foreign field as we, the entire brotherhood of Christ. We, who can boast of more than five hundred thousand members in the United States, with more than twenty-five hundred loyal gospel preachers, must hang our heads in shame while we confess we are spending on an average of five cents per member to carry the gospel beyond our own borders. Yes, we, who preach the Great Commission more than all others, are actually doing less toward practicing the first part of its teaching. Brethren, these things ought not to be. The gospel is good news to be heard, but it is something more; it presents a task to be achieved. When we have heard the good news, we must not be content to sit idly by as hearers of the word only; we must pass the message on to others. "Go ye therefore, and make disciples of all nations; . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). In this statement Jesus tells the apostles to teach their converts to do the things he had commanded the apostles. He had commanded the apostles to take the gospel to the whole creation. Therefore, each new convert to Christ has the burden of carrying the gospel to all the world resting upon his shoulders. If Jesus should come today and find us spending all of our time telling the world how to do missionary work, but putting forth little effort in the actual doing of it, what would his attitude be? To the man who had the theory without the practice concerning love for God and his fellow man,

he said, "Thou hast answered right; this do, and thou shalt live." To us he would likely say, "Thou hast the right theory concerning missions; practice what ye preach and thou shalt live."

I'd rather see a sermon than to hear one any day;
I'd rather one would walk with me than merely tell the
way,

For the eye is a better pupil, and more willing than the
ear.

Fine counsel is confusing, but example always clear,
And the best of all the preachers are the men who live
their creeds,

For to see good put in action is what everybody needs.
I can soon learn how to do it if you let me see it done;
I can watch your hands in action, but your tongue too
fast may run.

And the lectures you deliver may be very fine and true,
But I'd rather get my lesson by observing what you do.
When I see an act of kindness, then I'm eager to be
kind

When a weaker brother stumbles and a stronger stays
Just to see if he can help him then the wish grows strong
in me

To be just as big and thoughtful as I know that friend
to be.

One good man teaches many, men believe what they
behold.

He who stands with men of honor learns to hold his
honor dear,

For right living speaks a language that to everyone is
clear.

Though an able speaker charm me with his eloquence,
I say,
I'd rather see a sermon than to hear one any day.

The lawyer who came to Jesus with the question concerning eternal life was not only too theoretical, but he, like many of us, had a strong desire to justify himself. The record says, "But he, desiring to justify himself, said unto Jesus, And who is my neighbor?" Desire to justify ourselves seems to be a universal characteristic of the human family. When we neglect writing to our friends and loved ones, it is easy to justify ourselves by thinking we were too busy. When we neglect studying God's holy word it is usually due to unavoidable circumstances. If we are unkind and harsh with our friends and loved ones, it is because we are not feeling well. The church that has no interests outside of its own little circle, has too many burdens at home to consider outside calls. We, as a church, neglect the heathen abroad, because we have too many heathen at home, notwithstanding the fact that, in the true sense, there are no heathen at home. So, on and on, goes our never-ending list of excuses, ever trying to justify ourselves. If we practiced what we preached, really proving the soundness of our theories by our works, there would be no occasion for self-justification. James says, "Ye see that by works [practice] a man is justified, and not only by faith [theory]" (James 2:24). Therefore, seeing theory only, will not suffice. Let us strive to justify ourselves, not by multitudinous excuses, but by soundness of practice, according to the New Testament theory of soundness.

We shall now notice the answer Jesus gave the lawyer when he, desiring to justify himself, said, "And who is my neighbor?" Jesus recognized the lawyer as a theoretical man and knew that a theoretical answer would be out of place. He chose rather to lay before him a plain, practical case, letting the lawyer arrive at his own conclusion. Thus, the Master said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead." To me, this passage is far more beautiful to take it literally, leaving off the allegorical interpretation that is often placed upon it. "It is very likely that what our Lord relates here was a real matter of fact, and not a parable, otherwise the captious lawyer might have objected that no such case had ever existed, and that any inference drawn from it was only begging the question; but as he was, in all probability in possession of the fact himself, he was forced to acknowledge the propriety of our Lord's inference and advice" (Adam Clarke). At this time the whole land of Judea was much infested with hordes of bandits. The lawyer, no doubt, had traveled this very road from Jerusalem to Jericho and had witnessed the attacks of these hordes of robbers. Thus, he was able to appreciate the lesson Jesus placed before him. Jesus paints the picture of the traveler, evidently a Judean Jew, as he is lying in the ditch, robbed of his money, naked, half dead. What a sight. Is he there as the result of his own neglect, or is it due to unavoidable circumstances? These are questions which we often hear concerning the unfortunate of earth. When we find a fellow-man in distress it is no time to stop and theorize

about how he got there, whose duty it is to relieve him, and by what theory we shall proceed. Jesus is trying to present to the lawyer a case where practice is in demand, not theory.

Jesus continues the lesson by saying, "And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side." When this poor, dying Jew saw the priest approaching, what did he expect? What does the world expect of us, the religious leaders of today? Service! Practical Christianity. Are we giving it? Like the priest of old, we are too willing to pass indifferently by, while our fellow-man is crying out for help. Even from beyond the seas we hear them saying, "Come over and help us," and we, the "loyal brethren" are hourly, daily, yearly passing them indifferently by. Let us profit by the experience of the priest and respond with the message of life to the cry of dying humanity. Who will say, "Master, here am I, send me?"

When this suffering, unattended Jew had been neglected by his religious leader, the priest, he evidently was consigned to his fate and turned over to die. But Jesus says, "And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side." The Standard version says, "And the Levite, when he was at the place, came and looked on him." Yes, the Levite was willing to investigate, to look upon the conditions which he found. Someone has suggested that the Levite resembles, in this respect, the sociological investigator who is ever busy studying conditions in the slums, compiling statistics and making scholarly reports; but never found doing anything to relieve the conditions.

discovered. The world is not so much in need of sociological students as it is relief workers. Students of humanity may have their place, but servants of humanity are more in demand. The Levite failed because his study of the case did not inspire him to render the needed service. A Scripturally sound priest or Levite did not demand the respect of our Lord unless they were willing to respond to the calls of practical service.

Jesus concludes the lesson to the lawyer by saying, "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, when I come back again, I will repay thee." Who is this Samaritan who is approaching? Is he a friend or foe? That calls to mind a bit of history which throws some light on these questions. Josephus tells us that in the days of Nebuchadnezzar when the Jews were carried into captivity and replaced by foreign tribes, those Jews who remained in Judea went out and married foreign wives. When Ezra and Nehemiah returned and began to rebuild the temple they instituted certain reforms, one of which was that every Jew should put away his foreign wife. Manasseh, the grandson of Eliashib, had married the daughter of Sanballat, a Samaritan. When Manasseh returned with his wife, Sanballat persuaded him to remain in Samaria. He secured permission from Darius Nothus to build a temple at Mt. Gerizim for the Samaritans. This tem-

ple stood about two hundred years, until it was destroyed by John Hyrcanus, never to be rebuilt again. These Samaritan Jews originally of Assyrian stock, are said to have done everything in their power to annoy the Jews. Thus, they were held in contempt by the Judean Jews. Even in the days of Christ this animosity was very intense. As Christ sits by the well in Samaria we hear him say to the Samaritan woman, "Give me to drink." The woman, surprised that he would even speak to her, says, "How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? (For the Jews have no dealings with the Samaritans)." Again she says to him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship." This conversation shows clearly the relationship that existed between the Jews and the Samaritans. The Samaritans were considered as dogs in the eyes of the true Jews.

Who is this man who has stopped to minister to the suffering, dying Jew? No, he is not a priest nor a Levite, who might be expected to render this service. He is a despised Samaritan. This very man whom he is now serving, in times past, might have mistreated him, refusing to speak to him or sneering at him as one of those. Sometimes it is dear old mother, whose hair is white caught the spirit of the Master, and is now in active service of his enemy.

From this plain example of service the lawyer learned the answer to his own question. Jesus turned to him and said, "Which of these three (Priest, Levite or Samaritan), was neighbor to him that fell among the

thieves?" He was too prejudiced to recognize the Samaritan by calling his name, but he said, "He that showed mercy on him." Jesus said, "Go and do thou likewise." This was equivalent to saying, "Go and practice what you preach." Jesus was trying to teach this self-satisfied Jew that theoretical soundness was insufficient.

Let us not deceive ourselves by thinking that Christ will accept us merely because we are sound in theory. Our theory must be made perfect by our practice. When Jesus comes to receive his own, many will hear him say, "Thou hast answered right (You have held correct theories during your lifetime), but thou hast not done (You have not practiced what you preached." To those he will say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; and in prison, and ye visited me not."

During the World War I read a thrilling story of a young man who went with the American forces to France. Later I was in Detroit and heard a Chamber of Commerce secretary, to whom this boy had gone to school, tell the same story. He said the lad grew up a shiftless, worthless, trowsled-headed kid in whom no one had any confidence. But there came a day when his opportunity for service was presented and the manhood within him came like a flash, making him one of the World War's heroes. He and a group of fellow dough-boys were in a dugout one cold rainy night when a shell came rolling in at the door. The fuse was rapidly

burning and only a few seconds stood between them and eternity. Like a flash the trowsled headed boy jumped to the front, grabbed the shell, fell into the corner of the dugout with it in his bosom, saying, in his broken English, "I'll take care of this thing and 'youse guys' take care of yourselves." The shell exploded and his body was blown into a million pieces, but it served as a shock absorber and his fellow-doughboys were saved.

It was this same spirit that led Christ to the cross, all the apostles, save one, to martyrs' graves and thousands of fearless saints to be burned at the stake. The church has been built upon sacrifice, and the crying need of the church today is men and women who are willing to lay down their lives for the cross. O, Lord, help us to forget ourselves and lay down our lives for others.

An old man going down a lone highway,
Came at the evening cold and gray
To a chasm, vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fears for him
But he paused when safe on the other side,
And restored a bridge to span the tide.
"Old man," said a fellow-traveler near,

"You are wasting your strength by laboring here
Your journey will end with the ending day,
And you never again will pass this way.
You have crossed the chasm deep and wide
Why build you this bridge at the evening tide?"
The traveler lifted his old gray hear.
"God friend, in the path I've come," he said,

“There followeth after me today,
A youth whose feet must pass this way.
This chasm which has been as naught to me,
To that fair haired youth may a pitfall be,
He too, must cross in the twilight dim.
Good friend, I’m building this bridge for him.”

THE CHURCH

By FOY E. WALLACE SR.

In these days of countless institutions, some worthy and some unworthy, it is necessary to repeatedly emphasize the importance of the church, lest the world forget its existence and its own members forsake its ranks in their patronage of the more popular human organizations by which we are surrounded. There are said to be more than two hundred religious bodies in our land, claiming to be churches and asserting the right of their existence. Among these institutions of men the true church must be identified—the difference between the human and the divine must be maintained. Such is the object and task of the present effort. Our aim is to present the general marks and characteristics of the Bible church; (1) what it is; (2) its unity; (3) identity; and (4) its paramount work in the world.

I.

What, then, is the church? (1) First of all, it is the spiritual body of Christ. He is its head and we are its members. The relationship between us—between Christ and the church—is that which exists between husband and wife. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). The church is subject to Christ as the wife is subject to her husband (verse 24). And Christ is not only head of the church, but also head "over all things to the church," which means that we must have authority from Christ

for every act of worship rendered and deed of service performed in his church. Here we see the unity of the church in beautiful figures. The expressions, "the body" and "one body" occur in the New Testament not less than thirty times—and in 1 Cor. 12:20 it reads "but one body"—that is "but one church." Every time the Bible affirms that Christ has only one body it also declares that he has only one church—for the church is his body (Eph. 1:22). Yet many people, and even some sentimental church members, become highly insulted and deeply offended if the preacher ventures to assert it from the pulpit. Paul said it about thirty times in the New Testament and his argument summed up is as follows; One head and one body; one husband and one wife; one Christ and one church. As well ask me what Christ I believe in as to inquire what church I belong to.

(2) Next, the church is a kingdom—the kingdom of Christ.

Jesus said to his disciples, "I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom" (Luke 22:29, 30). Also in Heb. 12:28 we read: "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Also in 1 Thess. 2:12: "Ye should walk worthily of God, who calleth you into his own kingdom." Jesus appointed us a kingdom and Paul assures us that we have received it. He also told the Colossians that they were in it: "And hath translated us into the kingdom of his dear son" (Col. 1:13). The kingdom here undoubtedly refers to the church, for the Lord so understood it when in Matt. 16:18 he said to

Peter: "Upon this rock I will build my church—and I give unto you the keys of the kingdom." They are one and the same. Christ is head of the church and we are members; He is king of the Kingdom and we are subjects. "Will build" in Matt. 16:18, is future tense and "hath translated" in Col. 1:13, is past tense. If the language of Christ in Matt. 16 proves the establishment of church and kingdom was then future, by the same law of grammar the language of Paul in Col. 1:13 proves its establishment is now past and the excitement of some brethren over the future millennial kingdom and reign of Christ on earth is only wild speculation and groundless assertion. That Christ is now in his kingdom and reigning on David's throne is plainly taught by Peter in Acts 2:30. The throne of David is now in heaven and the reign of Christ is spiritual and heavenly. Briefly stated, the throne of David has been transferred from earth to heaven and transformed from temporal to spiritual. Christ reigns now by appointment from the Father as he plainly told his disciples: "I appoint unto you a kingdom as my father hath appointed unto me" (Luke 22:29). At his second coming he will surrender this appointment and deliver his kingdom to God, the Father, and with us be subject unto him throughout all eternity (1 Cor. 15:20-24). Now, that will not be the millennial reign of Christ, as some suppose, for his reign is then ending, not beginning. It will be heaven when, as Peter tells us, we shall have "abundant entrance into the everlasting kingdom." The kingdom idea then is but the government feature of the church—it began with the church and will end at the coming of Christ, so far as its present state is concerned. The church, then,

being a kingdom is not a democracy and cannot be subject to the legislation of men. It is an absolute monarchy with Christ as its king and the New Testament its constitution. It suggests incidentally that the growing sentiment and modern tendency to yield to the majority is not a Scriptural procedure in the church. Neither majority nor minority rule is the divine order. The New Testament being our divine constitution it is our sole guide in all things pertaining to the work and worship of the church, and its plain teachings cannot be vetoed by the vote of the majority nor the wishes of the minority. We should let it settle every question that we may "all speak the same thing and be joined together in the same mind and the same judgment" (1 Cor. 1:10).

(3) Last on this point, the church is the family of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named" (Eph. 3:14, 15).

A few questions are here in point. First: Are all of God's children in his family? The answer is evident. God does not have children out of his family—they are all in the family, otherwise Paul avers they would be "bastards and not sons" (Heb. 12:8). God's family is the church (1 Tim. 3:16). All of God's children are in his family. Therefore, all of God's children are in the church. Second: Are all Christians, children of God? Again the answer is plain. All Christians must be children of God. But all of God's children are in his family—the church. Therefore, all Christians are in the church. There is not a Christian on earth out of the church. Third: Can one be saved without being a Christian? If yes, then what advantage is it to be a Christian since

we would reach all the benefits of the blood of Christ without it? Here again the answer is inevitable. One cannot be saved without becoming a Christian. All Christians are in the church. Therefore, one cannot be saved out of the church. There is not a saved person on earth out of the church. If here someone inquires concerning the infant who cannot belong to the church we merely remind you that the term "saved" can be applied only to that which is, or has been, "lost." The infant is not lost and its condition is expressed in the word "safe" rather than "saved." Reaching years of ability and responsibility, sin separates from God. This brings accountability. That condition is expressed in the word "lost" and only in the church can we then be saved. The relationship existing between Christ and the church is further proof that salvation is in the church. Christ and the church are one, as husband and wife are one (Eph. 5:31). This being true we cannot be in Christ and out of the church—they are one. Salvation is in Christ. "For in none other is there salvation" (Acts 4:12). Again, "there is, therefore, now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Since salvation is in Christ, and Christ and the church are one, it follows that salvation is in the church, for if they be one how can we be in the one and out of the other? In summing these points up we find that the church is the body of Christ and we are fellow-members; it is the kingdom of Christ and we are fellow-citizens; and, it is the family of God and we are fellow-heirs.

II.

Let us now give attention to the identity of the church.

How can we find the true church in the world today? Out of the many churches in the world, which church is right? Here we shall deal with its characteristics, for the question cannot be settled by arbitrary methods or answers. We must identify the church in the same manner we identify anything that is lost. If you were seeking to recover a stray horse or stolen car you would describe the thing lost, and the thing found must measure up to the description in every particular, otherwise there would be no identification. You will observe in this connection the difference between similarity and identity. Sheep and goats are similar but not identical, and in the judgment "sheep" will stand on the right and "goats" on the left. So there is similarity between many institutions of the world and the church. Indeed, it is doubtful if one could be found that is not in some point or characteristic like unto the church. In order then to find the Bible church in the world today we must know the description and compare the characteristics given in the New Testament and when you find a body of people who teach and practice accordingly you have found the true church. We now submit to you some points of identity—Scriptural marks by which we can be guided in the search.

(1) We must be Scriptural in organization. God has ordained that Christians in certain localities shall band themselves together for the purpose of worship and service. This divine arrangement calls for organization, hence, Paul commanded Titus to "set in order the things that are lacking" at Crete and "ordain elders in every place" (Tit. 1:5). Paul also, while on his missionary journeys in like manner "appointed elders in every

church" (Acts 14:26). Then in addition to elders we find there were deacons in the church. Also there were evangelists, but New Testament preachers were not pastors—they were evangelists. The word "pastors" occurs in the New Testament but once and is plural—not singular. The elders are the pastors and God has ordained that there should be a plural in every church—not plurality of churches under one elder—but a plurality of elders in every church. The growing tendency to appoint "leaders" to take the place of elders and to make "pastors" out of preachers is not the New Testament plan and should be discouraged. The simple organization of the New Testament church then is, briefly stated, elders to rule: deacons to serve and evangelists to preach.

(2) We must be Scriptural in doctrine. We mean by this that whatever it took to make Christians in New Testament times it takes to make Christians now. In the second chapter of Acts these conditions are plainly set forth. Here the first gospel sermon is preached. Here Jesus Christ is first proclaimed to the world the Son of God and the Savior of men; the Holy Ghost begins its mission of converting the world; and the law of pardon announced unto all men for all time. Thousands hear the word and are pricked in their hearts. With deep conviction they throw themselves at the feet of the King's ambassador and cry: "What shall we do?" The answer comes: "Repent and be baptized . . . for the remission of your sins." They were at once ready to act and "gladly received the word" and were baptized (verse 41), and the Lord "added to the church daily those that should be saved" (verse 47). Thus the plan

of salvation was first put into operation and it must be the same as then. Faith, repentance and baptism are conditions of pardon, equally related, joined together with the copulative "and." May we not suggest that what the Holy Spirit joins together let no preacher put asunder?

(3) We must be Scriptural in worship. If to be unscriptural in doctrine will destroy identity of the church then to be unscriptural in worship will do the same. Doctrine is no more important than worship and the way most people complain at "doctrinal sermons" one would think it far less important. If we are not permitted to decide our own terms of salvation neither are we privileged to determine our own items of worship. We are commanded by Paul to "keep the ordinances as I have delivered them to you" (1 Cor. 11:2). In our worship then we can practice only those things delivered by inspiration. This includes such items as prayer, Lord's Supper, singing, etc. But we find neither teaching nor example for burning incense, the use of holy water, or the playing of mechanical instruments of music. These practices have not been "delivered unto us" and cannot be adopted by those who are seeking to be identical with the New Testament church. After exhorting the Corinthian church to "keep the ordinances as delivered" he carries that same principle on in writing the Philippians in these words: "Those things which ye have both learned and received, and heard and seen in me, do." According to this text we can practice in our worship only those things which we have either learned and received or heard and seen in Paul. Did we learn the use of instrumental music from Paul? Did

we receive that practice from Paul? Did we hear from Paul of its use in New Testament churches? Have we seen in him the practice of such? Unless there is some other book than the New Testament revealing Paul's teaching and practices we must answer the questions with an emphatic NO—and therefore must not "do" those things. To do it in the absence of New Testament authority and example is but to destroy identity in worship and those who engage in the practice disregard the word of God and have ceased to be the church of Christ.

(4) We must be Scriptural in name. The apostle urges Timothy to "hold fast the form of sound words," that is, "Bible things by Bible names." We have too much of the language of Ashdod (Neh. 13:23, 24) in our speech today. The Jews corrupted the pure speech of Canaan by using "half the speech of Ashdod." So today we see the tendency to speak the language of the denominations—calling our preachers "Reverend," "Doctor" and "Pastor" and referring to our Lord's day teaching as the "Sunday School." These tendencies should be avoided. Bible speech should be maintained. The church uses methods of teaching and work, but is not the Methodist church. It practices baptism, but is not the Baptist church. It teaches the Word of God to young and old, respecting the classes nature has made in age and ability, but is not affiliated with, and has neither part nor lot in, the modern international and interdenominational organization universally called the "Sunday School." Paul exhorts us to "hold fast the form of sound words" and to "speak the same thing." We can do this only to the extent that we employ the pure speech of the Bible. The power of unity in speech is

demonstrated in Gen. 11, at the tower of Babel. There a united language became the power of an apostate and idolatrous union which God had to break up in confusion of tongues. Even so today the pure speech of the Bible will become a bond of union among Christians that will triumph over error and eventually bring unity out of confusion. Let us "speak the same thing and be perfectly joined together in the same mind and in the same judgment," holding fast the "pattern of sound words," thus showing to the world the superiority of Bible names over the human. In so doing we will have taken a long step toward that Christian unity for which we have so long striven and so earnestly prayed.

III.

Having defined and identified the church it is proper that we should discuss its mission in the world. It has a well-defined work to accomplish. The church is, indeed, a living, working, perfectly framed organism, complete and perfect for every good work. The divine arrangement, as already stated, is the local body with its elders and deacons. This organization is complete and perfect for the work of the Lord and in submitting to it (to those who have the rule over you), Paul tells us that we are "made perfect unto every good work" (Heb. 13:17-21), and in so doing we work that "which is pleasing in his sight." The work of the churches reaches out in three directions. There is the work of teaching; then the work of benevolence; last and greatest the work of sending the gospel.

(1) It is the duty of every congregation to teach and edify its own members. The divine arrangement of the

local church is perfect for this work. Methods are necessary, but organizations are not. A protracted meeting is a method employed by the church in teaching the gospel to the world. Likewise Bible classes on Lord's day is a method of imparting knowledge to the members of the body, and is the same in principle as a protracted meeting. They are merely methods of work. A protracted meeting is a Scriptural method of work, but a missionary society is neither Scriptural nor a method, but an institution. So, in like manner, class teaching is Scriptural, but class organizations are not. A method may grow into an organization and when it does so it ceases to be a method and is no longer the church at work, but rather, another organization supplanting the church.

(2) The church also has a benevolent mission in the world. We are commanded to "do good unto all men." Here again the church in the simplicity of its divine organization, accommodates every humble disciple of the Lord seeking to "do good" rather than his own personal glory and selfish honor. We read in Acts 9:36 of Dorcas, a woman "full of good works." We need many Dorcas' in the church today, but we do not need any "Dorcas societies." She was a humble disciple doing good. No group in the church should create funds apart from the church and operate through an arrangement of their own in doing the work of the church. Our benevolences should be done through the church, giving glory to Christ, for "to him be glory in the church" says Paul (Eph. 3:21). In the Jerusalem church there was "none that lacked" for we read that "distribution was made according as any man had need," the funds being pro-

vided by the liberality of these Jerusalem Christians as they came and "laid their money at Peter's feet" thus signifying that they placed the money in the treasury of the church. And the church at Antioch relieved the brethren in Judea in time of distress "sending it to the elders by the hand of Barnabas and Saul" (Acts 11:29). Thus may churches, through their elders, cooperate today in the work of the Lord.

(3) But the work of benevolence is not the paramount work of the church. As miracles and physical healings of Christ and his apostles served to produce faith, so in our ministration of benevolence, providing the temporal needs of humanity, our aim should be to save their souls. Thus our benevolences become the medium through which to reach many with the saving message. Sending the gospel to the lost of the earth is, therefore, the supreme mission—the paramount work—of the church. Again, the simplicity of God's divine organization meets every need. To the Thessalonian church Paul said, "From you hath sounded forth the word of the Lord in every place" (1 Thess. 1:8). And he thanked the Phillipians for their fellowship in the "furtherance of the gospel" (Phil. 1:5), for they sent "once and again" unto him at Thessalonica. The human way is to build gigantic human societies at the expense of the churches, squandering the Lord's money in enormous sums, oiling the machinery and greasing the wheels of these unscriptural organizations. The divine way is far more simple and effective, Christians working through the church, and churches cooperating through

the elders of a local congregation, where the work is being done (Acts 11:29). Thus the church becomes the grandest institution on the earth, in pristine beauty unfurling her banner in victory and acclaiming His glory "in the church throughout all ages."

PLEA AND PRINCIPLES OF DISCIPLES

By C. M. STUBBLEFIELD

By disciples, I mean those people who call themselves Christians, refusing to call themselves by a human name or to organize themselves into a denomination, but by the world designated Campbellites.

By plea and principles, I mean the plea made, and principles announced, by Thomas and Alexander Campbell, and maintained by them and their co-laborers. With some of the items herein mentioned, many now in our ranks do not agree, but no one acquainted with their literature will say that those men have not been fairly represented. I shall quote them freely, using, not sentences alone, but, in some instances, entire paragraphs. This will explain the free use of the pronouns "we," "us," and "our," etc. Before speaking in particular of the plea and principles, it is necessary to say something of the state of the religious world at that time, for one can neither understand nor fully appreciate them without some knowledge of that state.

The papacy was hurling its silly anathemas at protestantism, and protestantism, exulting in its young strength, was haughtily retorting every insult. Nor was enstrangement of heart confined to these parties alone, for among protestants themselves, party spirit flamed high, with no sign of subsidence. Calvinism, cold, narrow, bigoted Calvinism, claimed to be the only orthodox faith in the world and demanded universal credence. Arminianism put forth the adverse claim, and refused to

accept a homage inferior to that of its great rival. Out of these huge strifes, sects and parties arose with an astounding rapidity. Each reared high its narrow standard, proclaimed itself divine, and published its "lo here" as a sure specific for every ecclesiastic ill. They hated each other most cordially, the one never causing another an emotion of joy except when some straggling sheep bounded away from its fold seeking shelter elsewhere.

Each party had its creed, or confession of faith, setting forth its rules of faith and practice, around which its members clustered as filings around a magnet and to which, when assailed, they rallied. Intended, of course, to compose disputes, they served only to estrange the professed followers of Christ; designed to exclude error they came, in the lapse of time, to exclude only the truth. They, instead of the Bible, were the criteria by which one's acceptance with God was determined, those who adhered to them being orthodox, while those who dissented were heterodox. From each attempt to revise a creed, there arose a new sect or party.

The language of the "clergy" was a peculiar language, their themes abstruse and metaphysical. The essential natures of the Father and Son, the mystic mode of three in one and one in three, how a spirit divine quickens a spirit human, these were some of the themes. Holy Trinity, triune God, eternal sonship, eternally begotten, Holy Ghost religion, head religion, heart religion, sanctifying grace, electing grace, particular atonement, general atonement, operation of the Holy Ghost, getting religion, —these are but a specimen of that peculiar dialect with which their discourses were replete. They boldly affirmed their rank and calling to be of God, and pronounced

their neighbors heretics and dissented from them with as little scruples as if they had been fallen Seraphs. These assumptions gave them great power over the people. The interpretation of the Scriptures was their inalienable right, hence the people left them unread and unstudied.

Superstition swayed the popular mind. Some were "seekers," some were "mourners," some "anxious," some "concerned," some "had a hope," some "doubted," some were "converted," some "powerfully converted," some had a "bright manifestation," some a "bright experience," some had "got through," some had not.

The common people did not know how to read the Bible. Martin Luther, in the sixteenth century had given the Bible back to the people, but he did not teach them how to read it. No book will ever be much read or much cherished, which is not understood, and one hundred years ago the people did not know how to read the Bible understandingly. Did a man want to know what to do to be saved? He was as likely to read the Psalms of David as Acts of Apostles. Things said to Moses as prophet or to Aaron as priest, were held equally applicable to the alien sinner for the first time seeking the way of life and salvation. This, in some measure, is a description of the religious world one hundred years ago, and, although there has been much improvement in some localities, this, to a great extent, is still its state.

A few men of the times, wholly disassociated and entirely unknown to each other, saw these conditions and grieved over them. Chief among those whose names have come down to us were Thomas and Alexander Campbell.

If I understand these men, and I think I do,

they had no desire to establish another denomination. They believed that there were too many already, and that to establish another would be but to increase an existing evil. If, then, there exists a denomination called by the world the Campbellite Church, it exists in spite of the life-long desire and intent of the Campbells and their co-laborers.

Nor was it their purpose to reform any existing denomination. While there was room for a reformation in the denominations of their day, they believed that a denomination, no difference how great a reformation it might undergo, would still be a thing unsanctioned by the Bible. Martin Luther undertook to reform the Catholic church. In this he failed. But his labor resulted in the establishment of Protestantism. John Wesley undertook to reform the English church, and his work resulted in the establishment of Methodism. The Campbells and their co-laborers undertook neither to establish another denomination, nor to reform any existing one. If their literature is to be the guide to our conclusions, they sought:

To Restore the Church to the World as it was in the Beginning.

They did not believe that the church had become extinct. Nor did they hold that the church existed merely in the "seed." Not that. The phrase "prevail against" (Matt. 16:18), was defined "overcome," and that promise interpreted to mean that Christ's church still existed. The Jews, by reason of their disobedience to God, were carried away into captivity to the Babylonians. But, though under that galling yoke, they were still God's

people. What they needed was to be brought out of Babylon, and their law and worship restored. The "man of sin" had carried Christ's church away into captivity to the "doctrines and commandments of men." What it needed was to be led out of denominationalism, and the "ancient order of things" restored. This they determined to do. In the beginning, Christ's church was precisely what he wanted it to be. Had he desired that it be different, he would have established it differently. He saw the end from the beginning, and constituted his church to meet the needs of man in every age and under every condition. To what extent, then, the church of today differs from the church then, to that extent is the church of today wrong. Moreover, if God looked with favor upon the work of establishing the church, his blessings will attend him who attempts to restore it when apostate.

During the early life of the church, while it had its troubles, both from without and from within, it was not troubled with the divisions which have since characterized it. Denominationism had not yet been born, nor had sectarianism yet become respectable. Every Christian in the world was a member of Christ's church, for the simple reason that the same process that made them Christians made them members. All Christians are children of God. Whatever makes one a Christian makes one a child of God. But God's children constitute his family on earth. God has no children that are not in his family. And his family is his church. From this it follows that all Christians are members of God's church, that the sum total of Christians on the earth constitutes God's church. But many who

have become Christians, and, therefore, members of Christ's church have become members, also, of a church not of Christ. They belong to two churches, the church of Christ, and a church not of Christ. We claim to be members of the church of Christ only, but do not claim to be the only people who do. We plead with people to cease being members of a church not of Christ, and to remain members of the church of Christ alone.

We claim to be Christians only, but do not claim to be the only Christians. While we believe that many identified with the denominations have become Christians, they have taken on much that is neither Christianity nor anything akin to it. Such people are more than Christians, and in becoming more than Christians they have become less than what Christians should be. We strive to induce such people to cease being more than Christians, and to be Christians only. When the Ethiopian nobleman heard, believed, and obeyed the gospel as preached by Philip, he became a Christian. But he did not once become more than a Christian. Had God desired him to become more, he would have been so directed. To become more than a Christian, and, therefore, less than what a Christian should be, it is required that one shall hear, believe, and obey more than was heard, believed and obeyed by this man. We strive with preachers to cease preaching more than was preached by Philip, to the end that people may become Christians only, neither more nor less. A chief item in our plea, then, is for a complete:—

Destruction of Denominationalism From the Earth

It can mean nothing else. And herein we discover the

secret of the hatred toward it which characterizes the sectarian. His effort is to build high the "wall of separation" surrounding his party and keeping it separate from those whom he admits are Christians, while our effort is to crumble such into dust. When denominationalism is destroyed, the way will be open through which God's people may become "one", but not before. Just how any man can ever raise his voice against such a "plea" is certainly one of the mysteries of sin.

It is difficult in this day for the world to learn that Christianity may be purely undenominational. When you tell a man that you are a Christian, he wants to know what kind of a Christian you are. If you tell him you are simply and only a Christian, neither more nor less, he knows not where to place you. If you tell him you are a member of the church of Christ, he wants to know to what branch of it you belong. When you tell him that you do not belong to any "branch", but simply and only to the church which Jesus built, he is unable to give you a "local habitation and name." In the New Testament day people became Christians, neither more nor less. Their becoming Christians made them members of the church of Christ, but they did not become members of anything else. There was no denomination to become members of. This all know who know anything about it. And if the church shall ever again become what it was then, this condition will obtain. But sects and parties will never cease to be until man-made doctrines have been discarded. And thus we are brought to consider another item in this "plea":—

The Destruction of Creeds and Confessions of Faith

They are the soil from which sects grow. True, the

sect exists before the creed is reduced to writing, but the principles it sets forth were promulged, and people were rallying around them, before the sect existed, and were its cause. If a "creed" contains more than the Bible it contains too much; if it contains less than the Bible it contains too little; if it contains precisely and only what the Bible contains, then is it a Bible and not a "creed" at all. Thus the "fathers" argued. But why, it may be asked, do men propagate false principles in religion? The answer is easy: Men do not understand the Bible. But this leads us to consider another item in our "plea":—

A Correct Method of Studying the Bible.

The devotee of "creeds" contends for them on the ground that the uneducated masses cannot understand the Bible. We readily concede that the masses do not understand the Bible, but insist that their failure results from their method of studying it. Given a correct method of studying it, men will understand it and, when they understand it, the last thing that looks like an argument for "creeds" will vanish into thin air. I was a regular attendant upon the services of sectarian churches during the first twenty-five years of my life, and never in that time did I listen to one sermon designed to teach people how to study the Bible. Alexander Campbell startled the religious world by his "Sermon on the Law", showing men how to "rightly divide the word of truth." From that day until this, the strongest plain churches of Christ have existed in those communities where those principles have been the most forcefully maintained. Secretarians, for the most part, are what they are on account

of ignorance of the Bible. But they would study it, and understand it, if they knew how to study it. Why, for instance, do men sprinkle water on infants? Do they quote the "commission" as authority for their deed? Certainly not. Why should I spend my time trying to induce people to be baptized so long as they know no better than to parry my argument with the fact that Abraham was not baptized? Why should I urge people to cease using instruments of music in their worship, so long as they know no better than to remind me that David said, "Praise him with psaltery and harp"?

The law of Moses is not binding upon us, because, (1), it was never given to Gentiles, and, (2), it ended at the death of Christ. No one can read the Bible understandingly until he learns that simple truth. But this is the very thing our neighbors do not know. Things said by Moses and David are held equally applicable to, and binding upon, us to-day as are the teachings of Christ and the apostles. Small wonder that churches languish; small wonder that infidelity stalks triumphantly through our land. Under such teaching, nothing but confusion can result. The unbeliever sees no people keeping the law of Moses; how can he, if he be intelligent, do otherwise than stand aloof from the church so long as he is taught that it is binding upon men to-day? If the onward march of infidelity is ever checked, preachers of the plain churches of Christ will have it to do. If people are ever brought to an understanding of the gospel plan of salvation, the young men, for the most part, who are being trained for that work at Abilene Christian College, and the Nashville Bible School, and Freed-Hardeman at Henderson, and our other institutions of learning

will have to teach it to them. Our religious neighbors don't know how. Comparing, however, the number of plain Christians and churches now with their number fifty years ago, I do not believe that the success attends our efforts now that did then. I trace this to the failure of our preachers to properly stress our "plea", especially the item: A Proper Division of the Word. Our strength lies in our peculiarities—the things which distinguish us from our religious neighbors—while this is their weakness. Don't forget that.

The Simplicity of New Testament Conversion

was another item in the Plea and Principles of which I speak. Men must be taught that the "great commission" is the first, last and only world-wide and age-lasting authority given by the Master for the evangelization of the world. They must be taught that Acts of Apostles is the record of the acts of the apostles in executing that "Commission." The idea so prevalent that the Holy Spirit operates separately and independently of the truth, going before it and preparing the heart of man for its reception, must be assailed from every hill and valley in the land. The gospel of Christ, in its most inclusive sense, has facts to be heard, commands to be obeyed, and promises to be enjoyed. Paul was not ashamed of it, for, said he, it "is the power of God unto salvation to every one that believeth." He preached it to the jailor in Philippi, and so powerful was its effect upon that man that he washed the stripes from Paul's back, fed him at his own table, was baptized by his hands, and "rejoiced greatly with all his house, having believed in God." If the church is ever restored to its ancient purity, the peo-

ple must be taught that "The way of holiness" is so simple that "wayfaring men, yea fools, shall not err therein." Another important item in this Plea, is for a:

Strict Conformity to the Revealed Will of Christ.

All practices, therefore, having their origin in tradition, human reason, or expediency, are utterly eschewed. We strive to induce all the truly pious in Christ to become perfectly joined together in the same mind, and in the same judgment, by accepting, as doctrine, precisely and only what is either actually asserted or necessarily implied in the Bible; to speak the same things by speaking what the Bible speaks; and to speak them in the language of the Bible; and to practice the same things by doing simply the will of Christ. We accept, as matters of faith, what, and only what, the Scriptures teach, do everything and only what they enjoin, and reject everything they do not sanction.

There is a divinely established order of Christian worship for the Christian assembly. It consists in singing, praying, teaching God's truth, making a contribution of our means, and partaking of the Lord's supper. Those who do more than these, as worship to God, do so without faith, for "faith cometh of hearing" God's truth, and these alone are the acts of worship authorized therein. However, while we strive to conform our practices to the precepts and examples of God's word, we should strive, also, to mark the distinction between:

Essentials and Incidentals in Work and Worship

Our Master's command to "Go teach all nations" is binding upon us today, but his riding upon a donkey

was not intended as an example for our imitation. We must "go," but are at liberty to do so by any method of travel at our command.

We must make a contribution of our means, but, in making it, we are at liberty to do so by any method which commends itself to our common sense, remembering that all things should be done in decency and order. Hence, we may put our money into a collection plate which is being passed through the congregation, or walk up to the front of the house and put it on a table, or into some receptacle thereon.

The ancient assemblies sang. This, too, is an example for us. But, while God has bound singing upon us as an act of worship for the Christian assembly, He has not bound any method of singing upon us. It is freely admitted, by all who know, that our method of singing lacks nigh onto a thousand years of being as old as the church of Christ. Knowing this, many professed followers of Christ refuse to worship with congregations where the modern method of singing is employed, contending that not only should we sing, but in doing so, we should employ the same method that was employed by Christ and the early Christians and churches. Such people are unable to distinguish between an essential and an incidental. The essential thing is sing, and the incidental is the method.

Teaching, too, was a thing done in the ancient assemblies and from this fact, if from no other, we would conclude that we should teach. But some contend that, not only should we teach in our assemblies, but the same method of teaching employed then should be the only method employed now. From this contention much alien-

ation and strife have come. In some instances brethren have refused to longer worship with congregations where modern methods of teaching are employed, and have gone off to themselves and established another. Before doing this they should remember that there is a difference as broad as the ocean between an act of worship, upon the one hand, and the way, method, or manner of doing that act upon the other; that there is a distinction between the essential and the incidental. They should remember, moreover, that the liberty they exercise in singing by modern methods—methods unheard of for almost a thousand years after the New Testament day—is the same liberty claimed by those who teach by modern methods.

The above constitute but a few of the items in the Plea and Principles set forth by the "fathers of the restoration", space forbidding more. Those men have long since gone to their reward, as have those of the generation succeeding them. We too, ere long, shall lay down our armor at the feet of the Captain of our Salvation, but the cause we love will live on, for eternal truth can never perish. God grant that we may transmit it to them in the purity in which we received it!

STANDING BY THE CROSS

By U. R. FORREST

I. Introduction

I am just as glad to be here as I can be. I thank Brother Baxter for what he has said about me. I am genuinely appreciative of what he said and the trust shall be cared for in harmony with the thought prompting the action taken.

I am glad to be here and to have part in this meeting, (1) because it seems so natural to be here, even if this campus doesn't look like it did ten years ago, there are still some old landmarks that look natural to me. It seems natural to be here at this time of the year especially. I seldom miss one of these meetings. (2) In the second place I am glad to be here because I consider that I am being honored when asked to speak at this time: I consider it an honor primarily because none are selected and placed on the program in these meetings but those whom the arrangement committee believe to be genuine Christian gentlemen. And I pray my Father in heaven to help me so live before my fellow travelers to the judgment bar of the Supreme Judge of the universe that my dear friend and Brother Baxter and those of you who have had to do with the arranging of this week's work, will never have occasion to regret, having favored me with a part in this program.

I hope to be able this morning to say just what I want to say and in the way I want to say it. I believe that the church of the Lord needs just what I want to say.

If I did not believe that I would talk about something else. My subject is "Standing by the Cross." You who are familiar with the New Testament, know doubtless, that I have in mind, at least for the purpose of illustrating the lesson, the story of the Lord's Crucifixion as told by John in the 19th chapter of his version of the Gospel of Christ, 25th, 26th and 27th verses.

In that narrative we see the Lord on the cross, and at the foot of that "Old Rugged Cross" we see the Lord's mother and some other women and John the beloved. Peter, who had followed "afar off," and others perhaps were standing at a distance. Not because they did not love the Lord, but because they were afraid of being criticized no doubt. For this very reason, men, preachers, today are a long way from the cross, so to speak, afraid to come right out and say "yes, I stand for this or that." Because of that fear, I may not be able to say all that I would like to say and believe should be said while trying to present and emphasize the points that I have in mind this morning.

II. What It Means to Stand by the Cross.

We all know what is meant when some fellow talks about standing by. We understand that figure of speech. Many touching stories have we heard and read about some brave youth standing by the flag. We know what is meant. We know they stood by and fought for "Old Glory." The captain says, "Stay with the ship, boys." They know what that command means.

Well, when the cross is mentioned, we think of Christ. To us the cross represents Christ. Then to "Stay with the cross" means to me this morning, to stay with Christ

the Lord and stand for and by the church and the "Old Jerusalem Gospel" regardless of what others do, say or even think. It means just what Paul meant when he said, "I am not ashamed of the gospel of Christ." Had he been ashamed of the gospel, he could not have said as he did say, "I glory in the cross." So in Acts 20:27, Paul says, "I have not shunned to declare the whole counsel of God." He stood by the cross—gloried in the cross. He preached the gospel to saint and sinner without fear or favor. He contended for the faith once for all delivered to the saints (2 Tim. 2:15; 2:3, 4; Jude 3; 2 Tim. 4:2; 1 Cor. 2:2).

III. Paul Was a Popular Preacher.

He was talked about, he was known and talked about, all over the then known world. We human beings like popularity. Especially we young preachers like popularity. I believe that gospel preachers should be popular. We should be known for our godliness, purity, good works and firmness. But the man who has no conviction has no popularity. Just name one gospel preacher who is ashamed of the gospel, that has the confidence and the respect of the brotherhood or even the world. Nobody respects a spineless jelly fish preacher. I heard a man who was supposed to be a gospel preacher, say "I have been guilty of contending for the first principles, but if God will forgive me for it, I shall never do it again." You don't know who I am talking about, that makes no difference, I am not going to tell you here. But hear me, That man is not getting anywhere, he will never get anywhere. You go out in the world to preach, "brother" the sects as you go, and have their preachers

lead the prayers in your meetings, you will be a failure, and you might as well get in with the digressives before you start. Then I don't know—can't tell what will become of you after while, because they are dying as a result of their weakness and their lack of conviction.

God have mercy on the church of the Lord Jesus Christ when men like that are leaders and preachers and teachers.

Just in this connection I want to read a part of one of a series of articles by our good Brother J. N. Armstrong.

*

“Last week I said ‘Worldly wisdom is fast fashioning the church of our Lord. There is no way to save it so far as I know.’

“I mean by this that the church is headed that way and that it will go on and on till it lands in the ditch. It is doomed, I think. Some of the best preachers and strongest churches we have are in front and they plan no change. The course appeals to the flesh, both of the preacher and of the churches. It is the way of least resistance. So I expect ‘us’ to travel on, rather gallop on, until we go into denominationalism head-over-heels.

“Finally, a small remnant will no doubt draw out and start it all over again, just as it was done in the beginning of the Restoration movement. It will grow so bad and the claim to be Christians and only Christians become so hollow and empty, that the remnant cannot endure longer and will turn aside from the great movement to begin again a simple church of New Testament order. Again the church will go through the testing the fire of persecution that they are approved may be manifest.

“The signs, brethren, are all about us. Open your eyes and behold the “signs of the times.”

“For instance, you cannot discuss anything thoroughly in any of “our” churches or “papers.” The brethren who read the papers will not “stand for it” and all kinds of errors are growing up in the church. The brethren do not believe in discussions and debates. They believe they do more harm than good. They want a paper that they can hand to their neighbors and so we must not discuss our “differences” in the papers. Not only do we want a paper that we can hand to our neighbors, but we want a preacher also that can preach so as not to offend our neighbors when they come to “our church.”

“Yet, it is a fact that the first hundred years of the church was an age filled with dispute, debate and discussion. There never has been, perhaps, so much heated discussion, religious discussions, as in that age. Then when the Campbells and Scotts and Stones began the restoration movement, it too, was characterized by continuous and heated discussion. Day and night they were in debates and discussions. This continued right along until the enemies refused to debate and discuss the questions involved. In discussion and through discussion, truth has always thrived and prospered. While on the other hand, error grows and dominates when discussion is shut out. This is its opportunity. The devil is delighted when he can influence good people to put away debate and discussion. I know that he has led people to believe that no good results from discussions and that it only deepens prejudice, but it is not true. Individuals may receive no good, their prejudice may even be deepened, but the great cause of truth is advanced by hon-

orable discussion. Truth in all lines advances, steadily advances, by means of severe and testing contests.

“I dislike very much, wrangling and ugly personalities. So I am not contending for wrangling and for ugly debate, but for honorable discussion of real issues. Nor am I contending for the discussion of unprofitable questions. But for close, careful discriminating examination of real issues that involve truth, right and wrong. More, I believe the hope of spreading truth and the salvation of the church from denominationalism depends upon the eliminating of error from truth by an earnest contention for truth and right, and this contention will involve discussion. It has always done it. For if my positions go unchallenged, then I go to my grave advocating, teaching, whatever error I may hold.

“As I said in my article last week, it is a condition we are dealing with. This condition has not come over night, but it has crept upon us through these years and has fastened its thongs upon us to stay forever.”

*

We are doing things in a big way. It always makes me about half “sore” to have some fellow come around in the interest of something, and get up in the presence of saint and sinner and abuse the church and members of the church; tell about how sorry we are, how little we are doing, etc. We are doing big things, in a big way. I believe in being optimistic.

We may not have always done as much as we should but we are getting more respectable every day. Brother W. D. Bills said to me in a letter not long ago: “We are getting to be very respectable, now if we do not get too respectable, we will be all right.” That suggestion sticks

to me, because I know that people are prone to swing from one extreme to another.

Brethren it is time for us to call a halt. I am speaking to young men today who plan to go out into the world to preach. What are you going to be? A Christian or just anything? What are you going to do? Try to please the people? If so you are going to find your task a hard one. It cannot be done. I do not care whether the world likes my preaching or not. I never have cared. And I am getting along very well. I am trying to preach like Paul, Peter, James and John, and when I am doing that I am pleasing the Lord, and I am not uneasy about my welfare and my future, "God will take care of you."

IV. A Contrast

In contrast with Paul and his life I want to talk a while about another man: Demas (2 Tim. 4:10).

Demas shared the great hopes of this missionary saint with whom he was associated. He had a part in his far and glorious visions. Not only did this young man share in the daring deam of Paul, he also shared in his efforts toward the realization of that dream. When Paul went forth to preach the gospel, Demas walked by his side. When Paul had faced dangers Demas faced those dangers with him. Demas had shared Paul's vision, and he had also shared Paul's task.

But that experience is of yesterday. Demas is not found at the side of Paul any more. He no longer labors with this great hearted preacher, who gloried in the cross. And Paul writes with sorrow that wets his face with tears, "Demas hath forsaken me."

Demas did not commit a great crime that made it

necessary for him to leave Rome. No, he was guilty of no crime like that. The foe that wrought the ruin of Demas appears so innocent and harmless that he would scarcely regard it as a foe at all. What proved the undoing of Demas? Paul's answer is, "Demas hath forsaken me, having loved this present world."

Jesus said, "My kingdom is not of this world." John 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." Paul wrote a letter one day, among other things he said, "I tell you even weeping that some of you are enemies of the cross of Christ." Why? They were in love with the world, doubtless.

But what is this world that we are forbidden to love? I am sure that it is not the physical universe. It was all put here for our good. Nor are we forbidden to love the world of men, "God so loved the world that he gave his Son."

What, then, is the world that we are forbidden to love? To love the world as another has pointed out, is to be brought into bondage to that something in the world that keeps us putting forth our uttermost endeavors to please ourselves and the world. Self-pleasing is the spirit that dominates the world. And to love the world is to be brought under the domination of that spirit. So Paul might have said, "Demas hath forsaken me, having desired to do as he pleased."

As Demas worked at Paul's side over in that great city of Rome, he began to feel this love of the world tugging at his heart. Paul was always consulting the higher will. There were people in Rome who were going their own way and seemingly making a great

success of it. Demas could not close his eyes to this fact. He could not keep from asking himself, "Why cannot I taste life as they are tasting it, and enjoy life as they seem to be enjoying it?"

I see Paul and Demas walking down the street, one of the main streets of Rome, on their way to church. About them are the splendors of the great city. The lights are bright, here is a big show house into which they might go; here is a fine church building of some kind in which Paul might preach tonight if he would but turn from Christ, the cross of the gospel. But with his eye fixed straight ahead he goes on. Demas is watching these things. Paul sees them not. Now the lights grow dimmer and the streets are narrower. At last they come to an out of the way place. It looks very much like a tomb, but a few of the saints have met there with Paul and Demas to preach and sing and pray. Demas is still thinking about the bright lights up town, and of the joy there, suddenly he thinks of himself and just in time to hear Paul say, "The things that are seen are temporal, but the things that are not seen are eternal." Demas thinks, "I am not ashamed of the gospel. Again, I glory in the cross. He may be telling the folks about the great commission, or how to worship as Christians should, how to sing and pray, etc." Demas says, "Oh well, Paul is honest no doubt, but he is narrow." And a few days later Demas is gone. Where? Thessalonica. Why? Seeking the glory of the world. He said, "I shall take the cash and let the credit go."

Now, go with me to Thessalonica, we are walking down a fine street well lighted, shaded, etc. We meet a man, he says, "Yes, this is the best street in town,

the rich live on this street." "Oh! Who lives in that fine mansion yonder on the hill?" "A man by the name of Demas," we are told. We gain admittance. We see the very finest carpets, tapestry and everything just as fine as can be. One night we attended a feast at his house. Demas gathers about him the gayest of the gay. They belong to the highest social set of the city. Demas entertains, as but few men can. After the feast we hasten to congratulate him, but we see that he is not happy (the world never brings happiness). "Demas, I wish you could meet a very dear friend of mine, he is a joy bringer. I am sorry to say that he is in prison over in Rome. His name is Paul. He is a great joy bringer. Why, do you know Paul?" "I used to know him. The one bit of light and joy in this dreary life of mine is the time spent with Paul, the Lord and the Cross. I have wished a thousand times I had never left him. But I loved the world, and the praise of men. I have not only attained that, but I am miserable, and do not suppose I will ever have courage enough to go back to the Cross.

As far as we know he never did.

V. Another Example

I think of another quitter. Mark was a young preacher when he first went out with Barnabas and Paul on that first missionary trip. Mark was greatly trusted, he was highly honored. He went over to Cyprus with his two friends. Mark soon saw that the task was a hard one. Soon we see him turn his back on his friends and on their discomforts and their hardships and making his way home. In this turning back he lost the cross.

So you see, Mark is a quitter. God and his church

had honored him with a task, but he threw it down. They had trusted him with a position of responsibility, and now he turns his back upon it. He did very well when nothing was expected of him, but to parade. But when the real fight came he threw down his weapons and fled.

Why did Mark quit?

He did not do so because his friends wanted him to quit. Paul and Barnabas did not drive him away. They did not wrong him and make his work an impossibility. It was not because he was no longer needed. He knew that he was needed. He knew that he could render a real service if he would only stand by. But in spite of this fact he left.

Why did he leave? We are not told just why, but I am sure that he could give no reason for his conduct that would pass muster. In no way could he justify his having played the role of a quitter. And in this respect he is like those among ourselves who quit. No man can justify himself for withdrawing from the fight and giving over the battle.

As I read the life story of John Mark, I am convinced of this: that Mark quit because he was afraid of the hardships, of the self-denial and of the dangers that confronted him. He had possibly had too much petting. He was a bit soft. When he found that being a missionary meant downright hardships, that it meant privations, hard work and facing danger, he decided that the enterprise was too costly. He made up his mind that he would not pay the price. So he threw down his task and set out for home.

Mark is not the only quitter, Their name is legion

to this hour. But why so many quitters? If we were able to talk to each of them we should doubtless hear many excuses. But, I dare to say the most of them, were they to give the real reason, would give that that lay back of the desertion of John Mark. They simply have not devotion enough to the cause of Christ, his church, the kingdom of God, and the gospel to pay the price. They are not willing to plod along in the straight and narrow pathway that leads to the home sweet home of the soul. They are unwilling to meet that test of discipleship laid down by the Master himself; "If any man will come after me, let him deny himself, take up his cross daily and follow me."

But Mark came back. They do not all come back, but Mark did. And he did a wonderful work after that. He did wrong, but made amends, and the Lord took him back. That is encouraging to me. It helps me to get up after I have fallen, and try again and keep on trying.

Barnabas was an easy kind of a fellow, and men like that are sometimes responsible, in a measure, for young men being soft.

Peter could have helped him come back. He could tell him how he was down once—how he fell—and how the Lord tok him back. But I think Paul had as much to do with his coming back as any other man. Paul refused to even go out with him on another trip. He gave him a real rebuke, and he came to his senses, came to himself. Anyway we see him back in the work. And back at the cross. And I am pretty sure that he spent the remainder of his life there. But Demas never came back so far as we know.

Paul never did leave. And where can you find a preacher with greater honors than Paul.

Paul, from his prison cell, can look into the past of which he is not ashamed. There is many a sacrifice in it, many a conflict, many a persecution, many a sleepless night, many a tear. But the grand old hero looks upon it all with a smile, and takes up his pen and writes, "I have fought the good fight, I have finished my course, I have kept the faith."

VI. Some Great Needs of Today.

We need a lot of things today. We need more money. We need better buildings. We need more schools like this—thank God for A. C. C. We need education and a lot of things along this line. But friends, most of all, we need more men and women who glory in the cross, who are not ashamed of the gospel. We need preachers to stand by the cross. We need preachers out in the world who are willing, ready and able to meet the enemies of the New Testament Church and the gospel, in public debate in the country, in the towns and cities, on the foreign fields and at home, anywhere and everywhere that men need to be saved. We need preachers to contend earnestly for the faith once for all delivered to the saints.

Missions have never heard the story of the cross, we need preachers. Millions are following blind leaders. We need preachers there. In fact we need preachers everywhere. But we want those who will stand by the cross as Paul did. I had rather see you go out into the world to preach, without money and without price and without education, if you contend for the faith, than to

see you go with all the degrees and honors that schools and colleges can give man, if such things have weakened your faith in God Almighty and you will to contend for the faith. I would to God that every gospel preacher had a good college education with the honors and degrees that go with it if they, while obtaining them, learn enough, to know what to do with them when they got them. In other words, learn how to forget that they have them, when they get in the pulpit.

When I first decided to preach the gospel, I went to Brother O. E. Bonner, than whom there are none greater in the church today, in my estimation, and told him of my purpose and he said, "Ulmer, there is just one suggestion I want to make. For the first two years, don't you preach on anything but first principles." I thought that was foolish advice, but I took it. And I have learned since, that before you can build a good house, a building to stand, you must lay the foundation broad, deep and strong. "A hint to the wise is sufficient."

VII. This Suggestion in Conclusion.

Let us, young and old, together march out like a great wall, with our feet shod with the preparation of the gospel of peace, with the shield of faith and the helmet of salvation and the sword of the Spirit, and defend the blood-stained banner of Prince Emmanuel, fighting under his directions and instructions until Jehovah calls us to that City that hath foundations not made with hands. Fight, I say Fight! until time for us to stack arms on fairer fields and brighter crimes.

I thank you and may God bless us all with those things that we need and deserve.

THE PULPIT OF POWER IS THE PULPIT OF THE GOSPEL

By L. S. WHITE

In this discourse, the word "pulpit" is not used in reference to the platform on which a public speaker stands, but to every means the Lord has ordained for the teaching of His word. Our Savior said: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). This text is the basis of all that may be said on this subject, at least so far as this discourse goes; and much is said in the Bible on the subject of the gospel.

Paul said he was "Separated unto the gospel of God" (Rom. 1:1). It is the gospel of God because it originated in the mind and purpose of God, and came from him. But in Rom. 1:16, it is called "the gospel of Christ." Why? Because Christ died to establish the gospel, and is the immediate author and subject matter of the gospel. In Acts 20:24, we read: "Which I have received of the Lord Jesus, to testify the gospel of the grace of God." It is called "the gospel of the grace of God" because it is the means the Lord used in bestowing the grace of God on the human family. Also in Eph. 1:13, this same gospel is called: "the gospel of your salvation." It is thus called because the gospel contains the conditions with which people must comply in order to be saved. And in Rom. 10:15, it is called, "the gospel of peace." It is so called because by obedience to the gospel, we make peace with God, and stand free and

justified in his sight. These different Scriptures all coincide, and teach a great lesson. The apostle, Peter, asked the question: "What shall the end be of them that obey not the gospel of God?" (I Pet. 4:17). Paul answers Peter's question by telling us that people who do not obey the gospel will be: "Banished from the presence of God, and from the glory of his power" (2 Thess. 1:7-10).

If the pulpit ever loses its power, it will be because it ceases to preach the gospel. The gospel is the message. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Paul did not say, "The gospel is a power of God," neither did he say, "It is some power," or "A part of a power," but emphatically declared it "is the power of God." And I want to emphasize the fact that the gospel of Christ is the only power God uses to save people.

The power of the pulpit lies in the message, and the messenger. The message is the gospel. The message is perfect and sufficient. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). But the message may be hindered by the messenger. Every minister of the gospel is either a "live wire" or a "cut-off"; he transmits the power or sidetracks the current. The messenger who has character and wisdom gives the gospel an opportunity to reach the hearts and consciences of men and women. And here we had as well learn as anywhere that God has made it the privilege and duty

of the pulpit to bring fallen humanity into contact with the gospel. "For the word of God is quick and powerful" (Heb. 4:12). The word "powerful" means "full of power." And while this is absolutely true, that power must be applied to become effective. For example, an engine has power to draw a train of cars, but is powerless to move the train till the train is placed in contact with the power of the engine. So is the gospel powerless to save till the unsaved are placed in contact with God's power in the gospel to save. Hence, the binding obligation of the pulpit to bring the gospel message to the lost. Nothing else will do. Jehovah never inspired any man to know as much as he knows, nor to preach what Christ did not proclaim. Those who say, "Here is something in religion Christ has not told you" are "blind leaders," and should not be heard, much less, followed. Spurgeon once said: "If the revelation of God were not enough for our faith, what could we add to it?" And since revelation was completed, many have tried to teach new things and make them true; but their true things were not new, and their new things were not true! To one and all I plead that the foundation has been laid by our Lord, the healing medicine has been prepared, the cleansing element is ready, and what remains is the redeeming power of Christ in the lives of his people.

Christ said, "If I be lifted up from the earth, will draw all men unto me" (John 12:32). While he was lifted up on the cross a long time ago, he must now be lifted up in the gospel and in our lives; for the preaching of the gospel produces faith in the mind and heart of the honest seeker after truth. "So then faith cometh

by hearing, and hearing by the word of God" (Rom. 10:17). And the application of the gospel to an honest, inquiring heart, produces conversion, as the following Scriptures show: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:21-24). "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14). "Many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). Paul and Barnabas went into the synagogue, "and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed" (Acts 14:1). "The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach" (Rom. 10:8). In fact, our God has revealed no other way of making Christians; for Christ said, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:18-20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is

baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47). "Neither is there salvation in any other (than Christ): for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This is the message of the pulpit; and it is the gospel that saves. And those who hear, believe, and obey this gospel are added by the Lord himself to the inner circle he is pleased to call the "church." "And the Lord added to the church daily such as should be saved" (Acts 2:47). And no power can prevail against this church. "Upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:18). "I have set before thee an open door, and no man can shut it" (Rev. 3:8).

The preaching of the gospel by the early pulpit broke down all barriers of caste, race, and nation. Prejudice and error entrenched behind wealth and social position gave way before it. In fact, the most marvelous thing in the world is the power of the gospel as preached in its simplicity and purity in the early church. It will have the same effect today when the pulpit is as true to the word of the Lord as in the Apostolic age.

Some pulpits have lost their power. Why? Simply because they have substituted something else for the gospel. "Social service," and various sorts of amusements and societies have taken the place of the gospel in some places: and when these things, or anything

else, is substituted for the gospel of Christ, I am ready to say, "They have taken away my Lord, and I know not where they laid him." Such a message has no power to save the lost or to help the saints.

It is sad to see some of the announcements in the daily papers of what men are going to preach about from their pulpits on the Lord's day. Here are some samples: I was conducting a meeting in a great city, and a preacher announced through the paper that he would preach on Sunday morning on the subject of "Thirty Cent Gas." A fight was being waged in that city to reduce the price of gas to thirty cents a thousand cubic feet. In another city where I was in a meeting, a column and a half of a daily paper was used to give a synopsis of a sermon preached on Sunday morning on the subject: "The Unfinished Work of Abraham Lincoln." I recently saw in a paper where a preacher announced he would preach on the question: "Is Kissing Sanitary?" I could use much space in recounting subjects I have seen announced through the papers for men to preach on. A prominent preacher once said to me in a large city where he had preached for years: "I have good audiences on Sunday mornings, but only a handful on Sunday nights. I have tried various kinds of entertainments and amusements to draw crowds on Sunday nights. I have even put moving picture shows in my services; but I stand in my church door on Sunday nights and see people pass by on their way to the theatre. I have tried everything I know to get people to come to church on Sunday nights, and have failed; and I would like to know what you have to suggest to me to try next." I quickly said to him: "I suggest you try the gospel."

And I will say here that when the church goes into competition with the theatre, moving picture show, or anything else in the way of worldly amusement, the church will lose out, and ought to lose out; for the church is not a place to be amused or entertained, but a place to worship God in spirit and in truth. Oh, that we could make the world realize it means something to belong to the church.

The pulpit of power is the pulpit of faith. "Nothing avails anything except faith which works by love" (Gal. 5:6). The pulpit is no place to preach doubts. In fact, the true gospel preacher has no doubts about the word of the Lord. Christ said, "Have faith in God" (Mark 11:22). People go to church on the Lord's day after they have been battered and scarred in the fierce conflicts with the world, the flesh, and the devil during the past week. They are heart-sick and weary, and need help. They do not want a minister to preach about his doubts. They do not want him to have any doubts. They have enough doubts of their own. And I am persuaded that the people want a minister to preach the whole gospel as it is written in the Bible, without fear, favor, or apology; for the faith that saves is an affectionate confidence in, acceptance of, and obedience to a personal Savior. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). And if the people can be made to realize that Jesus Christ sees and hears all they do, and will judge them accordingly, they are not going to lie, cheat, and defraud their fellow-man as many of them are now doing. Oh, for a pulpit with faith enough to make Christ real! "I am crucified with Christ: nevertheless I live; yet not I, but Christ

liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). And in order to be able to lead the lost of Christ, the pulpit must have both love and zeal as well as faith. Paul's great love and zeal for the Jews ought to stir our hearts to action. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:1-3). Hear him again: "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" (Rom. 10:1, 2). Such zeal as that today throughout the church of Christ would shake the world from center to circumference. Oh, for more zeal!

And last, but not least, the pulpit must put no soft pedal on the coming judgment. There is nothing better established in the Bible than the fact of the final judgment of all people as described by Jesus Christ in the twenty-fifth chapter of Matthew. And this lesson on the great Judgment day is one of the most dramatic things in the Bible. For, knowing he was nearing the end of his earthly career, Jesus made an outlook on the inevitable coming Judgment day. And this scene was not painted by the brush of some Michael Angelo, neither is it the poem of some Dante; but it is a solemn pageant, with its tremendous issues of life and death, builded by the burning words of Jesus Christ. And each sinner found his own place in a realm which had not

been prepared for him; but which had been prepared for the devil and his angels.

Paul said, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). If a judgment, and there will be, then there is a law of the judgment, and everyone will be judged by that law. What is the law? Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15). These Scriptures forever settle the matter as to the final judgment of all the earth. And here, I remind you that a court of justice is a solemn procedure; and it is a serious thing for one to be charged by indictment, and brought before a court for trial. It is even more terrible for the sentence of death to be pronounced on a condemned person. But God has an indictment against the whole human family in the following language: "For all have sinned, and come short of the glory of God" (Rom 3:23). And our Lord will pronounce sentence on the finally incorrigible: "Then shall he say unto them on the left hand, depart

from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). But we will be able to stand in the judgment if our life's record is washed in the blood of Christ. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The following description of the judgment is borne out by the word of the Lord: Here comes a man. The indictment against him is, that with full knowledge of the facts, he refused to believe. The law is plain and positive: "He that believeth not shall be damned" (Mark 16:16). Cast him out, and call next case. He refused to repent. The law is: "Except ye repent ye shall perish" (Luke 13:3). He is cast into outer darkness. The next one refused to confess Christ. The law is: "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Matt. 10:33). Cast him out, and bring in next case. The charge against him is, he refused to be baptized because he said baptism is non-essential. What is the law? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Cast him out, for the Lord has no "non-essentials." What is the next one charged with? He substituted something for baptism which he said would do just as well. He argued that, at least, it would be indecent for ladies to be immersed; and said it seemed right to him to do some other way.

What is the law in this case? "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). What is the trouble with the next person? He did not think it necessary to meet with the church regularly for worship, and to study the word of the Lord. The law is plain in this case: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:25, 26). What is the trouble with this person? He was stingy, and did not give regularly to the support of the gospel; and at no time gave as he was prospered. The last in this case is as binding as in baptism, or anything else. The law is: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9, 10). Such people cannot be saved. Stingy, covetous people are placed in the same class as "fornicators, adulterers, thieves and revilers"; and Paul expressly declares they "shall not inherit the kingdom of God." But the next case is of a person who did not live a pure life. The law is: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Cast him out, and call next case. Here he is. He did not assist widows and orphans,

neither did he visit the sick. What is the word of the Lord in this case? "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). And the great host of persons lost, as described in Matt. 25:41-45, were cast out because they did not do the things that the good Lord tells us it takes to constitute "pure and undefiled religion."

If the pulpit will hold its place of power with God and man to the salvation of a lost world, it must preach in faith, love, and sacrifice, the full gospel of Christ in its ancient purity and simplicity; for it is the power of God. "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Cor. 1:18).

HOME MISSIONARY WORK

By C. A. BUCHANAN

The subject of this address does not relate to a modern religious fad, but to a work well defined in the New Testament Scriptures. The records of missionary efforts upon the part of the early Christians take up a large portion of the book of Acts. Numerous references to missionary work are found also in the epistles. Hence, the conclusion may be reached in all soberness from an honest and candid study of the New Testament that missions, both "home" and "foreign," were among the most prominent works of the apostolic church.

The twelve apostles were the first missionaries that Jesus sent out, and under the first commission that Jesus charged them saying, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:5-7). And since the church had not been established, and since there was, therefore, no organization to support these missionaries, their temporal needs were provided for in a special way. We read, "Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth" (verses 9-11). He later sent seventy others under the same instructions.

But after our Lord arose from the dead, and before he ascended back to heaven, he delivered unto the apostles a worldwide commission, saying unto them, "Go ye into all the world and preach the gospel unto the whole creation" (Mark 16:15). And again, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I command you, and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20). He commanded them further to tarry in the city of Jerusalem until they received the power of the Holy Spirit and then they would be his witnesses, beginning in Jerusalem, then throughout all Judea and Samaria and unto the uttermost part of the earth (Luke 24:49; Acts 1:8).

The time had come for the establishment of the church, for an organization was needed through which to evangelize the world, and we read that it was according to God's eternal purpose which he purposed in Christ Jesus that "the manifold wisdom of God should be made known through the church" (Eph. 3:10, 11). Furthermore, to do all things commanded of Jesus makes the church necessary, for some things commanded are to be done in the assembly of the saints. And besides, to make disciples of men, baptizing them into the name of the Father and of the Son and of the Holy Spirit, inducts them into Christ, or the body of Christ, which is the church. So, immediately after the descent of the Holy Spirit on Pentecost and after the apostles began to preach under the great commission, we read of the church as being in existence and of souls being added to it. And wherever the gospel was preached and obeyed

after this, congregations sprang up, a result which did not follow the work of the apostles under the first commission. And since Pentecost the church has been "the pillar and ground of the truth" (1 Tim 3:15), and the God-ordained institution back of all true missionary efforts.

The actual missionary labors of the early church did not begin until the church at Jerusalem was scattered abroad by persecution. The efforts of the enemy to put the church out of existence only contributed toward its extension throughout the length and breadth of the earth, for, "they that were scattered abroad went everywhere preaching the word. And Philip went down to the city of Samaria and preached Christ unto them" (Acts 8:4, 5). And again, "They that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word" (Acts 11:19). These references also show that the command of Jesus was being carried out in the order given by him, first in Jerusalem, then throughout all Judea and Samaria, and unto the uttermost parts of the earth.

As the early Christians came to comprehend the full mission of the church in the world the missionary spirit grew accordingly. Not just a few of the leading churches, but every church seemed to become thoroughly imbued with the spirit of missions. Antioch in Syria became a radiating center for the gospel. There were several prophets and teachers in the church there, and the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them they

sent them away" (Acts 13:1-3). So, from Antioch Paul and others went out on several different missionary tours. When they returned from these tours they made their reports direct to the church at Antioch. The church at Philippi became active in missionary work early in its history. They sent once and again to Paul's need (Phil. 4:16), and he thanked God for their fellowship in the furtherance of the gospel from the first day (chapter 1:5). Likewise the church of the Thessalonians became an example, both in home missions and in foreign missions, for Paul wrote to them thus, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward has gone forth" (1 Thes. 1:8). These apostolic churches are our examples, and from them we may learn the kind of work the Lord would have the church to do as well as how he wants it done.

The local church is the organization which sent the missionaries in the days of the apostles. There was no separate organization known as Missionary Society of any kind, home or foreign. Every congregation was a complete missionary society within itself. There was no general assembly, synod, conference, association, or convention—district, national or otherwise—among the early Christians. In fact the New Testament reveals nothing in the way of a religious organization among them except the local church. Elders were appointed in every church and every church was independent. Any religious organization, therefore, other than the local church is unauthorized in the Scriptures. With no organization other than this greatest missionary programme on record was carried out by the early church.

The inspired records show that within about thirty years, beginning with a small group of despised disciples in the city of Jerusalem, the gospel was preached to the whole creation under heaven (Col. 1:23), and the church was planted throughout the Roman Empire. These facts prove that no organization is needed other than the church to evangelize the world. It is a reflection upon divine wisdom as well as a presumptuous sin to substitute any other organization or system. Of course, we may employ modern methods of communication and travel without changing the original system. We must distinguish between fundamentals and incidentals. Methods of travel and communication are purely incidental, whereas, the church and its organization belong to the class of fundamentals, and fundamentals do not change with the times. The church was not founded as a temporary affair to be superseded by some other institution which human wisdom might devise, for the apostle exclaims, "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever" (Eph. 3:20. Jesus said he would build his church upon the rock and the "gates of hades should not prevail against it" (Matt. 16:18). And the Scriptures further show that Jesus Christ became head of the church, that the church is subject to him, that he is Savior of the body, that he loved the church and gave himself for it, that he purchased it with his own blood, that he sanctified and cleansed it, and presented it to himself a glorious church, holy and without blemish, without spot or wrinkle or any such thing (Acts 20:28; Eph. 5:23-27). Certainly, therefore, the church of Jesus Christ is more permanently established, and more precious in his sight,

and more glorious with him, than any other institution on earth. But we rob the church of its glory when we set up other institutions to do the work the church is designed to do.

Some seek to justify the society by claiming that after all it is nothing more than the church at work. But others just as honest seek to justify human creeds and disciplines on the same ground, that they are nothing more than the Bible interpreted. I think the argument is just as strong for one as for the other. That the missionary society and the church are two different institutions is evident from the following facts: The head of the society is not the head of the church; the society has conditions of membership peculiar to itself; it has officers which the church does not have; it has a constitution and by-laws all its own.

While the church is the only organization which is authorized to send the missionaries there is nothing to prohibit any faithful servant of the Lord who so desires from going into the field, either home or foreign, at his own charges. But he should be answerable for his conduct to some local congregation where he is known, and he should have their endorsement. This will work no hardship on him if he is a faithful servant indeed. However, the fact that there are men who are willing to go without a definite promise of support does not relieve the church of the responsibility of supporting the gospel, for "the Lord has ordained that they that preach the gospel should live of the gospel" (1 Cor. 9:14).

Every congregation that is strong enough to do so should carry on an independent program of missionary work. There is less complication and less chance for

embarrassment when this can be done. Any number of congregations, however, may cooperate in the support of any Scriptural work, without the creation of any other organization, by placing the work under the direction of one congregation. An arbitrary control should not be exercised, over the work, but all who are interested should advise together. The New Testament furnishes examples of individual efforts, as in the case of Aquilla and his wife teaching Apollos the way of the Lord more accurately (Acts 18:24-28), and of congregational efforts, as the church at Antioch which sent out Barnabas and Saul (Acts 13 and 14), and of cooperative efforts, as exemplified by the churches that sent relief to the brethren in Judea (Acts 11:27-30; 1 Cor. 16:1-3). It is not cooperation that we oppose, but corporation, for the reason that corporation destroys the autonomy of the local church.

Departures from the principles of church government revealed in the New Testament were among the first steps of the apostasy. The "systery of iniquity" was at work in the days of the apostle Paul. There were men in the church who loved the preeminence. The ambition for places of distinction and power revealed itself even among the chosen twelve. They disputed among themselves as to who would be the greatest until Jesus taught them that none should exercise lordship over the other as the chief ones did among the Gentiles, but that whosoever would become great among them should be their minister; and whosoever would be first among them should be servant of all (Mark 10:42-45). This ended the strife among them as to who should be greatest in the kingdom. And the development of ecclesiastical

power was after the apostle passed from the earth. The development was gradual—almost unnoticable at first. In fact the Roman Papacy was more than five hundred years in developing. But it never could have been if the principles of independent congregational government and equality of rank among the local church officers had not been violated. When these principles were sacrificed the way was opened up for the growth of human authority in the church and therefore, for the introduction and adoption of human dictrines. Many doctrines of today are called orthodox, not because they are taught in the Bible, but because they have been approved by some church council and written into some creed.

The reformatory movements of modern times have fallen short in that they have failed to restore the original organization and practice of the church. All reformations may have accomplished some good but most of them have resulted in the starting of new denominations with about the same ecclesiastical machinery as the Roman church has, only in a modified form. The restoration movement of the nineteenth century had as its object a complete return to the simplicity and purity of the apostolic church, in name, organization, doctrine, and practice.

But there is an old saying that history repeats itself, and recent developments in what is known as the "restoration movement" have confirmed the saying. When the missionary society movement began among us a few years ago there were brethren who saw in the movement a serious departure from Bible principles. But many of our brethren were unable to see any harm in the society. To these the society seemed to be the best

method of cooperative missionary work. Those who oppose the movement were called "anti-missionary" and "non-progressive." And as in the first apostasy, so in this one, one advance step called for another. Soon there came to be more organizations than there was room for and it seemed advisable to incorporate all of them under one general head, so the United Christian Missionary Society was created and incorporated under the laws of the state of Ohio. And as the glory of the society has increased the glory of the church has decreased. The society has grown in power until it is too great to be controlled by the church, and to some of the society brethren it is proving a very troublesome and unsatisfactory thing. The Christian Standard has been for some time raising its voice against it, but with small success. And recently the Standard launched a new publication, The Touchstone, the purpose of which is to inform the brotherhood against the society, and thus to check its "progress" if possible—progress, toward Rome. It is claimed that the officials of the society are incompetent and disloyal to the truth, that the laws of the state in which the society is incorporated have been violated by them in several points, that the society persists in keeping missionaries on the field who compromise the principles of the ancient gospel. No doubt the society needs a reformation, but there can be no permanent reformation of a thing which is wrong in principle until the principles are reformed. The only solution of the matter would be to do away entirely with the unscriptural organization and come back to the Scriptural ground. Anything short of this is not worthy of the name, "restora-

tion movement." The society is weighed in the balance and found wanting.

I am expected to give in this address something of my work as county missionary in Johnson County, Texas. Beginning March 1, 1920, I labored for four years and a half under the direction of the Central Church of Christ at Cleburne, the county seat of Johnson county. I did some work in adjoining counties and responded to some calls from distant points, but my work was largely in Johnson County. I lived in Cleburne and was answerable to the Cleburne church. This church was responsible for my support, and I reported to the treasurer what I collected in the field. The collection was small at first, but it grew to be more than half of my support the last year.

Our first efforts were in those communities where we had a few scattered brethren and where there was a prospect of opening up a regular work. Brethren from Cleburne co-operated in developing local leaders at the new places. Some of the more distant missions failed, due to a lack of outside help; but a number have continued to this day and seem now to be permanent congregations. Six years ago there were seven congregations of loyal disciples in the county. Since that time the work has been started at eleven places. And while the work has been discontinued at several of these places, largely on account of transient membership, we rejoice in the good that has come from the work even at the places that failed for some of the workers in other congregations at present were won to Christ at these missions. The results of this home missionary effort have been very gratifying. The gospel has been preached in

nearly every community in the county and at numerous places in adjoining counties. Besides the new missions started, three congregations that had ceased to meet at all were revived, and others that were about to fail were strengthened. Brother Jesse Powell, who is capable and successful, succeeded me as county evangelist, and the work has become a permanent thing with the Cleburne church. Also, several of the capable young men of the Cleburne church, having caught the missionary spirit, are now preaching at mission points and are rapidly developing into good preachers.

I consider the years I spent in the county work in Johnson County the most fruitful years of my ministry up to the present. While thus engaged I held some of the most successful meetings that I have ever held. The preparation of this address has brought to memory some of the most pleasant experiences of my ministry and some of the dearest friendships that my family and I have ever formed. There are always hardships and discouragements to be experienced in planting the cause in a new place, but these can be overcome, and they will diminish as the work becomes established.

County mission work should extend into the rural sections as well as into the towns and villages. I believe the church should be established in the centers of population first if possible, for more people can be reached there, but I do not believe in giving up religious efforts in rural districts. In recent years the movement to the city has been hard on the rural church, and in many communities the people are as those whom Jesus met on one of his tours, as sheep having no shepherd. As long as there are people in the country the gospel must be preached in the

country. The church in the city or town may justly give the rural church credit for a large percentage of its growth in membership in recent years. Go to any city church and ask all who became Christians before moving to the city to hold up their hands, and I dare say you will be astonished at the number.

The congregation at Alvarado is the youngest in Johnson County at this time. It was established last September by a co-operative effort of all the congregations in the county. The plan used is worthy of a detailed account in this connection. Alvarado is the second town in size in the county, and for a long time has been considered a difficult place for the ancient gospel. Several mission meetings have been conducted there without visible results. The people would not come out to hear. But last fall a new method of attack for that place was employed. After all other meetings of the town were over and there seemed to be nothing in the way, we engaged the use of the largest tabernacle in the town, secured Brother McMillan of Cleburne to do the preaching and Brother Antwine of Bonham to conduct the singing. We gave only a few days notice to the town. We had brought out a special Alvarado Meeting edition of the Cleburne Christian, our county church paper at that time, and just a day or two before the meeting began we placed a copy in every home in the town. In addition to the gospel teaching in the paper there was something by different writers on every page of the paper about the meeting. This, with the other usual means of advertising a meeting, brought out two or three dozen Alvarado people to the first service, which was on Sunday night. But counting the visitors from Cleburne and other places

over the county the crowd was estimated at one thousand. The several congregations dismissed their night services in order to attend the first service of the meeting. Every congregation in the county was represented except one, which was twenty-five miles distant. The psychology of a crowd worked. The meeting was the talk of the town the next day. The report got out that all the "Campbellites" in Texas were there. After this some of the visitors had to stay away to make room for Alvarado people. Brother McMillan was equal to the emergency. He preached the truth in love, and with telling effect. The number of baptisms was not large but from all sources a body of about thirty members was left there meeting regularly, and the number is growing. Cleburne is assisting this young congregation by furnishing them preaching three Sundays in the month. Brother Powell preaches one Sunday and conducts a weekly Bible class, and Brother Paul Suthern, a young preacher in the Cleburne congregation, visits them two Sundays.

From the Alvarado meeting we learned some good lessons in cooperative missionary work. Cooperation does not mean simply to contribute some money. The missionary needs more than financial support; he often feels his need of somebody to stand by. The apostle Paul nearly always had a company with him. Being forced to leave Berea hastily he left Silas and Timothy behind on one occasion. But upon arriving at Athens he sent for them to come to him with all speed. Again, when brethren from Rome came out several miles to meet him, having heard that he was coming, Paul thanked God and took courage. The greatest problem at a place where the cause is not established is getting the attention of

the people, for we must have attention to get results. A large crowd always attracts attention. Hence, there is a double service rendered by those who accompany the preacher to a mission point: the preacher is encouraged, and the attention of the people is gained.

In missionary work it is best not to scatter the efforts too much, but rather to concentrate on a few places until the work is established. A protracted meeting, however successful, must be followed up with other constructive work. We were not so careful about the follow-up work when we began in Johnson County, and for lack of it our labor was apparently lost in some instances. We were anxious to hold as many protracted meetings as possible. But to spend all the time holding protracted meetings is a mistake. The seed planted must be watered. It is better to furnish every mission with preaching at least one Sunday in the month and a regular mid-week service, either a Bible class, a prayer meeting, or a sermon. Some of these meetings can be conducted profitably in the homes of the members. By reason of the social advantage some people can be reached in this way that might not come to the public place of meeting. I think many of the conversions we have had in summer meetings had their beginnings at services of this kind.

Another important result of the Johnson County work is the influence it has had on the established congregations of the county. All have profited more or less, first, because the work has brought them closer together and has helped to create a better spirit of cooperation among them. I seriously doubt that the churches of the county could have made such a success of the Alvarado meeting six years ago. And again, almost every mission meeting

which has been held in the county has afforded some congregation an opportunity to lend at least its moral support. The help received from this source made possible some work that could not have been done without it. Besides, to have a part in such work always strengthens the churches that participate. Those who have known the Cleburne church for years say that it has had its greatest growth since it began to do systematic missionary work.

The present congregation at Venus represents some of the fruits of our county work. For nearly two years now the church at Venus has been self-supporting. The expenditures of this church for all purposes during last year were about thirty-five hundred dollars. Until about three years ago that church did not meet the year around, and had no regular preaching. There were a few faithful members there who realized they could do better if somebody would teach them how, so they solicited help from Cleburne. The Cleburne church allowed me to give six months time largely over to the Venus work, and also released Brother McMillan for a protracted meeting there following that period of concentrated work. This effort more than doubled the membership and brought the church to a self supporting basis. They support a preacher for full time now and do some outside work. Within the last two years the membership of this congregation has grown from about thirty-five or forty to one hundred and fifty. Venus gives the Cleburne church most of the credit for this growth. The efforts would not yield such results as this at every place, of course, but I have come to believe that when we start

out to do home missionary work we would do well to begin on some of the old congregations, if we can get the opportunity. If we can bring more of our present congregations up to the New Testament standard it will be easier to convert souls to Christ and to start new congregations.

I am not advocating that the larger churches should exercise any authority over the smaller ones and dictate as to the management of their affairs. We have no "authority" to exercise anywhere, at home or abroad, but it is our privilege as brethren to teach and admonish one another. We all can do better than we are doing; and most of us do better when we are taught better, if we are approached in the right way. Most of our congregations are stronger than they think they are. They just need to be taught what they can do if they will try. But the teaching must be done in the spirit of gentleness.

We have just cause to be encouraged over the future prospects for the Lord's work. More of the local churches are awaking. There is more agitation of missions, and as a result, more missionary movements are getting under way in different parts of the country. And while it must be deplored that the simple New Testament plan of missions has suffered in the hands of thoughtless men, and that denominational machinery has galded the shoulders with burdens heavy, we believe that a happy day of Scriptural missions is dawning upon this very generation. May low spirited and listless disciples lift their eyes and look on the ripe harvest fields. May more of us pray to be sent into the harvest as laborers.

"The morning light is breaking; the darkness disappears;
 The sons of earth are waking, to penitential tears;
 Each breeze that sweeps the ocean, brings tidings from
 afar,
 Of nations in commotion, prepared for Zion's war."

MUSIC IN THE CHURCH

By E. M. BORDEN

For many years this question seemed to have been settled, but in the last few years it has revived, and a greater interest is manifested. There is no question as to its being one of the living issues of the day. It concerns every member of the great body of Christ. I have been invited to give you our reasons for not using Instrumental Music in our worship. We believe we have good reasons for not using it, and it is my purpose to give you those reasons now.

When I was a boy I remember hearing a debate in which both sides claimed that the Bible is silent on the question. I thought it was myself until a closer investigation caused me to see that the Bible is not silent on the great question. The Lord not only authorizes music in the church, but he tells us the kind of music we should have. The Lord has not left it with us to select the kind of music we should have. The Bible is not silent on this music question, as some people think.

I fear that some of us have been inconsistent in condemning the use of instrumental music in the worship, for the reason that we did other things just as inconsistent. Before we condemn the use of instrumental music, we should be able to give a reason why. Why do we sing and not play? Is it for the reason that instrumental music is not the kind the Lord has commended? That is my contention.

Once while I was holding a meeting in a country vil-

lage, a lady jumped up and began to shout. At first I thought she was happy, but I soon found out that she was mad. She was mad because her brother had made the good confession. When she began to shout, Brother Slaton announced a number and began to sing. The lady shouted and the brethren continued their song. We could not hear what was said. It was just a noise, and it could not be called a joyful noise. Instrumental music could have served the purpose just as well, for it was not the Lord's kind of music.

On another occasion, after I had preached a sermon with an appeal to sinner and called for an invitation song, the brethren sung:

The home where changes never come
Nor pain nor sorrow, toil nor care,
Yes tis a bright and blessed home,
Who would not fain be resting there?
O wait, meekly wait and murmur not
O wait, O wait, O wait and murmur not.

Did the brethren really mean to sing that song? Did the brethren expect the sinners to wait? Did the preacher want the sinners to wait? If he did not, why did they sing that song? Did they notice the sentiment of the song, or did they sing to drown the silence? If it was just the tune or the noise, why object to instrumental music? If we do not get the sentiment of the song, why oppose instrumental music?

On another occasion, while I was a young preacher, the brethren gave us "God be with you till we meet again" as an opening song. It was somewhat embar-

rassing, for I did not think they intended for me to go, for I had just arrived. The song is a good one but it was out of place at that time. They certainly did not get the sentiment of the song. Instrumental music would have done just as well.

One brother who was very much opposed to instrumental music in the worship, said: "Brethren, let us sing the notes to this song." What was this save the tune? There was no sentiment in the tune without the words. Instrumental music could have served the purpose just as well. If the tune is all we get there can be no fight against instrumental music.

With our contention, we should take a great interest in learning how to sing, so as to bring out the sentiment of the song. In order to be consistent, we should patronize our singing teachers more than we do. The tune is to help bring out the sentiment of the song. The most embarrassing thing that has come before me, is to condemn the use of instrumental music as a help and then pitch the tune so high that the highest singer cannot reach it, and then in trying to lower it get the tune so low that the bass singers cannot sing the highest part of it. The old members will shudder, the younger members will laugh and others will hide their faces in shame. We are not consistent if we condemn instrumental music and then do not try to learn to sing. Let us be consistent.

If I should be governed by my likes and dislikes, I would want instrumental music. I like it. I can remember when I was a boy, how hard it was for me to stay at home when the circus band began to play. The reason I do not want it in the church, is because it cannot fur-

nish the kind of music the Lord wants in the Christian dispensation.

The music question is not on a par with incidentals, such as church houses, lights, seats, black board, baptistries and things of the kind. The Bible commands baptism, but it does not say where it is to be done. The place to baptize is left with us, just so we have enough water to comply with the demand. The music question is not that way, for the Lord has told us the kind of music we should have, and instrumental music cannot satisfy the Lord's demand.

The question is, "Music in the Church of Christ." That confines it to the Christian dispensation. The law came by Moses but grace and truth came by Christ. Paul says we are not under the law but under grace. Paul tells us that we are saved by grace and not by the law of Moses. It does not matter to me what kind of music was under the law. I will not even take time to discuss it. The question is, is there a place for it in the church of Christ and under the new covenant? The Jews kept the Sabbath day, but we are not commanded to keep it. There were other things under the law that do not apply to us at this time.

While Jesus was here he told his apostles that after he went away he would send the Comforter who would guide them into all truth. All truth would embrace the instruction concerning the use of music in the church. The Spirit has given us the kind of music we should have. The New Testament is not silent on the question. If the New Testament tells us the kind of music we should have, that will eliminate all other kinds.

Paul was guided by the Spirit the same as the other

apostles so we will let him testify a great deal on this question. In Acts 20:20, Paul says: "And how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house." If Paul kept back nothing that was profitable he has certainly taught us the things we should know on this great question. Again he said: "I have not shunned to declare unto you all the counsel of God." If, in the great counsel of God, music is commanded, Paul certainly taught it. In his writings we will find the kind of music we should have in the worship.

Now there are some things in which we are allowed liberty. There is no express command as to how we shall contribute. We may pass a basket, walk up and put it on the table, or hand it to the treasurer. The Lord has not told us that we shall worship in a certain kind of a house. That part is left with us. There are many other things of this kind in which we are allowed liberty. But when selecting, here is a rule by which we should be governed.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things. This is a rule that the Lord expects us to observe. But the music question is not included in this, for the Lord has told us the kind of music we should have. Therefore it will come under the instruction in the next verse. "Those things which ye have both learned and received and heard and seen of men, do, and the God of peace shall be with you." Here is where the music question

comes in. He has taught us the kind of music we should have and that settles it.

We understand that the church of Christ began on the day of Pentecost. Beginning that day, the early disciples continued steadfastly "In the apostles' doctrine, and in fellowship, and in breaking bread and prayers." All of the worship, every item is embraced in the four things mentioned. Now the question is, where does the music come in? It is easy to see that. The music comes in with the apostles' doctrine and also in the prayer service. Our songs should embrace the same gospel truths that the sermon contains. In fact, every song should be a sermon within itself. In that way we can sing the apostles' doctrine. The only difference in the singer and the preacher is the tune. The preacher has his tune and the singer has his tune, but the message should be the same—the gospel of Christ.

Here is a wonderful appeal in song. The tune is the least thing about it. The apostles' doctrine is told by the words and not by the music. Could the tune alone have told the same story?

Some of the best prayers I have ever heard were sung. They were the same as other prayers, only the tune was different. Once while in a park in Riverside, California, I noticed some ladies getting ready to eat their picnic dinner. When they had made ready and were seated, they sung their thanksgiving. That was the same as the other except that the tune was different. The tune alone would have been worthless, for it could not have spoken the words.

Now we come to Paul's instruction as to the kind of music we should have in the worship. Read Heb. 13:15:

“By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.” This shows that the praise we offer in the new covenant should be the fruit of the lips. This kind of music cannot be furnished by mechanical instruments. Whatever might have been the plan of praise in the past, the plan in the Christian dispensation is that which is the fruit of the lips.

Now let me read another passage from Paul (Eph. 5: 19): “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thank always for all things unto God and the Father in the name of the Lord Jesus Christ.”

Notice. The Lord’s music is speaking. “Speaking to yourselves in psalms and hymns and spiritual songs.” Whatever it means by psalms and hymns and spiritual songs, it is to be done by speaking. That embraces singing and cuts out instrumental music. This is also the fruit of the lips. The fact that psalms is from *Psalmos* does not change it, for whatever it is, it is to be sung. It is the fruit of the lips and is done by singing.

But here is another passage: (Col. 3:16): “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Here it is again. The Lord’s music is to teach and admonish. Teaching is to be done by the fruit of the lips. Can instrumental music teach, admonish, speak? Certainly it cannot. In singing we have speaking, teaching, admonishing, praising, thanksgiving, fruit of the

lips, but instrumental music can only furnish the tune. In singing we have the tune and all the other essentials to make it the Lord's music. We are to sing hymns, sing psalms, sing spiritual songs. Singing is the Lord's kind of music.

But, is there a place for instrumental music? Yes, Paul makes that matter very clear. We have now found the Lord's kind of music and we will now find the place for instrumental music. I want to read several verses from 1 Cor. 14, beginning with the 5th verse:

"I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except, that the church may be edified." The same is true with the music. There can be no edification unless the language of the song is understood. None can be edified if the language is not understood.

Now let us read the 7th verse: "And even things without life giving sound." Here is instrumental music. It is without life, yet it gives sound. But let me read on: "Whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself for battle."

Paul's illustration is a good one. He shows the real place for instrumental music. It gives sounds and even a distinction of sounds, but it does not teach, edify, admonish and praise by the fruit of the lips. The soldier answers the call of the bugle, but not one lesson does it teach him. We hear the tolling of the bell and we say there is a funeral. We hear the church bell. It is time to go to church. The bell performs its part and then

remains silent until the service is over. The bell cannot teach one lesson. Even the distinction of sounds can be duplicated and confusion can be caused.

I once heard of a man who called his hogs by knocking on a log with a piece of wood. One day when he went to see how his hogs were getting along, he found them in confusion. They were running this way and that way, squealing as they went. He wondered what was the matter with them. But soon he heard the sound that caused the confusion. It was a woodpecker pecking away on a dead tree and the hogs were trying to locate the sound and go to it. The tune or the distinction of sounds cannot teach one lesson.

As I have said before, I like instrumental music. It is very entertaining, but when that is said all is said. If entertainment was a part of the service, that would let instrumental music in. I am not condemning instrumental music in its place. I like to hear the beautiful tunes and they are not sinful. Instrumental music is beautiful to the ear as the flowers are beautiful to the eye, but the flowers, even so beautiful, cannot reveal a truth except that nature is wonderful. Many times I have feasted on the soothings furnished by instrumental music but not one truth could it reveal to me. The old abused tuning fork, if it could be called a musical instrument, gives the first musical tone, then remains silent while the song is being sung. But the talented singer does not use the tuning fork.

“So likewise ye, except ye utter by the tongue words easy to be understood how shall it be known what is spoken? for ye shall speak into the air.”

Now we have the comparison. To speak in tongues

not understood by the audience, is like music that does not teach and admonish. When we have music without words, we send a noise into the air and no one is benefited. Even if we sing in another tongue, no one is edified.

Then, in order to teach, admonish, edify and praise by the fruit of the lips, we must speak words that people can understand, and if it is in the music department, it must be done by singing. That is the Lord's kind of music. Then the Lord's music is "Speaking to yourselves in psalms and hymns and spiritual songs."

But let me read again: "There are many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

This shows that a sound without a sentiment does not edify. A sound may be beautiful and it may blend in with other sounds to add to its beauty, but if there is no meaning or understanding to the voice, it fails to be the Lord's kind of music. How can instrumental music excel to the edification of the church? But now we come to the climax of Paul's lesson in the 14th chapter of 1 Corinthians. Now we read verse 15: "What is it then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also."

This shows that it is necessary that the Lord's music shall be to sing with the spirit and the understanding. I must sing and pray in language that can be understood.

“How shall he that occupieth the room of the unlearned say amen at the giving of thanks, seeing that he understandeth not what thou sayest?”

The case is made out. The Lord's music is a spoken music. It is the fruit of the lips. It edifies, teaches and admonishes. It must be spoken in words that can be understood. Instrumental music cannot furnish it, for it can only give the tune, but the Lord's music is to sing.

The tune of the Lord's music is the least thing about it. It is the sentiment of the song that makes it worship. Every song, if it is true, has a place according to the truth it reveals.

At a meeting I was holding in Texas, there were two ladies who had not spoken to each other for some time. We tried to reach them through the sermons and the songs, and one day our efforts were fruitful. A group of singers stood singing and these two ladies came together and after embracing each other and sobbing confessed their faults one to another. It was a happy moment. All eyes were turned in that direction, and while we were all rejoicing, a lady started that old familiar song:

Blest be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above.

No song could have filled the place better. It was the tie that binds our hearts in Christian love that caused these ladies to forgive and forget. No musical instrument, even so beautiful the tune, could have told the story as did the words of this song.

To the believer in Christ, the words of the Lord have

a warm place in his heart. On one occasion when the great multitude had gone away and the Lord and his apostles were alone, Jesus said: "Wilt thou also go away?" The answer was this: "Lord, to whom shall we go, for thou hast the words of eternal life." We love these words. When that mother in spiritual Israel come near to the end of her life here, there is nothing that satisfies her like the words of God. Those words upon which her faith rests.

"Sing them over again to me

Wonderful words of life

Let me more of their beauty see

Wonderful words of life

Words of life and beauty

Teach me faith and duty

Beautiful words, wonderful words

Wonderful words of life

Beautiful words, wonderful words

Wonderful words of life.

O these beautiful words. Think of their great sentiment. It is the sentiment of the song—the story that it tells that makes it so wonderful. Instrumental music cannot tell the wonderful story. Words alone can express it, but the tune impresses it.

But possibly some one is ready to say that the tune tells the story. Did we not read in 1 Cor. 14 that the tune cannot tell the story? In a distinction of sounds there is deception. I want the brethren to give us some instrumental music at this time.

(The class will hum the tune to Old Black Joe.)

What is that? Old Black Joe, did you say? Well, that is true, but we will hear it again with the words.

Then the words will be sung to the religious song "I love him."

There are songs for all occasions. They are suitable for the place they fill. As we near the river of death, or on a funeral occasion, there is no song that fills the place like the old familiar song:

(One verse of Nearer, My God, To Thee.)

But some one wishes to know if I like quartet, solos and other specials. I certainly do, if they are sung to edify and not just to entertain. A good quartet helps to bring out the sentiment of the song and often brings conviction to the hearts of many of the hearers. A good solo is very instructive and edifying. Let it express a truth in words that can be understood. I once heard a solo that I did not appreciate. I understood the first part of it, but as she continued she ascended until she had reached such heights that she could not articulate. Finally she had reached the highest note with the voice all in a quiver, and then she began to descend. Finally she came down to where I could understand her. I heard and understood the first part of it and when she came down, I understood the latter part of her solo, but what she said while up in the air so high I could not tell.

Then, the Lord's music is to sing and its purpose is to edify, sing praise, teach, admonish, pray and give thanks. When our music fails to do any of these it is not the Lord's kind of music. While instrumental music is fine and its tunes are beautiful, but give me the tune and the words that express to me the sentiment of a wonderful truth.

“THE DIVINE NATURE”

By JOHN T. SMITHSON.

What is “Divine Nature” and how is it now manifested? This duplex question covers all the field of our present study. We never speak of divine nature or divine things independently of the thought of God, the creator of all things. Hence, the subject itself is antagonistic to that brutal, beastly bloody and Christless theory that has been adorned by its devotees in the fashion of Modernism, Rationalism and Evolution. This theory stripped of its modern and less offensive terms is down right infidelity. With two master strokes it knocks out, so far as it is concerned, the entire Bible wherein divine nature is revealed. Its stroke against the Old Testament is the denial of God’s account of the creation of man. Its blow against the New Testament is the denial of the virgin birth of Christ the Lord. This, of course, if successful, would destroy the Bible, and would forever hide the divine nature. We have neither time nor respect for such a theory, but denounce it with all the powers of our being. Believing the Bible to be the revelation of, and from God, we now begin with it to find what divine nature is. It can not be less than the nature of God. As God’s nature is, He is. Therefore we ask, What is God? This question is answered by three short, simple, unambiguous and unequivocal sentences. These three sentences with three words each, and with only three different words tell us the nature of God. These are they.

First: “God is Spirit” (John 4:24).

Second: "God is Light" (1 John 1:5).

Third: "God is Love" (1 John 4:7, 16).

Divine nature then is Spirit, Light and Love, for God is these. Spiritual life is God life, and there is no divine nature that is not spiritual. In order that God might reveal himself and his nature to the children of men He sent his immortal, immaculate Son into the world. He was begotten by the Spirit, born "of woman," the virgin Mary, "born under the law," thus having both divine and human nature. "In the beginning was the Word, and the word was with God, and the word was God. The same was in the beginning with God." "And the Word became flesh and dwelt among men, and they beheld his glory, glory as of the only begotten from the Father, full of grace and truth." The Son of God being both divine and human in nature, reveals perfectly to human nature "the divine nature." "He that hath seen me," said he, "hath seen the Father."

From the time the star of Bethlehem appeared in the firmament, and the heavenly host sang to listening shepherds the appropriate song, "peace on the earth and good will toward men" very little is revealed concerning Jesus until he was about thirty years of age. At about that age he was baptized by John the Baptist in the river Jordan. He then began his life's work which ended when he died on the cross. It was during this period of his life that he made known to mankind the nature of God the Father. He had the spirit of God without measure. Immediately after his baptism he was, by the spirit, led into the wilderness where for forty days and forty nights he fasted, thereby being, through hunger, subjected to every desire and want of human nature. This prepared

him to manifest over human nature the divine nature, which is very clearly seen in his victory over the arch demon of the soul. The tempter appealed to him through human nature. He defeated him through divine nature. The spirit always speaks to the foe, however formidable, saying: "it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here we see both human and divine nature portrayed. The human nature lives by bread alone. Divine nature is by every word that God speaks.

This characteristic of God was always manifested by his Son, and it is plainly seen by his conversation with the Samaritan woman at Jacob's well. On that occasion Jesus was returning from Jerusalem to Galilee. Being weary with his journey he sat by the well to rest. It was noon. His disciples had gone into the city to buy food. In their absence the Samaritan woman came to the well for water. Jesus said to her, "Give me to drink." This opened the conversation which led from drinking literal water of Jacob's well to the drinking of the living, spiritual water that flows from the never failing fountain of God's nature. The disciples returned with food. The woman left Jesus, and her water-pot by the well. She went into the city to tell the people that she had seen the Son of God. The disciples asked Jesus to eat. He replied to them saying, "I have meat to eat that you know not." "My meat is to do the will of him that sent me, and to accomplish his work." In doing this his divine nature subdued hunger, satisfied thirst, banished weariness and stood in bold contrast to human nature. Again, Jesus said, "While I am in the world, I am the light of the world." He was that light sent down out of

heaven, "the true light, which lighteth every man coming into the world." "In him was life, and the life was the light of men." Light and good are used interchangeably, and likewise darkness and evil. "Light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

Divine nature, being light, shines forth in its heavenly splendor through Jesus the Son of God. Though he was human and divine, his divine nature was always the first to reveal itself in his life. He did no evil, committed no sin, "neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously." Behold his nature divine, calm, serene and sublime, that in the midst of evil, sin, darkness and the storms of threats, did shine as the sun in the skies gives its light while the storms on earth are raging.

The purpose of light is to reveal truth and error, good and evil, right and wrong, safety and danger. Where there is no light there is darkness. Where there is no divine nature, spiritual darkness must be. Light reveals the path of safety. Governments spend large sums of money erecting light houses on the rough and dangerous cliffs at sea. Why do they do so? They do it that the weary, seaworn and fearful mariner may see gleaming through the darkness, the mist and fog the beacon light

from the top of the tower; and thus by that glowing light which he hails with gladness, may direct his wave-lashed and tempest-tossed ship safely to port. Jesus, at the cost of heaven and its glory, stands as God's light house on the great sea of life, and from him radiates the life giving rays over the benighted and sin-cursed world that the sojourners thereof may be guided in the port of the everlasting shore. Were it not for the glorious light of the Son of God, every soul would be shipwrecked upon the dark and rough sea of life. But for all who travel in the light of the way of life, there is perfect safety and sure landing on the golden shore. Jesus alone is "the way, and the truth and the life." No one can come unto the Father but by him. Thank God for his Son, the light of the world.

Again, Jesus is the very embodiment of God's love. God is love, and he so loved the world that he gave his only begotten Son, that men who were lost may be saved. When we approach this characteristic of God's nature, we lose ourselves in its vastness. Divine love is limitless and boundless. It is beyond death. It transcends all life. It extends beyond the angelic habitation. It is stronger than principalities and earthly powers. It covers the universe, descending to the lowest depths and ascending to the highest heights. I fear we fail to comprehend it as we should. It is so different from all that is human. When we speak of love as divine nature, we must not confuse it with love which is human nature.

There are many kinds of love in human nature, such as, marital, conjugal, filial, altruistic, egoistic, philanthropic and of various lusts and greed. Many of them are right within themselves, but they are not divine na-

ture. But love, that is divine nature, is higher than the heavens, is as great as God and is as lasting as eternity. It is as separate and independent of human nature as God himself. It is the greatest thing that angels know. It is the greatest thing on earth below. It is independent of the speech of men and angels. It is not, but it is greater than, miraculous faith. It does not rest upon the wings of prophetic gifts, neither is it written upon the scroll of knowledge. It is not always present in the sacrifice of earthly possessions. It is possible for one to suffer the most intense and excruciating pain by giving his body to be burned at the stake and not have love. All things earthly fail, but love never fails and never ends. "It is kind", envieth not", "vaunteth not itself", "is not puffed up", "seeketh not its own", "taketh not account of evil", "rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Now consider how great love is. To the finite it is infinite. If all the men from Adam till now were scribes, and the twigs on all the trees were pens, and the water in all the seas were ink, and the vast vaulted heavens were a scroll, the love of God by them could not be told. Love is the crowning trait of God's nature, and no one but his only Son could reveal it to man.

When I see Jesus, our Lord, in his great temptation, overcoming the devil by the spirit, I stand amazed and exclaim, Wonderful. From his temptation I go with him to Hermon's summit, and there I see him in the presence of three apostles, and two saints of the glory world with his raiment "white as the light" and "his face did shine as the sun." I cry aloud, Glorious. Most

Glorious! I hear him telling those risen saints about his death which was soon to take place on Calvary just outside of the wall of Jerusalem. I follow him to see those things accomplished. I go with him to the pass-over feast and see him institute his memorial supper. Then I go with him into the garden of agony. I hear him say, "My soul is sorrowful unto death." I see ascending the slope of the mountain men with swords, and staves and flaming torches. Ah! They are led by his familiar friend, who sold him for the price of a slave and betrayed him with a kiss. I see him on trial. I hear the verdict rendered—Not guilty. But I see him led away from justice and acquittal to "the place of a skull" to be crucified. I hear the sound of marching soldiers and the hellish glee from that diabolical mob as they lead their victim to the slaughter. Soon I see him suspended between earth and immortal glory as if he were unworthy of either place. The sun grows dark. The earth trembles. His enemies rejoice. His friends weep. I see him with love divine as he looks down upon his murderers and turns his eyes toward heaven and prays to the Father, saying, "Father forgive them; for they know not what they do." I stand for a moment breathless, and then exclaim, Sublime! sublime! wonderful, most wonderful of all! Love, Oh, what love! Matchless love! Who but the Son of God could pray for his enemies? What but love divine could prompt the thought? I stand with my eyes fastened on the suffering, dying Son of God. I hear him speak again. He says to the Father who sent him into the world, "It is finished." It is done. The great transaction is done. All is over. He commends his spirit in the hands of his Father.

As his gentle spirit takes its flight his head falls upon his heaving bosom. He dies. Those who killed him said of him, and not to the thieves by his side, "Truly this man was the Son of God." Now my friends those sufferings of Christ are over. The example is set for us that we "should follow in his steps." Christ has perfectly manifested divine nature and has ascended into his primitive glory with his Father. And now in conclusion we ask; how is divine nature now manifested? It is manifested only by those who "become partakers of the divine nature, having escaped from the corruption that is in the world by lust." They must not be fashioned according to the world, but must be unspotted from it and love it not nor the things that pertain thereto. Jesus prayed to the Father concerning his faithful followers saying, "They are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so send I them into the world. And for their sakes I sanctify myself that they themselves also may be sanctified. Neither for these alone do I pray, but for them also [generation after generation] that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they may also be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; That they may be one even as we are one; I in them, and thou in me that they may be perfected into one; that the world may know that thou didst send me and lovest them even as thou lovest me."

All who comply with the terms of that petition have the spirit of Christ and are led by it in all the ways of

life. They are the light of the world and are perfected in love. No man, who does not let Jesus abide in him and govern his life, is a partaker of the divine nature. For just as a branch must abide in the vine to have life and to bear fruit, so must the followers of Christ abide in him to partake of his divine nature and spiritual life.

Since Jesus ascended to his Father has anyone followed his example and walked in his steps? Yes, Oh yes, beloved. Stephen the first martyr in the Christian era reflected in his life the life of the Lord Jesus. The enemies of his Lord were desirous of his life. They "fastening their eyes on him, saw his face as it had been the face of an angel." Like mad and vicious dogs, they "gnashed on him with their teeth." Then they began to stone him to death. But Stephen, full of the spirit, looked into the open heaven and "saw the glory of God and Jesus standing on the right hand of God as if he were looking over the parapet of heaven upon the scene below. In the midst of the falling stones which took his life he asked the Lord Jesus to receive his spirit. "And he kneeled down" and prayed for those who stoned him, saying, "Lord, lay not this sin to their charge," and when he said this he fell asleep. His sleep is peaceful and sweet in Jesus. Farewell, thou hast gone most noble one to that celestial clime where the wicked cease from troubling and where the weary are at rest. My friends, if to that blissful land we go, we must partake of divine nature here below. We must be led by the spirit and not fulfill the lust of the flesh. We must, by the life of Christ the light of men, live and have no fellowship with the unfruitful works of dark-

ness. In love we must be perfect as our Father in heaven is perfect. Then we will not only love our neighbor as ourselves, but we will love our enemy, and pray for him when he persecutes us; we will do good to him when he maltreats us. When he is hungry we will feed him. When he is thirsty we will give him drink. If he should kill us, we will die willing to forgive him. We will not be overcome with evil, but we will overcome evil with good. If such be our lives, we will at the end of the journey fall asleep in Jesus, who, at the dawning of the everlasting morning, will call us from our sleep, from which we will arise and go to that spiritual land, that is fairer than day and across which the shadows of death never fall. In that peaceful, blissful world on high we will rejoice with joy unspeakable and full of glory. There our present faith will become sight. There our treasured hope will lay hold on actual possession. There love will continue on and on as we dwell on the shining plains of heaven in the presence of God forever.

PUTTING GOD FIRST

By W. A. KERCHEVILLE

In that history of God's dealings with the human family, we find a thread of thought running through the entire Bible that is summed up in a few words, by the Apostle Peter: "The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." There is no exception to this rule in Bible history; nor in the lives of men today. Then why will man leave God out of his life?

In the Garden of Eden blessed by the hand of a loving Father, we find the first pair, surely they must have been happy, for they were care-free, (so far as the wants and needs of life were concerned). But in the law that God gave to them God asked to have first place in their hearts. Who would question His right? None but a deceiver and a liar. Satan made his initial attack upon man, severing him from his God. And man lost paradise when he broke the tie that bound him to his Maker. I

Notwithstanding the mistake of his predecessor and grandfather, Adam, Enoch turned back to God, and walked with him while here on earth, and God translated him that he should not see death. A notable reward for the wise choice of putting God first. II

And while mankind was growing worse and worse in sin, until it repented, God that he had made man, another character looms up before us as one who honors God and accords to him his rightful place, and God in turn saves

3. him and his house in the ark, bringing the flood upon the world of the ungodly. Characteristic of Noah, when he emerged from the ark after the flood, the first act upon his part was to build an altar and worship God. And God in answer said he would no more destroy the world by water, and as a token of this promise to Noah we have the beautiful rainbow, even unto this day.

4. Abraham became a sojourner in a strange land, leaving his kindred behind, answering the call of God, and very vividly do we see God holding first place in the heart of this patriarch in the crucial test when God called upon him to offer up his son Isaac, as a burnt offering. For three days he goes on this sad pilgrimage and when he reaches the place where God had directed, leaving the servants a short distance, he goes, and with only the eyes of God looking on: he raises his hand to take the life of his son (conceding to God first place), and God said: "Stay thy hand, now I know that you fear me," and in this great trial he won the title of the Father of the faithful, and that same God that wanted reverential fear at the hands of Abraham of old, wants us to reverence him today.

God appeared in the burning bush to Moses, and it cast an ennobling influence upon his life, enabling him to become Israel's successful leader for a period of forty years. See him as he looks out of his tent door with only the red hills of the desert to greet him, and the murmurings of an ungrateful people to cheer him, for forty long years. What kept him up? It was the memory of that same God in the burning bush. Yes, whenever his spirit grew faint and weary, he went back in memory to that wonderful day. Once again he saw the uncon-

suming fire. Once again he heard the voice of God quivering through the silence of that lonely desert, and in a moment the feeble knees are strong again, and with a new courage he grasps his shepherd's staff, and goes forth to meet the inevitable tasks and trials of the day, for even at the close of the life of this great and good man we hear him invoking the good will of Him who dwelt in the bush upon the tribe of Joseph which incidentally shows that the God of the burning bush was never consumed in the life time of Moses.

The advantage of putting God first is forcibly brought out in the history of the spies viewing out the land of Canaan. The ten saw the difficulties and forgot God, and the two saw God (or had the right conception of God), and forgot the difficulties. We find the two classes in the church today. How sad it is that so many are looking on the difficulties that surround us and are losing sight of God; when the Holy Spirit says plainly through Paul, "Be ye steadfast immovable, always abounding in the work of the Lord for as much as ye know that your labors are not in vain in the Lord."

When a child is surrounded with danger it is natural for it to fall back upon its parents for help, and how the danger is diminished when the parents stand between the child and the danger. Let us put God first. A wise old elder said to me one time that if he had been successful he owed it to a simple rule by which his life had been governed: "That he always tried to conduct himself in such a way, that if any should make an attack upon him that they would have to come through the Lord Jesus Christ to get to him."

What did the apostle mean when he said, "When I

am weak, then am I strong?" In his weakness he depended upon God, and God became his strength. So in our weakness may we learn to depend upon God, and by his might and power we may accomplish much and lasting good.

David was comparatively weak, when measured by some of the strong men in the army of King Saul, even his brethren in the flesh looked upon him as a tender lad, unfit for service in the army. And yet this tender lad with his shepherd's staff faced the mighty Goliath who had defied the army of Saul and chilled the hearts of his men of war. David, you fight against this hardened soldier and too, do you not see that he is a giant physically? Look how he is armed! The very sight of him makes hardened soldiers tremble. Yet, the boy in the face of all protest persists in fighting this enemy to the army of the Lord. But ere they meet, David turns down the armour of King Saul, but adorned with one more powerful for we hear him say, "I come in the name of Jehovah," with this strength he could easily discount the size of the giant, and with this power the simple sling became mightier than the sword of the enemy. David felled the great giant because he relied upon his God.

As we compare the church of Christ today with the institutions of men, we are made to feel that the odds are against us. Their armour seems mightier than ours. But never has there been a conflict (it matters not how weak our forces nor how strong the enemy), where our people relied upon the power of God, but what a signal victory has been the result. How many times has the conflict compared with that of David and Goliath. When

an inexperienced lad with just one book would measure swords with a veteran representing the forces of error, with his scholarship and unlimited supply of books at his command, we well know the result. In fact the victory has been so decisive under such conditions, until the word has been passed in the camp of the enemy to "beware of the man with one book." "God looketh not upon the stature but upon the heart."

But in many ways today we are not putting God first. It is natural for us to rely upon him when in actual conflict with forces of evil, but for the Christian to make the proper preparation, a citadel that shall withstand attack is not built while the enemy is bombarding, but beforehand. Saul's refuge of peace must be erected before troubles come. I fear that we are losing sight of this great principle in our homes, in our schools and even in our churches today. It seems that after the Lord has blessed us, we have been lifted up with a false pride, and about to forget the source of our strength. A preacher becomes a strong exponent of the gospel. He feels that he is following a safe course in preaching the powerful word of the Lord, and he is, but perhaps he forgets to look into his own home and make God first there in the hearts of his children. And not only preachers, but many seemingly devout fathers and mothers, whom it seems have truly enthroned the Lord in their hearts. Yet the God of this world claims control of son and daughter. Yes, I know we flatter ourselves to believe that our boys and girls will be able to successfully escape the pitfalls and snares set for them as they wander in sin, until, finally we awake to find them openly and brazenly standing in rebellion against all that is

holy and righteous. We are many times to blame for not instilling into their hearts early in life the importance of putting God first. We leave them to be controlled by the evil influence that surrounds us today, without the protection of God to help, and what more could we expect? Jesus said, "Seek ye first the kingdom of God, and his righteousness." This is not only a command of the Lord, but God has always demanded first place in the hearts of his people, and when we fail to concede to him his rightful place, we may naturally expect to fail in everything we undertake to do.

There are many who would have us believe that a transformation of the social organism, a change in the political organization, or a reorganization of industry, will right the ills to which society has fallen heir. But Jesus recognized the fact that society cannot be right while man himself is wrong; that the moral integrity of the individual is a necessity to a true social structure. It is not enough to change man's relations and environments and leave his character untouched. It is, perhaps because of his relation to the whole that Jesus accounted the individual of such infinite worth, just as the health of each slighted limb or organ of our body effects the vitality and health of the whole. So stands the individual in the organic life of the social world. "We are members one of another." "No man liveth or dieth unto himself."

"Seek ye first," carries with it the idea of concentration. The only way we can succeed in a spiritual way is for us to concentrate upon God. Set our affections upon things which are above. The rich young ruler it seems from his history was far above the average in hav-

ing kept the law, but when the great test came to put the Lord first, he turned away sorrowful. In our work today, of preaching and praying, and building church houses, and colleges, I wonder if we always put God first? If we do not brethren we will fail. Moses said, "If thy presence go not with me, carry us not up hence." A young man asks the question, "Is it safe for a Christian to get rich?" Answer: If he will get the Lord Jesus Christ first and hold on to him, it is safe for him to get anything. But we find the true order that God designed for man reversed. Man tries to get established in everything else first, and if he has any time or money left over he proposes to spend that in service to God. Do you believe God will accept such worship, when he asked for the first fruits from the Israelites and demanded of them that no other gods should go before him? Ah! how sad it is that there are thousands of gods going before Him today, even in America, and we claim to be a Christian nation. Brethren and fellow citizens, our nation will go down, if the tide of sin is not checked. May we not repent in sack cloth and ashes before God will destroy this wicked generation.

Millions are being spent in the name of charity and religion and still the tide is not checked. Good works alone will not avail. We need God in our lives, and let the good works be done through him, and then we will succeed. We have expelled God from our American life. We have expelled Him from the public schools, and very few colleges allow Him to attend them. Nor can we satisfy the Lord by employing a few preachers or prophets to carry on a form of worship for us. God demands first place in our hearts. "Seek ye first," or else

you seek in vain. Give the Lord first place or else you can have no claim upon him.

Historians tell us that the first two or three hundred years of the church was the most mighty and aggressive period that the world has ever known, and the Bible bears this out, for Paul alone came very near covering the civilized world in the spread of the gospel. What! Have we not the same gospel today? Are we turning the world upside down (and that would be right side up today)? No. Why? We simply do not have enough men of the type of Peter and John, who said, "We will obey God rather than man." Too many preachers who are afraid to preach God's truth, afraid they will lose their place, for the world says, "Don't you do it, and if you do we will call you narrow." A prominent business man said to me a few years ago, "Young man if you would be just a little broader in your views you could command ten thousand dollars a year," and I answered, "Yes, and I would not really be worth two-bits." He wanted me to compromise with the devil and I could not afford to do it.

I have often thought of Satan tempting Jesus, and of the great offer he made the Son of God if he would come under his control, and it seems he did not despair when he failed to ensnare Jesus, for he would still deceive you into believing that if you would just come over with him that the whole world would be yours, and if we do not keep real close to God he will sometimes catch us off our guard, and tell us that God is too hard on us, and is depriving us of all the pleasures of life, and actually has the nerve to tell us that it is "silly now days" to be pure, good, and righteous, and will threaten

us that we shall be dubbed as a back number if we persist in keeping ourselves unspotted from the world. Oh! How many today have been embroiled by this treacherous liar, and may we with God's help try to rescue them from the clutches of Satan. May we remember that the God that we hope to serve is the same God of Israel who said to them, "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." But we also find that "our God is a consuming fire." So after all the wise course for us is to draw near to Him with our imperfections and the dross within us will be consumed. It may be painful at the time but Paul says, "It will afterwards yield the peaceable fruit of righteousness, to be chastised of the Lord." So, to be in tune with God suggests the true harmony of life.

If we could bring the glory of God into the church today and into our preaching, in such a way as to cause humanity to really know God and his Son (whom to know aright means life eternal), there would be a great awakening. Men would break away from partyism, and the doctrines of men. So let us pray the prayer of Moses, "Lord, show us thy glory."

Like a home without the guidance and protection of a father and mother, so is the church without God. In this great western country there is a steady stream of home-seekers coming from all over the world. A great opportunity is offered us. The unlimited resources as yet undeveloped, suggests that this tide of immigration shall continue. Why not prepare in a spiritual way to take care of the opportunity thus opened up to us? As wide awake business men who are enlarging their places

of business, building larger hotels, opening new additions, villages are fast growing into towns, and towns into cities. Let us open our eyes that the progress of the church may be commensurate with the growth of the country. I know that the tendency is to adjust everything else first and call on the Lord when it is more convenient. But we are beginning to learn that the adjustment without God will not stay adjusted. If we build without God we build in vain. The God who frowned against Sodom I fear could not smile over many West Texas cities today. We are prone to be like Lot, to "pitch our tents toward Sodom," leaving God behind. I was deeply impressed to read about the action of the officers of the law in the city of Amarillo, before entering upon the duties of the day, they meet with the Chief of Police and engage in a word of prayer, asking God to help them make the city a fit place for the thousands who reside there.

Judge Mullican, district judge in our district, just recently sounded a note of warning in respect to the wholesale sinning in the city of Lubbock, and the students of Tech College were scored as the chief violators of the law in that city. He said, "The entire moral code has been broken down." So if these men, whom we may judge are in a position to know the conditions, are becoming alarmed, it is high time that we should awake to our duties and responsibilities. In the language of Patrick Henry; paraphrasing the latter part: "Is life so dear or peace so sweet as to be purchased at the price of the destruction of our boys and girls?" Our only hope may be realized by the power of the Lord. We need his influence in our homes today. Let us remember

if we do not want him in our homes he will not break in, though he may stand at the door and knock. Of course we would have to clean up some before we could invite this heavenly guest to come in, or else it would be very embarrassing. In many homes today, even the preacher could not be invited, much less the Lord Jesus Christ. We need the Lord in the church today, in fact it is our one great need. Out in our country it can be said: "We have more crops and less money, more cattle and less milk, more church members and less religion, than any country in the world." I am reminded of the story of a poor man who made application for membership in a fashionable church. The preacher advised the applicant to postpone the matter, telling him to talk to the Lord about his troubles for a while longer. The poor fellow reported after a few days, feeling that he should be admitted into the church, but the preacher delayed him again in a polite but cool manner. The poor man goes away very sad, feeling that he has been rejected, but a few weeks later this same man falls heir to an immense fortune, and now the preacher calls on him and is very different in his manner, and he asks the man if he has talked to the Lord about the important matter of becoming a member of the church. The fellow cunningly answers, "Yes, I talked to the Lord about joining this particular church of which you are pastor, and he said he had been trying to get into this same church for the last twenty years, and you had barred him, so I just decided I would stay out too." Many hearts are so reasoning today.

The might and power of the Lord is as powerful as it ever was in converting men and women, and this power

is within our reach, but so many minds have been corrupted from the simplicity that is in Christ Jesus, and instead of knowing nothing but Jesus and him crucified they know everything else but that, and God's power is not effective in such cases because it is not relied upon.

We need an Elijah today to call us together as he did Israel on Mt. Carmel. "How long will you halt between two opinions? If the Lord be God, serve him, but if Baal, then serve him," or a Moses to ask, "Who is on the Lord's side," and we may profitably listen to Joshua, "and if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, but as for me and my house we will serve the Lord.

May the Lord hasten the day when the forces of righteousness shall be united in one mighty body, in such a way that the Lord may light up the church with his glory as he did the tabernacle of old, and when we build the church today according to the authority of his Son, or the correct pattern given on Mt. Zion, as Moses built the Tabernacle according to the correct pattern given on Mt. Sinai, may we not rightfully expect the glory of God to light up the church and make it shine forth today as it did in the days of the apostles?

In recent years it seems that there is a move on foot to unite all who accept the Bible as true, in one body, and unite all skeptics and infidels in another body. We hear much of the fundamentalists and the modernists. The time has come when we must get on one side or the other. Jesus taught a long time ago that "he that is not for me is against me." But it seems it has taken us two thousand years to appreciate the truthfulness of this

statement. The cry has been made throughout the land: "Back to the Bible. Back to the true worship of God." And many, many today stand ready to surrender their idols. What a great opportunity! Brethren, shall we close our eyes in the face of this white harvest before us? Or shall we by the might and power of the Lord rally our forces under the blood-stained banner of the Lord, and fight as we have never fought before?

We may have to kick Brother Achan out of camp if he will not fall in line and give up his Babylonish garment, or his wedge of gold, or quit his aching. Israel of old used rather drastic measures to get rid of this fellow who blocked their way to victory. But today just such fellows as would block every move forward, are standing at the head of the congregation. No wonder we have failed under such conditions. But today, in many places, we have wide awake and efficient leaders who are standing at the helm, and in the advance move Brother Achan has either lined up, or been left so far behind that his block effects none but himself.

So, in the name of God (feeling that a great opportunity has been opened up to us to come out from the bondage of sin), as the Red Sea was opened up to the children of Israel, and they heard the stirring command of Moses to go forward, let us advance!

We have put God first in name. We have given him control in doctrine. But where we have failed brethren, we have not honored him in our practice. The church today in my mind stands as a great power plant, perfectly constructed, but the current from the great dynamo, which is God, has been cut off. Carbon, which is sin, has destroyed the wires through which the current came.

With faith and prayer may we replace these wires that connect us with God, the Power. And once more this great plant will move, and the hand of man nor the power of Satan cannot check her mighty wheels.

(as a church)

WE ARE HERE, WHY?

By G. F. MICKEY

(In January, 1920, at Clovis, New Mexico, there was held a series of special gospel meetings during which Brother T. Smith delivered an address on the above subject. From that discourse I borrowed valuable materials which I have woven into the fabric of this sermon.)

Out of the ignorance, superstition, and intolerance; away from the confusion, turmoil, and strife of one hundred years ago, there came a devout people who were dominated by peculiar religious views, doctrines, and practices. The movement grew rapidly into a multitude of zealous souls, and today they wield a tremendous influence over the religious life, and thought of the world.

This people profess an unwavering faith in the being of God, the divinity of Jesus of Nazareth, the power of the Holy Spirit, the inspiration of the Bible, and the sufficiency of the church. They discard all sectarian names, reject all man made creeds, throw away all formulated confessions of faith, and steadfastly refuse extensive affiliation with contemporary religious orders as being established by men.

In their service to others, these workers preach the gospel at home, and abroad, without organized missionary societies, and take care of the needy without establishing benevolent associations. Their worship is as simple as the plan of their work. They disregard all pomp, develop no ritual, employ no select choirs, and use no

mechanical musical instruments in divine service. They are an active, thriving, growing brotherhood, and are the folks to be dealt with in this discourse.

Now since the inspired Peter exhorted disciples to "be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15); and since we are here, especially in the Southland, and more than a half million strong, demanding an earnest hearing from a long-suffering people, it is imperative that we be always ready to give answer to those who ask us a reason for our peculiar existence.

To begin with, it is well to observe that no establishment of whatever nature, whether it be secular or religious, human or divine, has any moral, physical, or spiritual right to maintain its organization unless there are good, sufficient, and logical reasons for so doing. And furthermore, no establishment of any kind ought to expect recognition, and support from a much harassed people unless it can offer happy relief from some of the burdens of life.

Then too, those reasons for existence ought also to satisfy the requirements of the following postulates: (1) The purposes of the institution must be both lawful, and laudable. If they be not so, then its existence immediately becomes a menace to society; (2) The efforts of the institution should be both unique and different; directed toward virgin fields, satisfying long felt necessity, and utilizing long wasted energies. If not, then the institution can only conflict hurtfully with other worthy establishments; (3) The methods of the institution must

be both practical, and worth while. If they be otherwise, then can the institution avail nothing, and its organization will come to naught.

Moreover, in order to arrive at a workable understanding of this significant proposition, and definite answers thereto, the question should first be studied negatively. Find reasons for which we do not exist, and state them pungently. In this way much error can be eliminated, and misunderstandings removed.

Therefore, we are here, not for the sake of oddity. We are not a generation of freaks, nor do we maintain our identity in order to be whimsical. We do not proscribe the piano just because our religious neighbors beat us to it. It is not our intention to reject a beautiful symbol, or exclude a profitable expedient simply because it has fallen into denominational hands. I

Neither are we here to build up an exclusive social order for pleasure, or diversion; nor do we seek to establish novel fraternal societies for physical protection. The field for these temporal benefits is already well occupied. We consider that it is not the business of churches to stress the protection of the perishable body to the neglect of imperishable souls. II

Furthermore, we are here not to compete with theaters, and moving pictures. We are not in the entertainment business, nor do we seek to please the crowd. It is not our purpose, intention, or desire to engage in such exercises as will attract mere numbers. Our heartfelt conviction is, "too many are even now seeking to satisfy immortal souls by feeding the material husks of carnal pleasure." III

IV Then again, we are here not to develop new doctrines, formulate new articles of faith, or found new religious orders. Already the world is over-supplied with sectarian notions, and denominational institutions. Novelty may stimulate inquisitiveness, and inquisitiveness may result in new discoveries; yet no improvement has been found, nor can be found for the simple doctrine, faith, and institutions of the New Testament.

A But we are here, Why? What is the stir all about? We are actively engaged in a multitudinous endeavor. We constantly push our peculiarities upon the citizens of the land; we send missionaries to foreign fields, build church houses at home and abroad, establish schools, maintain orphan homes, and minister to the sick. Why this independent feverish activity? Men and women have a right to demand a clear cut answer to this pertinent question, and we ought to satisfy that reasonable demand. We should count ourselves happy to be able to answer for ourselves before the whole world, touching these things whereof we have been accused. We can give good, sufficient, and logical reasons for our peculiar, bold, and rather exclusive existence; therefore let us to the question.

Paul, in Eph. 4:3-6, states the Great Christian Fundamentals, "There is one body, and one Spirit, even as ye are called in the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all." From these fundamentals the religious world has drifted far. True, religionists profess to honor one God, acknowledge one Lord, speak of one Spirit, and confess but one hope; yet they make void their claims by contending for many

faiths, practicing many baptisms, and recognizing many bodies. We humbly assume the grave responsibility to reaffirm these great and vital truths, and call men back to them. We insist that to honor God all must walk by the same rule, and have the same faith; that to acknowledge the one Lord is to obey him in the one baptism; that to know the one Spirit, and partake of the one hope is to become members of the one body which is the church of the Lord Jesus Christ. Read Eph. 1: 22, 23; 2:19-22.

Then in the shadow of the cross Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). But professed followers of Jesus ignore this prayer. They are divided into numerous hostile camps, vigorously contend about sectarian dogmas, and rigidly uphold unscriptural practices. But we have conceived an earnest zeal for Christian unity. We are here with the practical plea, and worth while message that all who love the Lord, and delight in his truth should unite upon the "one foundation," and take the Holy Bible as the only infallible guide in things pertaining to life and godliness (2 Tim. 3: 14-17). *unity*

Moreover, the Spirit-filled apostles fully carried out the requirements of Christ's "Great Commission" (Luke 24:46; Matt. 28:18-21; Mark 16:15, 16). They gave to sin burdened souls a definite answer to the question, "What must I do to be saved?" (Acts 2:38). Modern religious teachers have for the most part lost sight of

II
 these simple and easy terms of pardon. They have substituted the requirements of their various creeds, and have given assurance upon false premises. We make no new proclamation, but are here to declare in boldness, in clearness, and in love, the New Testament answer to that all important question, "What must I do to be saved?" We are not afraid to quote anywhere, and in full, the language of the "Great Commission," nor are we ashamed to tell inquiring souls just what Peter told the heart-stricken Pentecostans.

III
 Then again, the churches of the New Testament period were each an independent unit. They performed their several work without the interference of an overhead organization. But place-seeking men have organized gigantic ecclesiastical machines which rob congregations of their autonomy, create positions of tyranny, and suppress the spirit of real Christian service. We are here with the avowed purpose to restore the rugged independence of the first century church, and give back to each congregation their New Testament liberties. In so doing, we can recognize no head but the Christ, no rule but the Bible, no institution but the church, and no organization but the local congregation.

IV
 Finally, the worship in those primitive days was sublime in its utter simplicity. Christians met to teach the word of God, to sing praises, and pray unto God, to have fellowship in every good work, and to break bread and drink wine in memory of Christ's suffering (Acts 2:42; 20:7; 1 Cor. 11:23-30). But this unadorned worship has been corrupted. Pompous men have supplanted it with elaborate programs, worldly entertainments, and dignified ritual. We are here to protest such sacrilege, and

earnestly seek to eliminate all gross humanisms from Christian worship. We desire to restore in practice, and in reality, the ancient beauty, simplicity, and effectiveness of pure gospel ministries.

For these reasons we feel that we have a place under the sun, and that our efforts will not only meet the approval of Almighty God, but will also merit the support of honest souls among the children of men. Realizing that the days of life are short, that death is inevitable, that judgment is sure, and that eternity is long, we humbly pray that the Lord will give us wisdom to use his word, and faith to practice it.

THE BIBLE AND SCIENCE

By W. L. OLIPHANT

There are no conflicts between the Bible and science. The teachings of the Bible are true, and only truth can be real science. Hence a conflict is not possible. All of the seeming discrepancies between science and Christianity may be accounted for by saying that where a difference appears it is due to either ignorance of science or ignorance of God's word. Paul warned Timothy against "science, falsely so called"; and we might with equal propriety speak of "religion, falsely so called." While I know that there are many religionists who are not informed on matters of science; and who by their efforts to discuss the subject, only widen the apparent breach between science and Christianity, yet the ignorance displayed in the controversy is far from being all on one side. Many scientists are woefully ignorant of God's word. I venture the assertion that the average preacher knows more about science than the unbelieving scientist knows about Christianity. As an example of inexcusable ignorance of Christianity, witness the recent statements of the great scientist, Luther Burbank. Mr. Burbank is an authority on plant life, but he is no more an authority on matters of religion than the humblest preacher is an authority on the material sciences.

I have the greatest respect for science. Without the improvements which science has brought to us, the world would be most seriously handicapped. In fact, I do not believe that science is given its deserved consideration by the public mind. It is lamentable that our public

press is so unbalanced in its recognition of worth and merit. A prize fight or a football game will be given whole columns in our papers; the account of a terrible crime will be spread across the front page in glaring headlines; while the scientist who discovers a specific cure for some terrible disease will be mentioned in a three inch, one column article over among the advertisements.

It is not our contention that the Bible is a text book on science. God did not give to man a discussion of the material sciences when he gave us his revelation, but where statements are incidentally made in the Bible about matters of science, these statements are absolutely true. Any theory which attempts to disprove any statement of God's word is not science. Suppose the patients in a hospital should conspire together and attempt to drive all the nurses and physicians out; would you consider their actions wise? Would you think they were acting scientifically? Any theory which attempts to drive God from his universe by discrediting his word, instead of being real science, is a curse to the world. The gospel of Jesus Christ is God's specific *cure* for sin, humanity's most hideous disease. No other physician offers a remedy. To disregard God's word is to turn our backs upon the only remedy for the most blighting malady which has ever afflicted mankind.

Three Branches of Science Considered

The three branches of science probably most relied upon to discredit the revelation of Jehovah are Geology, Astronomy, and Anthropology. The Bible appeals to each of these sciences. First, let us briefly consider

Geology

It is a fact worth noticing that the Bible, instead of fearing the test of Geology, actually appeals to this science. More than two thousand years ago, Job said, "Speak to the earth, and it shall teach thee" (Job 12:8). A conscientious study of geology in connection with a prayerful study of the Bible should lead us to exclaim with David, "The earth is full of thy riches" (Ps. 104:24). Mr. F. H. Caprion has shown how the very first words of the Bible are in accord with the very latest conclusions of science. Mr. Herbert Spencer, who, although an agnostic who had no desire to establish the truth of the Scriptures, gave a scientific theory confirming the Biblical record of creation. Speaking of the "manifestations of the unknown, he says that such a manifestation must, on a scientific basis, take these five distinct forms: Space, time, matter, motion, force.

We are told in the very beginning verses of the Bible that these manifestations really did occur, and almost in the precise order given by Mr. Spencer. "In the beginning God created the heaven and the earth. . . . And the Spirit of God moved upon the face of the waters" (Gen. 1:1, 2).

Notice the five specified forms suggested by Mr. Spencer:

"In the beginning Time

"God created the heaven Space

"and the earth Matter

"and the Spirit of God Force

"moved upon the face of the waters" Motion

Sir J. W. Dawson, a Canadian geologist, working from an entirely different standpoint from Mr. Spencer, gives

us a similar outline which corresponds with the Genesis account of creation. Please bear in mind that the book of Genesis was written thousands of years before it was possible to have known matters of this kind from the information of scientists. How do you account for this harmony save by admitting that the writer of Genesis simply stated facts as revealed by the Holy Spirit, and that scientists have only recently come to know these truths? Mr. Dawson, in his "Meeting Place of Geology and History," says, "There can now be no doubt that the order of creation, as revealed to the author of Genesis, corresponds with the results of astronomical and geological research in a manner which cannot be accidental." The same conclusion is reached by Professor Tristram in "Natural History," Mr. Pember, in "Earth's Earliest Ages," and many other geologists of note.

We are sometimes told that the Bible does not agree with scientific conclusions as to the age of the earth. From an examination of the works of some twelve or fifteen of the best scientists, I have learned that their estimation as to the age of the earth varies from about 10,000 million years (the conjecture of Professor Ramsey in "Illustrations of Huttonian Theory of the Earth"), down to about ten million years, as suggested by Professor Tate, in his "Recent Advances in Physical Science." So we see that between the estimates of the scientists we have a slight discrepancy of about nine thousand nine hundred and ninety millions of years! When I am asked, "Does the Bible agree with science as to the age of the earth?" I am forced to reply by asking, "What science?" The Bible could not possibly agree with Professors Ramsey, Goodchild, Dubois, Lyell, Croll,

Age of Earth

Tait Lodge, Kelvin, Sollas, et al, when these men of science are milleniums apart in their estimations. A number of prominent scientists now admit that geology knows nothing as to the age of the earth. Besides, the Bible does not say when the earth was created, save, "In the beginning . . ." We do not know when the earth was created except that upon that wonderful occasion, termed "in the beginning," a wise, loving, eternal God "made the heaven and the earth."

The Nebula Hypothesis

Desiring to get away from the sublime idea that "God made the heaven and the earth," man originated the Nebula Theory to account for the beginning of the earth on naturalistic grounds. . This theory is a guess "that the earth and other planets have been slowly evolved through untold ages from cloudy vapour or masses of incandescent gas, having a circular motion; parts of which having, in the process of concentration, broken away from time to time and formed separate bodies. These, continuing to revolve in the same direction as the original mass, are supposed to have ultimately formed the earth and other planets as we know them" (Collett). When we remember that this theory has as its opponent the Book of God which has stood the test of investigation, exanination, and criticism for more than nineteen centuries; a sufficient offset should be simply to say that the theory does not claim to be more than a guess, as the very term "hypothesis" proves. The theory is founded upon a series of assumptions so gigantic that they stagger the mind of man and stretch human credulity to the very breaking point. When the simple facts

*theory of
world
epistamology
masses
of incandescent
gas*

are known, it must be admitted that the theory is not only a mere guess, but a very poor guess at that.

Scientists are not at all agreed as to the essential facts (?) of the theory. Tyndall says that the earth began in a "fire mist" that contracted as it became cold; while Spencer says it was a "cold cloud" which became heated as it contracted. If we were confined to the two theories we could not know which to believe. Fortunately, however, we are not compelled to accept either; in fact we cannot do so, for the gases that we know anything about do not act in either of those ways today.

The theory cannot stand up in the face of the facts that some of the planets in our solar system, as, for example, our moon and the satellites of Saturn and Jupiter, revolve from west to east, while the moons of Uranus and Neptune revolve from east to west. If the planets as we know them developed from bodies thrown off from a parent mass moving in a circular motion, these planets would of necessity be moving in the same direction.

It is also now known that two of the principal planets—viz., Venus and Mercury have almost no rotation at all. Both of them move around the sun with the same side practically always toward that central object, in the same way that our moon moves around the earth. Mercury occupies 88 days in its orbit and Venus 224 days in its orbit. Mercury only turns upon its axis four times a year, while Venus is much slower, and takes seven or eight months to make one complete rotation. Would we not naturally suppose that if the planets were thrown off from a great mass of matter, revolving very rapidly, that these planets would move in the same direction and that they would move with something near

2.
2.
fire mist
cold cloud

Turn
different
directions

at
different
speeds

11
v

the same speed? When you remember that not all the planets move in the same direction; and when you contrast the rates of speed with which the various ones travel, for instance, Earth and Venus, you are compelled to reject the Nebula hypothesis as a very foolish conjecture and return to the Grand Old Book, and begin with God, "In the beginning." Yet the entire framework of such popular books as Wells' "Outlines of History" is built upon the Nebula theory.

Prof. George McCready Price in his "New Geology," and his "Fundamentals of Geology," conclusively proves that the old "Onion Coat" theory as to the formation of the rocks is far from the truth, and that no uniformity of formation can be proven. He shows that the old theory relied upon by geology is based upon local formations and that it is foolish to attempt to give the theory a universal application. Mr. Price also proves that at some period in the past this old earth has passed through a terrible catastrophe. Many fossil elephants are found in the frozen regions of northern Siberia. Many of these animals died suddenly, with undigested food in their stomachs, and even bits of tropical food in their mouths. Since we know that these animals could not have lived in an arctic climate, nor could their food have grown under such conditions, how are we to harmonize these facts with the old theories of geology which contend for a continual, unbroken chain of development? Would it not be much more reasonable to believe in God and remember that he has given us an account of just such a calamity as would be needed to produce the results we see, when he tells us that "all the fountains of

*elephants
in
ice*

the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11).

There is no conflict between true geology and God's revelation in the Bible.

Astronomy

Without the aid of the telescope, the sweet singer of Israel probably could not get the view of the starry dome encircling this earth with which we are now blessed; but his view, limited as it was, caused him to break forth in that beautiful psalm of praise, "The heavens declare the glory of God, and the firmament showeth his handiwork" (Ps. 19:2). This sentiment should certainly be shared by the astronomer of today when, through the powerful telescope or spectroscope, he gazes into the blue heavens, into infinite space, beholding planets, suns and stars, as flying and burning worlds all traveling in their respective orbits around solar centers; when he realizes the immensity of space and observes the perfect system and harmony which characterizes these immense heavenly bodies. How can he fail to see, plan, and design in this most wonderful vision? How can he avoid seeing beyond and above it all an all-wise, all-knowing Creator whose hand guides each great planet in its course? Certainly, "the heavens declare the glory of God and the firmament showeth his handiwork."

Astronomers inform us that under the most favorable condition, the naked eye cannot see more than three thousand stars from a given point. However, by the aid of the telescope, as many as one hundred million stars may be discovered; and it is presumed that there are innumerable myriads which the most powerful teles-

cope cannot bring within the scope of our vision. We might ask, in passing, "How did the writer of Hebrews know that the stars are innumerable?" (Heb. 11:12). This was before the time of the powerful telescope.

Alpha Centauri, probably our nearest star, is estimated to be twenty-five trillion miles from the earth, 25,000,000,000,000 miles! Light travelling at the tremendous rate of 186,000 miles a second requires almost five years to reach us from this planet. Pollux, the brightest one of the Twins is still farther away; we are only just receiving its light message sent in 1893. Castor, its twin brother in the sky, is much more remote, it is twenty years behind Pollux. Its light reaches us in a little more than fifty years. Astronomers know of stars so far from the earth that it takes more than a thousand years for their light to reach us. The figures of the mathematician fail to convey to our minds this almost endless distance. When we get a faint conception of the immensity of space and the innumerable host of planets moving about with almost perfect precision, each travelling within its own orbit; we cannot fail to realize the presence of the great Designer and Governor—God. We are made to exclaim: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man?" (Ps. 8:3, 4).

Light Before the Sun

The fact the Genesis says there was light on the first day of creation, while the sun did not appear until the fourth, has been considered a weapon for the disbeliever. Many pointed with the finger of ridicule to this seemingly unscientific statement of Holy Writ. But we are now

in harmony with Moses' account. Science has discovered that the sun is not the only source of light; but that the earth and other planets may be self-luminous. The Nebula Hypothesis presumes the existence of light before the sun. If Moses had been speaking from human wisdom, would he have given us this order?

But why quibble about such matters? "God is light." John describes a city which has "no need of the sun," for God is its light. Mr. Sidney Collett suggests that there will again, after death, be a time when there will be light without the sun, but there will be no critics to cavil at it ("All About the Bible," p. 274).

Light Not Created

The Genesis account does not tell us that God "created" light. We now know that light is the result of rapid vibrations in the form of waves in the ether. Hence light is not a substance and could not be created. God said,—literally, "Light be, and light was." Instead of referring to light dwelling in a place, Job asked; "Where is the way where light dwelleth?" Light, involving motion, could not dwell in a place, but dwells in a way, travelling at the rate of 186,000 miles a second. If not by the inspiration of Jehovah, how did Job, in his day of limited scientific knowledge, know this marvelous scientific principle?

An Earth Without Foundation

Ancient philosophers believed the earth rested upon some huge foundation. Ptolemy, Aristotle and Plato thought the earth to be a flat disc of land surrounded by a great world river, and that this disc formed the

foundation for all other elements. These ideas prevailed in the very centers of learning until the sixteenth century. But Job knew, more than three thousand years ago, what we have now learned, that our globe is poised in space. Listen to the science of inspiration in Job's day: "He hangeth the earth upon nothing" (Job 26:7). Will someone please account for the knowledge of this scientific principle at that early date, without God?

The Round Earth

I need not quote history to show you that men have not long known of the globular shape of the earth. Every school boy knows that such knowledge is of comparatively recent origin. But Jesus knew it (Luke 17: 24-36). Christ tells us that his coming will occupy but an instant, as the time of a lightning flash (verse 24). But in that instant there will be upon this earth, people sleeping—it will be night; others will be grinding at the mill—it will be early morning (reference is to the ancient custom of early morning grinding by the Eastern women); men will be laboring in the field—it will be broad daylight. And all this will be at one, and the same time. This can only be true because of the shape and movements of the earth. We now know that when darkness prevails on one side of the earth, the sun is shining upon the other side. Jesus knew this too; but scientists of his time had no such knowledge.

But why argue the question? Inspiration declared the earth to be round long before the time of Christ. "He set a compass (or circle) upon the face of the deep" (Prov. 8:27). Isaiah is even clearer. He speaks of Him "who sitteth upon the circle of the earth" (Isa. 40:22).

Moffatt's translation of this passage says that God "sits over the round earth." Yes, Isaiah knew of the spherical form of the earth, but he did not learn it from science. When science arrived at a knowledge of the truth, the "contradiction between science (?) and the Bible" on this point disappeared.

The Empty Place of the North

Authorities at the Washington Observatory have discovered that there is a vast space in the northern heavens in which no star appears. In other words, there is a great "empty place" in the north. Men of science made this discovery by means of high-powered instruments, but Job had no such instruments. Yet he knew this fact. Hear him "He [God] stretcheth out the north over the empty place" (Job 26:7). Again we see perfect harmony between modern science and the Inspiration of long ago.

Joshua's Long Day

The Biblical record of Joshua's long day has afforded the infidel much solace. It is argued that since Joshua is quoted as having said, "Sun, stand thou still," he did not know that the movements of the earth, not the sun, cause day and night. A scientist would have no hesitancy in saying, "I saw a beautiful sunrise this morning." But in reality, he saw no such thing! What he really saw was an "earth roll." No one would think of questioning the scientist's knowledge because of his use of this unscientific expression. What would the reader of that day have known about the matter, if scientific terms had been used in an effort to express

exactly what happened? A better rendition of Joshua's language, is, as suggested in the margin, "Sun be silent," or "be inactive." Scientists understand that a diminution of the action of the sun would cause the rotation of the earth to become slower.

Believing in a God who could, and did, create the sun and all other planets, it is not difficult for me to accept this unusual occurrence as a miraculous act of His powerful hand. And especially since the calculations of astronomy leave a place for just such a long day as is described in the Bible. Professor Totten, basing his conclusions upon an elaborate mathematical calculation, tells us that it is impossible to avoid the acceptance of both Joshua's long day and the backward travel of the shadow on the dial of Ahaz (2 Kings 20:11). After a long astronomical calculation, he says that this fact "affords the key to the entire Hebrew soli-lunar calendric system . . . and squares itself with every date of the Bible down to the birthday of Heber" ("Our Race").

Joshua's long day is not only an astronomical fact, but is an historical one as well. Including the Biblical record as to Palestine, we know of five countries having a record of a long day, viz: Greece, Egypt, Mexico, China, and Palestine.

Time forbids my mentioning many other matters of astronomy which offer proof of the inspiration of the Bible. There are no contradictions between the Bible and a completed astronomy.

Anthropology

"What is man?" (Ps. 8:4). This question, asked by David, is always an interesting one. Man's body, with

its more than two hundred bones, five hundred muscles, a thousand ligaments, ten thousand nerves, an equal number of arteries and veins and a hundred thousand glands; covered with a skin containing two hundred million pores, is certainly capable of arousing considerable interest. God says to this body, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). Dr. A. T. Pierson has shown in his book, "God's Living Oracles," that at least fourteen elements of the human body—such as oxygen, hydrogen, sodium, phosphorus, magnesium, carbon, and silicon—are identical with the "dust." Later methods which are more sensitive than chemical analysis, which is referred to by Dr. Pierson, demonstrate that practically every element of man's body is also an element of the dust." And we all know that the disintegration of the human body results in a "returning to the dust."

But man is more than a physical body. He is an intellectual being. The mind of man so far supersedes that of any beast as to present an unbridgeable chasm between them. In the beginning, God gave man "dominion over the fish of the sea, the birds of the air, and over everything that moveth on the face of the earth." This dominion man has maintained to a remarkable degree. God gave to man the tremendous task of "subduing" the earth (Gen. 1:28). This has also been accomplished wonderfully. The mountains, the rivers, the forests, and even the elements of the air have become the servants of man.

Man is also more than body and intellect. Man has a conscience, a higher nature than that given by mind and matter—a soul. This is true of no other creature

in the world. This gives to man a field which he alone occupies.

No scientific theory advanced by man can account for the faculties of man and eliminate God. Wallace quotes Huxley as saying, "One thing which weighs with me against pessimism, and tells for a benevolent Author of the universe, is my enjoyment of scenery and music. I do not see how they can have helped in the struggle for existence. They are gratuitous gifts" (Wallace, "Darwinism," p. 478). While himself adhering to "continuity of physical and mental development," Wallace admits that at "three distinct stages of progress from the inorganic world of matter and motion up to man, some new cause of power must necessarily have come into action" (Wallace, "Darwinism," pp. 474-478). On the other hand, Professor Ernest Haeckel says that the best definition of evolution is the "non-miraculous origin and progress of the universe." He declares that if the Creator is admitted at any one point, He may as well be admitted all along the line. Scientists who hold that man is a product of evolution are unable to agree upon the essential details. Dr. William E. Ritter, member of the advisory board of the Science League of America, says, "If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians as among scientists themselves" ("Science," April 14, 1922). Evolution must always remain no more than a theory (See "The Direction of Human Evolution," by Professor Conklin, of Princeton). It is a matter of faith with the

scientists accepting it. Dr. Ritter closes his article referring to above with this exhortation: "Let us bestow much more time and energy upon the grounds of our faith in evolution as one of nature's grandest processes, than upon searching after, and speculating about, the causes of evolution."

Dr. D. H. Scot, after summing up the present difficulties of the evolutionary theory, exclaims: "Yet evolution remains—we cannot get away from it, even if we hold it only as an act of faith" (Nature, September 29, 1921). If then, evolution has been reduced to a matter of faith, why all the criticism of the believer in the Biblical account of creation? Is it not more "scientific" to accept as a "matter of faith," God as the supreme cause of life in all its forms than to attribute these inexplicable phenomena to blind chance. It has been estimated, for example, that if the twenty-six letters of the alphabet were thrown promiscuously about by chance force, they would probably fall together in the present order—A, B, C, etc., once in five hundred million, million, million times that they were thus tossed up and allowed to fall by chance. Why then, would chance give us such a systematic universe at the very first "fall"?

Professor Edward Clodd, an evolutionist of recognized standing, says, "The absence of facts forces us to confine ourselves largely to suggestions and probabilities" ("Making of a Man," p. 188). Professor Henry Fairfield Osborn, who is at the head of the American Museum of Natural History, says, "The mode of the origin of life is a matter of pure speculation" ("The Origin and Evolution of Life," p. 67). We do not wonder that Darwin,

in his works, used such terms as "it may be supposed," etc., more than eight hundred times. The theory of evolution begins with a supposition ("pure speculation"), and then builds supposition after supposition upon this foundation. This is in violation of the rules of evidence, one of which is that "one presumption of facts cannot be based upon another" (16 Corpus Juris 765).

Allow me to examine briefly the fossil specimens presented by evolutionists as the "missing links" in the development of man from lower forms of life.

"PITHECANTHROPUS" (Java Ape-man)

This overwhelming name has been given to the man reconstructed on the basis of some bones supposed to have been found by Dr. Eugene Dubois in the Island of Java in 1891. Of this man only a skull cap, two teeth and a part of a femur bone were discovered. These fragments were found scattered through twenty yards of space in a gravel pit on the bank of a rushing stream. Not all the bones were discovered at the same time. Scientists are not agreed on these fragments of evidence. The geologist, Dana, took the position that if these bones all belonged to the same individual they belonged to a low-grade man or to an idiot. They were rejected by Professor Klaatsch of Heidelberg University, Dr. Lull, Professor Virchow, and many other scientists. In fact if you will read the Encyclopedia Britannica (1922 edition), Volume 30, page 145, you will find there in one short paragraph three different opinions of three famous men regarding this creature.

Dr. John Roach Straton quotes Dr. William Gregory, of Columbia University, as saying that scientists estimate the age of the Java fossil at 500,000 years. Can a thoughtful man believe that, in spite of earthquakes, fire, and flood; these bones assumed to have belonged to one individual, would have remained undisturbed beside what is now a rushing stream, for a period of 500,000 years?

The Heidelberg Man

How much of this creature was really found as a fossil? Only one jawbone! Some have made a great sport of the Biblical account of woman being made of a rib, and now, behold scientists have constructed a whole man out of a jawbone! Lull says of this fragment: "The teeth are regularly placed and the canines are not in any way bestial in their development, less so, indeed, than in some modern men."

The Piltdown Man

Of this creature, two or three bits of skull-bone, a piece of jawbone, and a canine tooth; were found in Sussex, England, near Piltdown Common. Dr. Henry F. Osborne admitted in 1918 that it had "not yet been shown that the Piltdown jaw belongs with the Piltdown skull" ("men of the Old Stone Age," p. 14).

The Neanderthal Man

Of this type several bits of remains have been found at various times. This specimen has provoked from competent authorities more than a dozen opinions concerning itself. The remains indicate a creature with a

cranial capacity considerably larger than that of the average modern man.

Dr. Thomas D. Parkman, professor of anatomy in Harvard University, says, "The Neanderthal man is not a specimen of a race arrested in its upward climb, but rather of a race thrown down from a still higher position."

Devolution rather than evolution
Devolution
The Cro-Magnon Man

This species is truly Homo-sapiens of the highest type, comparing most favorably with modern man in every way.

The Talgai Specimen

The Talgai skull is still shown as an evidence of evolution, but very little is now said about it. Mr. Archibald Meston, of Australia, former chief protector of Aborigines, has shown that it is the skull of an Australian boy who was shot and buried in 1848.

Sir J. W. Dawson contends that the earliest known remains of man are those found at Gibraltar, Belgium, and Clichy, France, etc., and that these men exhibit great superiority of brain power, intelligence, taste and skill; extreme longevity of life; great stature, and great muscular power, with indications of violence and brutality. All of these characteristics correspond with the Scripture records of ancient man (Read Gen. 1:27; Gen. 5; Gen. 6:4; Gen. 6:5-11). If there is any evidence to be gained from these fossil remains, it seems that it would tend to show the devolution of man from that "upright" state in which God created him. The au-

thority just referred to (Dawson), says the earliest remains of man show "that man's earliest state was his best."

In fact, we have on every hand, instead of evidence of evolution, evidence of just the opposite—degeneration. Man may, within a given specie, develop a much better variety than he begins with; but so soon as the hand of man is removed, a process of degeneration begins, and a reversion back to the original is the result. This is true of both plants and animals.

Resemblances in Structure

It will hardly be denied that there are resemblances between the body of the beast and the body of man. But would we not expect some points of similarity between the various products of the same God? The very fact that all forms of animals have to breathe air and live on the same sort of food largely, necessitates more or less similarity between them. I see in these resemblances, not proof that the one is a development of the other, but that both man and beast were made by the same Creator.

Vestigial Organs

Evolutionists have thought to prove their theory by the existence of certain organs in man's body, for which they could see no use. It has been argued that these organs are relics of man in a lower form. Among these we note the pineal gland, the thyroid glands, the thymus, the pituitary body, etc. But physicians have come to know that these little, seemingly useless organs, perform valuable functions in the work of the body. Why argue

that a part of my body is useless, and must be the remains of an organ belonging to a beast, simply because I do not know its functions?

rejection
 X
 But why continue further? No man-made theory can account for the origin of life, the origin of consciousness, the origin of the soul, or the natural longing of the human soul to live after the death of the body. Man naturally desires food. God provides food. Man naturally desires water, provision has been made for the satisfaction of this desire. Man naturally desires an eternal life; and it is but reasonable to suppose that that desire will also be given consideration by Him "who doeth all things well."

God's word offers to us our only hope of an eternal salvation. The science which deals with the soul's eternal welfare is of more lasting worth than any of the material sciences. So in the final analysis, the gospel preacher who "handles aright the word of truth," is a real scientist. He deals with an everlasting science. His science is unchangeable. Other sciences change. The science of today is tomorrow relegated to the background, and declared untrue. We need not expect the Bible to agree with every so-called scientific theory. We know that many of the theories of the past are untrue; perhaps many of those offered today will be rejected tomorrow. But I make this statement without fear of successful contradiction: The Bible contradicts no principle of science which has been demonstrated to be a fact.

If you possess a piece of property, having a title which has stood the test of litigation for more than 1900 years, you are quite sure that your title is good. Our "title to mansions in the sky," is more than 1900 years old. It

has been subjected to every kind of test known to men or demons: Still it stands! Shall we now discard it because it fails to harmonize with some theory which is not, and cannot ever be, a demonstrated fact? Especially when it is the only possible title to a home for the soul? Two boys, students in school near Lake Michigan, were among those called one dark, stormy night, to assist in rescuing the passengers from a ship wrecked in Lake Michigan. These boys were expert swimmers. Both worked in earnest for a while. Finally one of them said, "I cannot risk my own life. I have carried several people to safety. I am not going after another." The other boy had a greater love for his fellow-man. Back into the surging waters he went, and again and again, until he had saved seventeen lives. In his effort to rescue the eighteenth, he succumbed. He was carried to his home and placed in bed. He lay there several days in a state of semi-consciousness. All this time he kept saying over and over: "Did I do my best? Could I not have saved one more?" Do you admire this young man for his interest in others, for his estimate of the worth of a human life, and for his undying vision of the needs of others? I am sure you do; but remember, young preacher, his efforts were for the salvation of the body, which must some day die. You have a life-belt to carry to souls, sinking in the great sea of immorality, degradation and sin! Hold fast to your interest in the souls of men, to your estimate of the worth of a never-dying soul, and to your vision of the spiritual needs of humanity. Do not allow any unproved theory to drag your anchor loose from the immovable Rock of Ages.

In the words of Mr. Bryan: "It is better to trust in the Rock of Ages than in the age of the rocks."

In 1922 I conducted a protracted meeting in Drumright, Oklahoma. During this meeting 113 souls were added to the church. Great crowds were in attendance at each service. Among the many curiosity-seekers was an old infidel. I often talked with him. Once I asked him for his idea of heaven and a future life. He replied: "I have a good home here. I like it. I have no desire to go to heaven." I later moved to this town and came to know the old man better. He became seriously ill. The doctor informed him that he could not live but a short time. He called for me. I went to his bedside. As we talked, I could not get my mind away from his remark about heaven. Finally I said, "I do not want to appear to be antagonistic to you at this time. It is too late to argue the matter now, but may I ask if you remember your saying to me that you were satisfied with your home here and had no desire to go to heaven? And may I ask, What is your attitude now?" He was silent for some time, but finally answered me, slowly and deliberately, and this was his answer: "I cannot stay here any longer. The question with me now is, Where can I go when I must leave this home? I have made no preparation for another."

Do not give up that eternal science which deals with the preparation for an eternal home. Do not be misled by "science, falsely so called." There is no antagonism between the Bible and a completed science. Science must advance by climbing upon the dead ruins of discarded theories. Day by day she comes nearer to all truth. And when, if ever, science learns all about God's

great book of nature, every honest scientist will become a Christian, and upon the title page of the texts of science may be written the words: "In the Beginning, God."

THE PRAYER OF JABEZ (1 Chron. 4:9, 10).

By W. DON HOCKADAY

“And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh, that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested.” In the midst of this long chronology, Jehovah stops long enough to tell us that Jabez was more honorable than his brethren and that he prayed unto Him. When Jehovah makes this statement about a man, it is safe for us to make the same comparison and take knowledge of that man.

In this petition, he does not ask to be greater than his brethren, but to be a blessing indeed. The question next arises, what is a blessing indeed? The form of the question sounds like he did not know and was just leaving it to Jehovah to make of him what Jehovah called a blessing. The man who would pray that prayer would be a man who had submitted his will to Jehovah. The wise man said, “Commit thy works unto Jehovah and thy purposes shall be established” (Prov. 16:3). The man who asks the Father to make him a blessing indeed, and means what he says, has committed his works unto Jehovah, and that means that his purposes, which will necessarily be in harmony with the Father’s purposes, will be established. Have we prayed, “Father, in Jesus’s

name, give me the thing that will make me a blessing indeed"? "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us, we know that we have the petitions that we have asked of him" (1 John 5:14, 15). What is the thing we need? It might be chastisement. "My son regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:5, 6). When we are chastened by the Father, that is a sign that He loves us and should be a real reason for rejoicing. The Father is preparing us to be real servants of his own; just shaping the submitted will to his own liking, and making us his powerful agent. Hear Paul rejoicing, "And not only so, but we also rejoice in tribulations: knowing that tribulation worketh stedfastness; and stedfastness, approvedness; and approvedness, hope; and hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5:3-5). We see the wild man of Tarsus spreading persecution and death upon the saints in Jerusalem, Judea and on to Damascus and God says, "Stop! Saul's will submits, the refining fire of God's chastisement begins; we hear him rejoice, we see his steadfastness; his being approved of God, we see the love of God being shed abroad in his heart and that love radiating from him throughout the world bringing salvation to men.

Jesus' life was the greatest blessing to the world. He said, "I came not to do mine own will, but the will of him that sent me." Paul's life was the next greatest

blessing. He said, "I have been crucified with Christ and it is no longer I that live, but Christ that liveth in me" (Gal. 2:20). Paul said to Christians, "For ye died and your life is hid with Christ in God" (Col. 3:3). How about Jabez if he were living today and God said he was more honorable than his brethren? Would we look for a man like King Saul standing head and shoulders above his brethren? or would we look for a man like mighty Solomon sitting upon the greatest throne of the world? or would we look for a man among the poor and needy, ministering to them in their need, living clean and pure and preaching Jesus everywhere? Yes, Jabez himself would be so completely hidden by the blazing light of Jesus, that the world could not see Jabez at all. Is Jesus all that the world can see in you and me? If we ever convert the world to Christ, He must shine brightly in us.

We hear Jabez petition again, "Enlarge my border." "Lord, give me a larger field of usefulness or enlarge the one where I am working." Do we really want our border enlarged? "If we ask anything according to his will he heareth us." Jehovah enlarges us and uses us if we want to be used. God said to Isaiah, "Whom shall I send and who will go for us?" Then Isaiah said, "Here am I, send me." How many of us are really saying, "Lord, send me"? When Jesus stopped Saul on the road to Damascus and told him that he would send him far hence unto the Gentiles, he prepared himself in mind and heart, and when the "Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them"; away they went through storm and persecution everywhere. When Paul was in prison he preached to

the jailer, when tried before Felix and Agrippa, he preached to them. When Paul was in Rome in prison, his bonds became manifest in Christ throughout the whole Praetorian guard (10,000 in number—International Bible Encyclopedia), and all the rest. When he was on his last journey to Jerusalem with the contribution for the poor saints, he stopped at Miletus to talk to the Ephesian elders. In his address he said, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24). On the same trip to Jerusalem, when he reached Caesarea, the prophet Agabus came to Paul and taking his girdle, bound his own hands and feet and said, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem do to the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, Why do ye weeping and breaking my heart? for I am not ready to be bound only, but to die at Jerusalem for the name of the Lord Jesus" (Acts 21:12, 13). Paul's borders were enlarged because he wanted them enlarged even if it cost his life. Any church will be enlarged in the same way as was Philippi and Thessalonica, if they are ready. What obstacles do we have to the spread of the gospel as compared with

Paul and the early Christians? Are we ready to die if need be to give men and women the gospel of Christ?

Now, if we are ready, how may the borders of the church be enlarged? May we suggest that each home be sure that its children are taught about Jesus in their early years so that they will not depart from it. If the Tipton Orphan Home can have one hundred per cent of its children Christians as soon as they reach the age of responsibility, why cannot the Christian home? Will the short Bible class on Lord's day morning prepare them to be real Christians? Surely the child needs the word of God more than it does arithmetic or any other secular branch. Why cannot a Bible class be taught every day by the church to the children of the homes of the church? If the Catholics can maintain schools to keep their children Catholics and really keep them, why cannot we keep our children Christians? Do the Catholics love their children more than we do?

We can do our best to feed the hungry and clothe the naked and make service the great approach to men. Jesus took five loaves and two small fish and fed five thousand men besides women and children, and then said, "I am the bread of life." The palsied man was let down through the roof to him, Jesus said, "Thy sins be forgiven thee," and "Arise, take up thy bed and go to the bedside of the sick man, though we have never seen him before, minister to his needs and thereby win his affections and confidence. By so doing, we can then say, "Jesus said, 'He that believeth and is baptized shall be saved'" and the man will do it and be saved.

We can do as the disciples of old, leave our fishing, our

tax collecting, and any other business that we have, and spend our time teaching Jesus and getting others to teach him and thus spread Jesus and his love everywhere we go.

Jabez prays again that the hand of Jehovah might be with him. We can have the hand of Jehovah with us too, "if we ask anything according to his will, he heareth us." The Psalmist said, "Except Jehovah build the house, they labor but in vain that build it" (Ps. 127:1). "For the eyes of Jehovah run to and fro throughout the whole earth to show himself strong on the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). Was the heart of Jabez perfect? What else would it take to make it perfect? Is your heart perfect before God? Have you completely submitted your life to Him? Jehovah was with Gideon, who in simple, trusting, faith, for only that could do it, with three hundred men put to flight one hundred and thirty-five thousand Midianites. When there was not a man in all Israel who was willing to fight the giant Goliath, the shepherd boy, David, said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God"? "I will fight with the giant." When the great Goliath, whose height was six cubits and a span and was well trained in the art of war, saw David, he disdained him, for he was ruddy and but a youth and withal of a fair countenance, he said, "Come to me and I will give your flesh unto the birds of the heavens and the beasts of the field," but David said, "Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This

day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and will give the dead bodies of the hosts of the Philistines this day unto the birds of the heavens and the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with a sword and with a spear; for the battle is Jehovah's and he will give you into my hand." When the apostles and their co-laborers went out to preach the gospel to the whole creation, they went in the name of Jesus, knowing that the battle was Jehovah's, fighting the greatest enemy of the race amid persecution and death. In a few years the enemy said, "These that have turned the world upside down have come hither also." So valiant was the fight that the greatest victory that had ever been achieved by man was won when the mighty sword reached all creation under heaven. Brethren, do we believe in Jehovah? He said to them and He says to us, "Go teach all nations . . . and lo I am with you always even unto the end of the world." The end of the world has not yet been reached, all men have not been saved, and God is depending upon us to rescue them from the enemy. We must, all of us, go forth in Jesus' name, realizing that the battle is Jehovah's and knowing that His mighty hand is with us wherever we go to obey His commands.

"That thou wouldest keep me from evil." Do we want to be a blessing indeed, do we want our border as a Christian enlarged, do we want the hand of Jehovah with us, do we want to be kept from evil? "If we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have

the petition which we have asked of him." How will Jehovah keep us from evil? Jesus taught His disciples to pray, "Lead us not into temptation, but deliver us from evil" (Matt. 6:13). How many of us are praying daily that we may be free from sin? David said, "Thy word have I laid up in my heart that I might not sin against thee" (Ps. 119:11). Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. He used the word of God that was laid up in his heart to sustain him in his hour of trial. When Jesus was tempted in the wilderness, instead of performing a miracle to help Him resist the devil, He used the mightiest of all swords and calmly answered, "It is written." The devil was not able to withstand the attack and fled. The Psalmist said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and on his law doth he meditate day and night—whatsoever he doeth shall prosper" (Ps. 1:1-3). And if we add to this, the advice Paul gave to Timothy, "But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22). If we pray earnestly to the Father to help us overcome temptation, fill our hearts full of the word of God, and use it as Jesus did, run from every appearance of evil, chase after faith, love, peace and make chums of those that call on the Lord out of a pure heart, God will keep our lives clean and pure. We should always remember that nothing hinders the gospel more than sin in the life of the preacher and every other Christian.

And Jabez adds that it be not to my sorrow. When the principles of this prayer become a part of my life and yours, it will come not to our sorrow in this life for God has promised us there will be "no temptation, but such as man can bear: But God is faithful, who will not suffer you to be tempted above that ye able; but will with the temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13) "and will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

We are sure also that if we faithfully do these things as servants of Jehovah that great inheritance that Peter says, "is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation to be revealed in the last time" (1 Peter 1:4, 5).

And brethren, to me, the sweetest thing of the brief two verses that Jehovah records about Jabez, is, "that God granted that which he requested." "And Jabez prayed unto the God of Israel saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted that which he requested." Are we ready to pray this prayer today and mean it, praying it in faith, in Jesus name? Do we want to be a blessing indeed, if it brings persecution, trial and even death, that we may be approved of Christ? Do we sincerely want our borders enlarged into Africa, India, China and Japan or any other place God wants to use us? Are we ready to sing, "If Jesus goes with me, I will go anywhere?" Do we believe that man is lost in sin and that Jesus has trusted

us to carry His gospel to the lost and that that gospel has the very power of Jesus in it as we preach it to the lost of earth? Do we want to be free from sin that our life may be no hindrance to the gospel of Christ? He has showed us the way and since we know that God is no repecter of persons, He will answer our prayer too.

“WHAT DO YE MORE THAN OTHERS?”

By J. D. HARVEY

I express to the committee on arrangements my feelings of gratitude for the confidence intrusted in me allowing me thereby the opportunity and possibilities of this occasion. I have always felt indebted to the environment of A. C. C. for both the decision and preparation that led me into the field of service in which I am now engaged.

There are two pieces of advice that I received early in life from which I have never been able to get away. One of this was given me up in the office of the old administration building by Robert Whitesides who, was then president of this school. It had dawned on me that I must make a lawyer and about the time I had made preparation to begin the study thereof Brother Whitesides called me into his confidence and among other things said, “Any man that can plead law can preach the gospel.” The other was given me by my grandfather, G. W. Harvey, being over anxious that I make a preacher he made an engagement for me to hold a meeting and then came to tell me of the engagement. Of course, I, like Moses, began to make excuses; after listening to my alibi for not wanting to fill the engagement he turned as if to walk away and said, “If you can keep from it you are not fit.” These statements together with the encouragement of a mother and wife, I have surrendered my talent, my strength and my all to the preaching of the gospel of Christ.

In that incomparable Sermon on the Mount, Jesus made

a comparison between the Law that He came to fulfill and that which he came to inaugurate. He vividly set forth the merits of the Old and that of the New, placing them side by side. He showed beyond doubt the superiority of the former over the latter. After showing the virtues of both those who kept the Law and the Gentiles around about them he turned to his disciples and made this pertinent query, "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" (Matt. 5:46, 47.)

In this reading is suggested the subject for the morning, namely: "What Do Ye More Than Others?" I would like to emphasize every word that goes to make this pregnant inquiry. **WHAT**—You cannot say that word without implying that there is something. **DO**—Take the do out of religion and you cut the heart out of it, "Pure religion and undefiled before God the Father is this; To visit the fatherless and the widows in their afflictions and to keep himself unspotted from the world" (Jas. 1:26). The hinge that opens the door to heaven is **DO**; "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). **YE**—A personal term, meaning every disciple. Jesus said, "Go **YE** into all the world and preach the gospel to every creature," meaning every one must go. **MORE THAN**—A term of comparison, a parallel usage (Matt. 10:37). "He that loveth father and mother **MORE THAN** me is not worthy of me; and he that loveth son or daughter **MORE THAN** me is not worthy

of me." And the OTHERS refers to the other religions of the day. *(Then not Christian)*

The fact that the Lord asked this question shows to my mind that he expected more of those who followed his teachings than others. There is suggested here the lesson of opportunity and responsibility. Why expect more than those who were followers of Moses? Because of your opportunity, "but blessed are your eyes, for they see; and your ears, for they hear. For, verily I say unto you, that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear and have not heard them" (Matt. 13:16, 17). Because of your enlightenment I expect more. Perhaps there is no lesson more forcefully impressed by Christ than that of equality of opportunity and responsibility. Hear Him again, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sack-cloth and ashes, but I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you" (Matt. 11:20-22). There is a lesson here that ought to sink deep in the hearts of every one of us, that we are responsible for not only everything we know, but what we might be able to find out. And that responsibility and opportunity are parallel terms. We who are living in the golden sunlight age of the gospel, surrounded with the benedictions and opportunities of the twentieth century; if Christ expected more of the disciples of the first century,

how much more does he expect of us today? With the modern methods of communication, when a hundred miles is no distance to travel, and when the gospel can be flashed from center to circumference as the speaker speaks—surely Christ expects more of this age than any ever before. I had rather live twenty-five years now than five hundred years of any time past.

The doing of more than others is indeed the stamp of discipleship. It goes without debate, that Christianity, if it offers no more to the world and does not enable the individual to do more than any philosophy or religion of man, there is no reason for its existence. The vital essence of the Christian religion is doing; without this ability to do more, no man has a reason for being a Christian. In this very connection Christ said, "For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20). Well, what was their standard of righteousness? "For they say and do not." "This people draweth nigh unto me with their mouth, and honoreth with their lips; but their heart is far from me. But in vain do they worship, me teaching for doctrine the commandments of men" (Matt. 15:8, 9). Note also the "woe" he pronounces on such religion" (Matt. 23:23-28). Christ demanded more of his followers than the religious sects of his day, living as we do in the age of religious chaos, surrounded with denominationalism on every hand. With all due respect to the intelligence and zeal of our religious neighbors, I believe that Christ's language is indeed applicable now. Except the righteousness of the church of Christ exceed that of the denominations around us

we have no right to exist and no claim on the kingdom of heaven.



Our claim within itself calls for something more than offered by the denominational religion. The restoration motto, "Speak where the Bible speaks, be silent where the Bible is silent," demands within itself the doing of more than others. When we hold up the New Testament and say, "This Book is the exclusive authority for everything we do and say," there comes back to the church of Christ a direct challenge from the world, "Do what you say you do or loose; stand for that which you claim or fail." Brethren let us arise and meet this challenge with renewed zeal and energy, let us present to the world a church such as is revealed in the New Testament Scriptures, in organization, government, worship and activities. And when it comes to a Bible school, there are plenty of religious schools that offer a standard literary training and to teach denominational ethics, unless a school owned, operated and supported by Christians offers more than all such schools it has no right to exist or claim support from the church of Christ. Of course it must be true to the Book, but more than that, there must be there a special touch in the way of ethics. I rejoice over some reports I hear from without about Abilene Christian College. A lady who was not a member of the church of Christ remarked to me this summer, "While I am a . . . I am going to send my daughter to Abilene Christian College for they really care there." That personal care is a thing that is lacking in school life, but vital.

I think sometimes we have the wrong conception of our relationship to the religious world; that is, "Stay

Up"; Christ did not say, "Do as much as," but "more than," and that should be our goal.

Christianity vindicates its divinity by its ability to stir men's souls to better living and greater service than they would otherwise attempt. It is indeed a sad comment on Christianity, yea a tragedy! when we may point out without difficulty scores of professed Christians who in reality are no better than those about them who make no profession to religion. There are those who have their names on the church book in capitals that have a much lower rating than many who make no such profession; and what makes this hurt is it is so.

He who claims to be a follower of the Christ and is not a better father, a better mother, a better husband, a better wife, a better farmer, a better preacher, has learned the gospel lesson in vain. Even the man of the world realizes the truth of this. That is evident from the way he sneers at the hypocritical Christian who fails to live no better life than his own. Christ expects us to do more and the world demands it of us. "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas, before them all, "If thou being a Jew livest as do the Gentiles, and not as the Jews, how compellest thou the Gentiles to do as do the Jews" (Gal. 2:14). Let us supply "Christian" for the word "Jew," and "world" for the word "Gentile," and see how that reads. Indeed true religion proves its divinity by doing more than others. When Moses stood in Pharoah's palace with his signs and plagues the true was put to a test. As long as the magicians could do as much as Moses with their enchantments there was no alarm, but the moment they failed to



do as much, they said to Pharaoh, "This is the finger of God" (Ex. 8:18, 19). The heathen who said to the missionary, "Why do you come across the wide ocean to bring your religion to me? I would not go to that trouble to bring my religion to you; there must be something in what you teach," clearly perceived this marked difference, this important distinguishing feature of the religion of Jesus.

3 A Christian can and should do more, because of his new relationship to Christ and the word of God. "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your affections on things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God" (Col. 3:1-3). He should be a better worker in his vocation, because he has another one to work for. Just as a newly married man is more careful and more diligent in his business, so a Christian ought to realize that more is demanded of him. He should know he has a great field of service and an additional work to support. This fact should be an incentive. He ought to be a better neighbor and citizen, because he has learned more deeply than ever before the Golden Rule, and knows how to turn men's passions by doing good rather than evil. If he is a gospel preacher, his pulpit must be different, because of his relationship to Christ's work, "I charge thee in the sight of God and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom; Preach the word; . . ." (2 Tim. 4:1, 2). He ought to have moral strength to declare the whole counsel of God. The pulpit is no place for a coward.

The sociological power of the Christian religion is tremendous. The future of our offsprings is no longer a chance, but now we must bring them up in the nurture and admonition of the Lord. I am responsible to the Creator for my procreation. The marital bond should mean more. The fact that I am a follower of Christ should make a better teacher and a more devoted student. This relationship should govern our dress, just how low and how short.

If you were to ask me the greatest need of the hour, I hardly think I would answer, More people, for there are more people in the world now than any time ever before; I do not think I would answer, More money, for there is more money in circulation than ever before, neither would my answer be, More institutions of learning, but I think the greatest need of the day is, more men and women, boys and girls of the right sort; and, of course, the next would be institutions that would mold such characters to fill the demand. And let me say here there is no substitution for the old fashion Bible home.

But what is that power in Christianity that enables a convert to assume these newer responsibilities and obligations? "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves" (2 Cor. 4:7). That ability to do, that ability to accomplish has been delegated unto men, but we are only a fragile vessel, the power is of God. Therefore, we are "strengthened with all power according to His might and glory" (Col. 1:11). "That we should not trust in ourselves but in God who raised the dead" (2 Cor. 1:9). "Trust in the Lord with all

thine heart and lean not on thine own understanding" (Prov. 3:5). I like to think of the lighting system in Stamford, where I once lived. We once had a small, undersized, poorly equipped plant. The lights were dim and poor and unreliable, but later we connected with the million dollar high-power plant of Abilene; thereupon, the city was lighted with brilliance it never knew before. What was the secret of the change? The town no longer depended on its own small plant for its electricity, but the current now comes from the high-power line. This illustrates the way in which a Christian's life is made more capable for doing good; he is tied on the High-Power Line of heaven; no longer depending on his own resources, but on the God of his being. That is why Paul could say, and in common with us all, "I can do all things in Him that strengthens me" (Phil. 4:13). And indeed, "our sufficiency is of God."

Jesus said, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5). I challenge the fountain of figures to produce a closer relationship than that of a vine and branch. Just as the branch forces its roots in the bowels of mother earth and draws therefrom her vitality and strength and freely feeds it to its branches and they in turn transmit it into fruit, even so Christ has gone into the secrets of the wisdom and strength of his Father and made it possible that we through him might bear much fruit in the kingdom of the Lord. Then, "it is God that works in us, both to will and do his good pleasure," but we must work out what God has worked in. We are

thus saved by the power of the gospel and kept by the power of his word.

“For this cause I bow down my knees unto the Father of the Lord Jesus Christ, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye be strengthened with the power through his Spirit in the inward man; that Christ may dwell in your hearts by faith, to the end that ye may be rooted and grounded in love, may be able to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge; that ye may be filled unto all the fullness of God. Now, unto him that is able to do exceeding abundantly above all that we may ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus unto all generations forever and ever. Amen.”

FROM CREEDS TO CHRIST

By R. R. BROOKS

“If any man willeth to do his will, he shall know of the teaching” (John 7:17).

Mr. President, members of the faculty, students, and visiting brethren, ladies and gentlemen: I appreciate the honor conferred on me by the president of A. C. C. in that he asked me to appear before you for a lecture. It is an inspiration to be here, to see this splendid student body, to meet and hear the brethren that have spoken and the ones that shall follow me.

The subject that I have selected—“From Creeds to Christ”—gives me an opportunity to bring before you the experience of a soul laden with sin, but seeking to find the Christ, the Lamb of God that taketh away the sin of the world. In speaking to you of my conversion and how I became a Christian only I trust to be able to get you to see some facts, at the same time trying to create in you an interest, and sympathy, not so much for myself, as for the other souls that are now traveling the same road over which I came with sighs, moans, pains, and suffering of heart. I am now happy as a Christian only with the church of Christ at Lubbock as her minister, but I will never forget what I have come through to reach and enjoy the Christ that I now know. My experience is past, but many are the souls that are struggling with the same doubts, fears, and haunted dreams that made my life miserable for years.

I Was Born and Raised in Tennessee

I cannot remember when I first began to long for salvation. But being raised in a home where the parents were only passively interested in religion, and what they knew about the plan of salvation, had been learned from their religious leaders, the Baptists, travelled in the way (as they thought) of life. You can readily see how slim my chance of learning the truth was. So, as a natural thing I grew to young manhood before I ever became identified with any church. But in 1911, as the result of a few young people's interest and efforts in a personal way, I began to attend a Baptist meeting. In one of the sermons the preacher caught my attention and it seemed that he preached directly at me. He made a powerful appeal for folk to come forward; I did not go, but stood shaking and filled with fear. After that the preacher preached on the "Spirit Leaving Sinners" that had once been brought face to face with the question "What Will You Do With Jesus"? and had been made to quake and tremble like a leaf in the wind, but turned down the invitation. He led me to see that when that was done, our doom was sealed. In a sermon later, he used a magnet to draw nails to himself, to illustrate the way the Spirit draws one to Christ. When the magnet was taken away the nail was helpless to move itself. So was a sinner he said, if not drawn by the Holy Spirit. To listen to preaching like that filled me with fear, dread and haunted my dreams, if I ever succeeded in getting off to sleep, which I only could do by counting from one to one hundred over, and over until my poor tired mind would no longer function, and I would drop into a semi-

consciousness to see visions of hell and lost souls, with mine in the midst. Listeners, it was terrible.

With my soul filled with fear, and a dread in my heart for what the future held for me, I sought peace but found misery, until I could stand it no longer. So I told my mother that if I were lost it would be for something that I had already done, and not for something that I would do in the future, for I was going to do all I could to be saved. With that in mind, I went back to the Baptist meeting. When the invitation was given there followed me to the front, six or eight young men and women. He asked me if I believed that God, for Christ's sake, had forgiven my sins, and then had me to tell the congregation what I had told him, and then asked them what they would do with me. It was moved and seconded that I be received as a candidate for baptism, after that into the full fellowship of the church. I was baptized the following Sunday night.

I Become a Baptist Preacher

Things went along, but not without fears and doubts for me. But I was very active in the Church, President of my Sunday School Class, led in prayer, made talks in the B. Y. P. U. and did anything I was called on to do. Toward the close of the year the news reached the pastor of the church that I was going away to school. So he called on me, and after hearing what I had to say concluded that I was called to preach, and urged me to so do. He carried the news from my sick bed, back to his church that I had been called to preach, and when I recovered enough would preach my first sermon to the congregation before leaving for College. This I did on the

last Sunday night of December 1911 in the First Baptist church of Newport, Tennessee. The next Sunday the church took up my case and licensed me to preach. I left the following Thursday for Carson-Newman College, Jefferson City, Tennessee, to study for the ministry, to be a preacher of the doctrine, to uphold the traditions, to support, and defend the faith of the Baptist denomination.

College Days.

In the spring of 1912, when the books of Carson-Newman College opened for registration, I appeared before the president with fear and trembling, as all first term College students understand. But as the days passed, I was soon in the current of student activity and down to work.

You would think that surely there are no doubts and haunting fears now, since I had become a ministerial student, but if you will permit me to relate two or three incidents of my College days, you will see that things were just as they were before I had been licensed to preach.

All ministerial students were given their tuition, but they had to convince a committee that they had been called to preach. So, as the day drew near for the examination, we boys that had to come up for the trial, looked forward to it with feelings of uneasiness and doubtful expressions. What must be told as proof of our call to the ministry? The day finally rolled around in spite of our desire that it never come. The Committee that was to examine all young would-be preachers has arrived, we were told one morning in chapel. Therefore, we were respectively asked to meet those men in the col-

lege parlor that day. We did. What will the boys say? Some I knew to be far from what I thought a preacher in making, ought to be. But I listened. This one had seen visions, that one had dreamed dreams and others had heard voices. With all (but myself) it was a mystical power thad had operated on them to show them that if they did not preach woe be unto them. My turn came after a while, but instead of telling dreams and spooky feelings and of visions I had never had, I merely told my intense desire to preach or do anything to bring souls to Christ. Strange to say, I was accepted as a divinely called being to preach the gospel. But, still had my doubts about being saved. You see, I had been taught that we are saved because we believe we are, and if we doubt, we are not saved. All depended on that experince of Grace which I knew that I had never had in that supernatural, soul filling, light giving, doubt removing, convincing way. My doubts were still with me, and once in a while, even then, I would have to count myself to sleep. Others were just like myself, which the following incident will show.

The College Church had called a man for a protracted meeting and all students were expected to attend the meeting. One night my room mate was so terrified in the church, he stood up and cried out for the prayers of all, and said "I go now to seek peace with my God," and he walked out of the meeting house. The church had prayed for him as he went his way in the darkness of a misty night, to seek the God that could give, and had given to others, as he thought, that peace of soul which he and I longed for. It was most day when he came to our room all covered with red mud, as the result of hav-

ing spent hours in the lonely fields and gully-washed red hills, prostrate before God in prayer. Are you prone to smile as you think of this poor boy? Do not do it, pity him. He was living through what I had felt for many long months. This young man was a Texan, a ministerial student, in College to learn how to convert others, and he himself doubted that he had been saved.

Having been taught that we know we are saved by the experience we have had, I was at all times full of doubts. And when the Drawing Power of the Holy Spirit was preached on, many stories would be told of poor Spirit left souls, agonizing before God in prayer, but we were told that there was no salvation for all such, and my old haunting, fear giving, soul terrifying thoughts, and visions, would return for I thought that the Spirit had left me for good. But, in our College Boys Sunday School class the teacher, who was a professor in the College, told us "when you have real genuine doubts about being a Christian your doubts become the best evidence that you can possibly have, that you are a Christian." If he told the truth, I was a super-Christian, for the name of my

doubts was legion.

Who will wave the wand, or give the magic touch and bring two contradictory teachings to agree? I was taught; we are saved if we believe we are, and here, if we doubt, it is fine evidence that we are saved! Poor souls, in the realm of doubt and error! Who will try to bring people of my experience to a knowledge of the truth?

Years rolled by and I clung on to, or my doubts clung on to me, but how was I to get relief or find peace of soul?

I Became a Methodist Preacher

I left College in 1915, and located in Chattanooga, Tennessee. By contact and association, in the home, with Methodist folk, I was drawn to the Methodist Sunday School and Church. By teaching a class in the Sunday School, I came in close touch, in a personal way, with the Pastor, and he learned that I was a licensed Baptist preacher. So, the day that he married me he asked me to become a member of the Methodist Church, and in the regular way, become a Methodist preacher, which I did in a rapid way, as you will see.

I was married one Sunday, became a Methodist the next by saying that I would be subject to the Discipline of the Church and support its institutions. The next Thursday night after asking me to retire from the meeting, I was discussed pro and con, but was called back in a short time to be advised that I had been unanimously recommended for license to preach in the M. E. Church South. The next thing was to meet the committee that had examined applicants for license to preach at the District Conference. As part of the preparation for the examination I was handed the Discipline and told to read it. When I came before the Presiding Elder and his committee of the Chattanooga District I felt that the cords of Creddom were being wrapped around me, but that I would be true to the Bible and preach that folks ought to be immersed for baptism, even if I did become a Methodist preacher. Several things happened in that examination that I would like to pass on to Truth Seekers, but only have time for one incident.

In the course of examination, one question was "Where did the Articles of Religion (found in the Methodist Dis-

cipline) come from?" I did not know, but I was sure that they should have come from the Bible, so I said—"from the Bible." But, imagine my great surprise when I was informed that I was mistaken, that they did not come from the Bible but from the Church of England. It not only surprised me, but it made an impression on my mind and caused me to think some later. If the very faith that I was to preach, had for its foundation the faulty material found in the Church of England, which had been received from the Roman Catholics, I was even then beginning to feel that I was not only in the wrong pew but in the wrong church as well. I passed the examination, was given license to preach and recommended to the Annual Conference for admittance on trial. However, I did not go to Conference that year, but was represented by the Presiding Elder and my Pastor in such a splendid way, I was given, by Bishop Waterhouse, one of the Suburban Churches of Chattanooga. This happened in 1916.

Pastor in Charge.

As the new pastor I soon made my appearance, to look over the charge, and to be looked over by the charge, allotted to me. Things moved along well, for I had taken my bride of a few weeks to our first home, and we were busy, not only in arranging our own home, but I had to get acquainted with my flock and to learn how to be a Methodist preacher. In spite of my inexperience we had a good year, and I went to the Conference in 1917 with a fine report that called forth words of praise from the Bishop of the Conference.

The Annual Conference in Pulaski, Virginia, 1917.

It was a great day when the preachers of the Chatta-

nooga District met at the Terminal Station to entrain for the annual Conference. We picked up preachers all along the way, until we reached Knoxville, Tennessee, and then we had special cars assigned us. When we arrived in the Conference City, it was my lot to lodge in the home of a Dunkard. Things that happened in that Conference are too numerous to mention, but I will pass to you a few things that made me want to turn from Creeds to something, I did not know what.

If you have ever attended a Methodist Conference, and been permitted to know something of the inside workings, you will appreciate what I say, when I tell you that it is a political machine from the ground up. It did not take me long to see enough to cause me to remark to one of the preachers that I was then attending my last Conference. And it was. However, all the preachers did not look at it as I did. One it pleased to the extent that he said to me, "I would rather be a Methodist preacher than an angel."

Just to point out how the so-called work of the Holy Spirit, in selecting and calling men to preach, will be set at naught, I will tell you what happened in the Committee Room where all the Young preachers, that had come up for admittance into the Conference on trial, were examined. There was there one young man that had convinced his home church and District Conference, that had licensed him, that the Holy Spirit had called him to preach. But, when he faced the Committee at Conference, the law of the church had to be enforced regardless of the work of the Spirit. So, because he did not have a High School education, or its equivalent, he was

turned down, and could not get into the Conference. I thought: "The Holy Spirit should be more careful in his selections, or else force the church, that I was then a preacher in, to recognize his work and use the men that He had called, regardless of their education or lack of education." Others had to swear that they would leave off the use of tobacco, or stay out of the Conference. The Conference came to a close by reading the answer to Question 4 in the Discipline, which was: Where are the preachers stationed for the ensuing year? I was returned to the same charge. But, on my way home from Conference I was asking myself: What shall I do? To go back to the Baptist, I cannot. To go to the Presbyterians, I will not. To join another denominational Church, it seemed to me would be just as bad as staying where I was. I repeated the question? "What shall I do?"

One thing I have left in the background, or untold, is, that I had married a Christian girl. And it grieved the folk that I was then serving as preacher because my wife would not come into the church with me. My stewards took it up with the Presiding elder and told him that something had to be done with my wife. But, they did not understand that I was the one that needed something instead of my wife. It also grieved me because I was not able to get my wife to join the church, to play the Piano, and she would not join the Ladies Missionary Society. Now I was very conscientious, and I came to think that if my wife would be a hindrance to me all the days of my ministerial life, and would keep me from exercising my divine calling, as she had a good home, I would let her return to it, and I would pursue my course as a Methodist preacher. But the Lord came to our aid, and in-

stead of having to give up my wife to please Him, I came to see that the Creed, which separated us, was the thing that I could give up. Therefore, I unburdened my soul to her, I called her attention to the fact that I was out of the Army because I was a Methodist preacher, but I was going to quit, give up the faith, if they sent me to France. I said: "What shall I do? Where can I go? I don't know a church in the world that I can conscientiously cast my lot with. I am sick and tired of what I have." Then she said: "I wish you could hear some of our preachers." My trouble was not that I did not believe the Bible, but I did not think that any of the churches I knew preached it, and tried to live according to it. They had, it seemed to me, left the Bible and were going their own ways. What I longed for was a church that had a Scriptural name, and took the Bible just as it is, that has no Creed but it.

Being in the frame of mind mentioned above, I was ready to listen and would receive, with gratitude, light from any one. To help me to see, that the people that I had taken my wife from among, really stood for the Bible in its ancient simplicity, and taught sinners to come to him as it is outlined in the New Testament; Brother Charles Holder of Bridgeport, Alabama, passed on to me a sermon delivered by your honored President Emeritus Jesse P. Sewell, at some point in Texas on the subject "The Way That is Right and Cannot Be Wrong." Brother Moody's book, Eunice Lloyd, came to my assistance. S. H. Hall was in Chattanooga holding a meeting so I preached in the M. E. church in the morning, got one of my stewards to hold services in the evening and I went to hear Brother Hall. He preached that night on "See-

ing Things Alike." By his sermon, and what I had read, I made up my mind that I could live and work with a church that taught the unsaved the Lord's way to life, that took the Bible and preached it just as it is. So when the invitation was given I was glad to take Brother Hall's hand, accepting the Christ of the Bible as my Lord, to obey Him instead of men. In fact, I turned from Creeds to Christ, making my decision known then and there. That night was a season of great rejoicing, not only on my part, but the churches in Chattanooga were glad. I took my stand with Christ and his people on Sunday night to be a Christian only, so Monday morning I found my Presiding elder and resigned as one of his preachers in the Chattanooga district of the M. E. Church South. But, before I leave Methodism for good I want to give you just a glimpse of what happened, how I was treated by the Presiding elder, and my ex-pastor. We came together in the Y. M. C. A. building, there I told them my reasons for leaving the Methodist church. I asked the presiding elder to reason with me, and if I was wrong I would accept his correction. He told me if I tore up the church I had been preacher of, I would have to face the judgment for so doing. I told him that I was willing to face God in what I had done and was doing. That led him to say: "If you think God will go back on John Wesley, you are certainly mistaken." When I urged both of them to show me, from the Bible, my error, they did as the accusers of the woman of old, began with the greater and hastily left.

So, in the same building where I was made a Methodist preacher, I unmade one, for I had turned from Creeds to Christ.

On Monday night following, I stood in the door of a liquid tomb, in the presence of a vast throng and with my mouth confessed him before men. Then, I was buried in the cold watery grave, raised from its chilly embrace, believing "He that believeth and is baptized shall be saved" (Mark 16:16). Having been raised to a new life, I had new feelings, new joys and a satisfied heart. My soul was at ease, and I had peace with God. There had come from Him to me "seasons of refreshing" (Acts 3:19). Since that day, I have never been haunted by my thoughts, my dreams are not dreams of terror. I know what the Lord meant when he said "You shall know the truth and the truth shall make you free" (John 8:32) and, "If therefore the Son shall make you free, ye shall be free indeed" (John 8:36). It is a great thing to be a Christian only.

The great change in my life brought changes in my work and a move became necessary. We were using Methodist furniture in our home. We gave that up and I went to work with my hands to earn our bread.

I shall never forget nor cease to appreciate the love, kindness, and helping hands extended us by the congregations in Chattanooga. I had given up my income along with the Creed, without a promise of a place to preach, much less of financial remuneration. I was not laboring for and had no promise of the food that perisheth, but if I had not been promised a pulpit, I was only one week without a place to preach. I gave up the Methodist faith and pulpit one Sunday and preached in the Church of Christ the next.

Brother E. H. Hoover and the central congregation with which he has labored now for ten years had not yet

met me. I was unknown by face to them, only they had heard said that one that had been preaching a different doctrine was now preaching the faith, and they sent unto our needs, not in promise, but in a temporal, substantial way.

It will be nine years this fall since I turned from Creeds to Christ, and every year has made my joy deeper and my faith has constantly grown stronger. Therefore, I never had a remote desire to turn again to the doctrines, traditions, and Creeds of men.

What I have experienced, in this lecture related, is conclusive proof of the truthfulness of the text found at the beginning of this lecture "If any man willeth to do his will, he shall know of the teaching" (John 7:17).

Let me beg you to think in a sympathetic way of the thousands that today are traveling the way that I have come, battling with the same waves of doubt that I fought against. They are just as honest as any of us. They need to be loved, taught and led to know the truth that they too may turn from CREEDS TO CHRIST.

CHRIST, OUR UNIQUE SACRIFICE

By ROY H. LANIER

“But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of sins done afore time, in the forbearance of God; for the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus” (Rom. 3:21-26).

From the foregoing passage of Scripture, from the pen of the apostle Paul, it is clearly seen:

1. That the entire human family, Jew and Gentile, had become guilty of sin before God.
2. That God, because of the great love he had for his fallen creation, sent his Son into the world to redeem man, and to be a propitiation for his sin.
3. That in order for man to be justified, and God remain just, man must have faith in Jesus.

In order for us to realize the depth to which man fell, it is necessary for us to view the heights from which he descended. In the description which Moses gives of man's first home, we read: “And Jehovah God planted a garden eastward, in Eden; and there he put the man

whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." And it was here that man knew no toil, no weariness, no care, no pain, no anxiety, no sickness, no sorrow. Sickness did not enter nor death spread its dark pall over this paradise of God; but perennial youth, drinking fresh vigor from life-giving fountains and inhaling exhilarating breezes, was man's heritage. With God's Spirit brooding over all and pervading every breeze, no fierce passions raged within, no evil desires or envious spirits found place in human heart, no venomous serpents hissed, no beasts of prey prowled through his garden of love, no pitiless storms beat, no fierce tornadoes desolated this home of joy and peace. This home in which man lived was no less than the outer court of the heaven of heavens, the home of God the Father of man and the creator of the universe. This was man's to dress and to keep. In this realm man was ruler for God gave him dominion over everything that creepeth on the earth.

His was a service of love to a kind Maker, until one sad day he betrayed this trust which God had so graciously given him, and transferred his allegiance and service, and, with these, the allegiance and dominion of the world, from God to the devil. And because of this transfer, Satan, when he showed Jesus all the kingdoms of the world, said: "For it hath been delivered unto me; and to whosoever I will give it." What a crime! Man, intrusted with the power and the glory of the world, betraying it into the hands of the enemy of God! And be-

cause of this treason and transfer, the Spirit of God, refusing to live in a defiled temple, returned to the home of God in heaven. Then Satan took up his abode here as the god of this world, and infused the poison of death into every breeze that floated over land and sea. This old earth was changed from a seedbed of life into a charnel house of death. Thorns and thistles grew in the paradise of God. Toil, pain, sickness, anxiety, care, sorrow, mortality, and death became the heritage of humanity.

This being man's heritage, man wandered from God, and the farther he wandered, the weaker his moral and spiritual nature became. Brother Lipscomb said: "No truth in the world's history has been established by an induction from so large a number of facts, under so varied circumstances, with so universal and uniform result, as that man, cut loose from God and his word, gropes in ignorance and grovels in degradation with a continually accelerating descent to still lower depths." And the fearful depths to which man finally fell are vividly described in the first chapter of the Roman letter. Beginning with the 21st verse and closing with verse 32, we read: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds; and four-footed beasts, and creeping things. Wherefore God gave them up the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchange the truth of God for a lie, and

worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions; for their women changed their natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust on toward another, men with working unseemliness, and receiving in themselves that recompense of their error which was due. And even as they refused to have God in the knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful; who, knowing the ordinance of God, that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them." This is a picture of the condition of the Gentiles, and truly it can be said they were, "separate from Christ.....having no hope and without God in the world." It is not possible, with the human language, to give a more complete catalogue of crimes than this one given of the Gentiles. Surely, if there was ever a people who needed a Savior, a redeemer, it was the Gentile race.

While the Jew had much advantage in every way, he had not profited by it. They had not used the oracles of God, which had been intrusted to them, in such a way as to get the benefit from them that God had intended they should get, for some were without faith. The law,

in which the Jews so confidently relied, had no voice but condemnation, seeing that "by the works of the law shall no flesh be justified." But since it brought rather the knowledge of sin, revealing the imperfections of those under its yoke, it is evident that the Jews were in need of a Savior as well as the Gentiles.

The Jewish catalogue of sin is found in Romans 3: 10-18. In verses 10 to 12, the general state of sin is given thus: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one." Their practice of sin in word and deed is given in verses 13 to 17. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known." And the source of all their sin is found in the last verse of this quotation from the old scriptures: "There is no fear of God before their eyes."

Consider the Jews! A chosen people of God; a people whom God had loved in a peculiar way for two thousand years; those to whom the word of God had been given; a people who experienced a mighty deliverance at the hands of God; who trembled under the mighty voice of God when he spoke to them from the cloud. And yet, there was no fear of God before their eyes. Surely they too needed a Savior.

Thus we see that the Gentile and the Jew stand alike, condemned together. "There is no distinction; for all

have sinned and fall short of the glory of God." The world is in need of a Savior. By their shameful conduct they have brought condemnation and eternal ruin upon themselves. But in order that we may see their needs better, let us analyze this shameful condition they are in and see what sin has done for the human family.

First, it has wounded the affections of a loving heavenly Father. In Psalms 95:10, God speaks of being "grieved" with those very people because of their waywardness.

Second, sin alienated their hearts from God. In Isa. 59:1, 2, God said to Israel: "Your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." Their sins were as a wedge which drove them farther and farther away from God.

Third, sin oppressed their conscience with fear and dread. An excellent illustration of this is seen by the rivers of Babylon. "There we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps." There with sorrow and regret they looked back to Jerusalem, their city of freedom; while with fear and dread they looked forward to Babylon, the city of their slavery. Sin was the cause of it all.

Fourth, sin severs from society by its morbid selfishness and disregard for man. It was said of the Jews, by the prophet Isaiah, that there was no justice in their doings. The dark catalogue given above is enough to show us that sin severs from all pure society.

Fifth, sin induces to new infractions and habitual violations of right. Sin is enticing and finally it sears the

conscience, and the heart is hardened through the deceitfulness of sin, until the result is a sinful character.

Sixth, sin takes away hope. The wise man said: "The hope of the unjust man perisheth." Where there is no hope, there is no striving. Man will not strive to be pure if he does not hope to be rewarded for it. Therefore when sin takes away hope, there is no more incentive to strive for things higher and nobler, thus man becomes debased.

Seventh, sin subjects man to shame and contempt—his body to the dust, and his soul to eternal night. "And the dust returneth to the earth as it was." "For the wages of sin is death." "The soul that sinneth it shall die." And, "these shall go away into everlasting punishment."

From the foregoing it is evident that the world was in need of a Savior. If sin was so exceedingly sinful, and if they were all guilty of sin, the world was in dire need of some one to redeem them from the terrible consequences of their sin.

That man was utterly unable to extricate or to redeem himself from this terrible condition, goes without saying. But Micah raises the question for our consideration. In chapter six he asks: "Wherewith shall I come before Jehovah, and bow myself down before the high God? Shall I come before him with burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" It is evident that Micah realizes that none of these things will avail anything. And surely no man can do more than to be willing

to sacrifice the fruit of his body, his first born, for the sin of his soul. But that has no power to wash away the stain of sin. A man might repent of his sin, but that would not bring back the murdered dead, nor wash the blood from the guilty hands; neither would it cover up the crime in the sight of God. But if a man offer a thousand rams; it is impossible that the blood of animals should take away sin. And still man is left helpless and dependent upon some higher power to devise a way, which, when put in operation will take away all stains and make the soul as white as snow. But man can not demand that God bring about such a method. He must wait the good pleasure of God, knowing that all things are good and very good when done by the Maker of the universe which moves in such perfect harmony.

It was while man was in this weak and shameful condition that God, moved with pity and love supreme, set forth his Son to be a propitiation. Paul calls it a "due season", saying: "For while we were yet weak, in due season Christ died for the ungodly." Scriptural proof for the fact that Christ died for the ungodly in order to save them from eternal ruin abounds in the New Testament. For convenience they are here classified with reference to their relation to his sacrifice. First, those which speak of Christ's death as a means of salvation from sin. "Who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:10). "Who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). "Who was delivered up for our trespasses" (Rom. 4:25). "God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh"

(Rom. 8:3). "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Rom. 8:32).

Second, those which express the idea of redemption or deliverance as by purchase. "Christ redeemed us from the curse of the law" (Gal. 3:13); "God sent forth his Son.....that he might redeem those under the law" (Gal. 4:4); "In whom we have our redemption, the forgiveness of sins" (Eph. 1:7); "Ye are bought with a price" (1 Cor. 6:20); "Knowing that ye were redeemed, not with corruptible things, with silver or gold,..... but with precious blood, as a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1:18, 19).

Third, those passages which speak of the death of Christ as bringing about a reconciliation between God and man. "While we were enemies, we were reconciled to God through the death of his Son" (Rom. 5:10). "But all things are of God, who reconciled us to himself through Christ" (2 Cor. 5:18). "And you.....hath he reconciled in the body of his flesh through death" (Col. 1:22).

From these and many other passages, it is clear that Christ was a sacrifice for the sins of the world. Man was lost, separated from God, and wholly unable to bring himself back. He was guilty of a crime, the penalty of which was death. And it is evident that he could not pay that penalty and still enjoy life with God. There was only one way to solve the problem, and God sent his Son to die for man, the just for the unjust, the sinless for the sinful, the holy for the unholy, that he might redeem man from his fallen condition, and rescue the

world from the rule and dominion of Satan and bring it back to its original relations with God and the universe, so that the will of God may be done on earth as it is in heaven. Brother D. Lipscomb so beautifully states: "The mission of Christ is to root up all briars, thorns, and thistles that grow in the material, moral, and spiritual world, and to restore this home of man to its primitive and pristine relations to God, its Maker and rightful Ruler."

In order for this to be done, it was necessary for Jesus to come, to be wrapped in swaddling clothes and laid in a manger. And though he existed in the form of God, he emptied himself, taking the form of a servant, and being in the likeness of man, he humbled himself and became obedient to the death on the cross. If it took the blood of the Son of God to restore man and the world to their primitive state, surely must be terrible. There is an idea prevalent in the world today that when man sinned, he incurred a great debt which he was unable to pay, and that Christ died to pay that debt. If it be true that man owed a great debt and Jesus paid that debt, then man is free from it and owes nothing to God; the debt would have been transferred to Christ. But there is no mercy, no grace, on the part of God if that be the case. But Paul said: "Being justified freely BY HIS GRACE" therefore it can not be that sin was a great debt which Jesus paid for God exercised grace. When man sins he commits a CRIME against the God of heaven. Sin is a CRIME and not a DEBT. Man was doomed to suffer the penalty for sin, and that is death, for, "The soul that sinneth it shall die." That being the case, Jesus offered to suffer the penalty in man's place. But, says one, where

is God's mercy manifested in this plan? If I were to violate the laws of my state and murder a man and be condemned to die, and one, or even ten men, should offer to die in my place, I would still be as guilty as ever. The fact that they died for me would not necessarily render me guiltless before the law. But if the law should be so gracious to me as to extend me pardon provided one die in my place, then his death would avail something, but otherwise it would accomplish nothing. Though God so loved the world that he gave his only begotten Son to die for its redemption, his offended justice must be dealt with. The fact that Jesus died in man's place could not have accomplished our pardon if God had not been gracious enough to extend his pardon. Thus we see that it was through the grace of God that Christ was permitted to suffer the penalty for man.

The uniqueness of the sacrifice of Christ is seen in the fact that, first, it counteracts the effect of the one sin of Adam, and second, it is sufficient to atone for every sin of every individual that has ever lived or ever shall live.

Paul writes the Corinthians that "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." And to the Romans: "For if, by the trespass of one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." Thus we see that, though the sin of Adam involved the whole human family in death, without any hope of a resurrection, the sacrifice of Christ, consummated by his victory over the grave, assures the resurrection of every body which returns to the silent

dust from whence it came. Thus what man lost in Adam, he gains in Christ. But if that were all the benefits which come down from the death and sacrifice of Christ, it would not be sufficient. It could not be called unique, for it would fall far short of meeting every need of man.

The uniqueness is seen more fully in this second thought, viz., that it is sufficient to atone for every sin of every individual that ever lived or ever shall live in the world. With this thought in mind, Paul said: "And not as through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification." And in commenting on this passage, Brother McGarvey says: "Who then can estimate the justifying power of the sacrifice of Christ, since it nullifies, for believers, the accumulative power of the incalculable numbers of sins committed by innumerable sinners, in all the untold moments of human lives, each sin of which carries a destructive force which no lapse of ages can exhaust?" Thus it is evident that the benefits to be received from the death of Christ are more far reaching in their effects, than the evil which came from the sin of Adam. For as the Son of God is a greater personage than Adam; so is the positive power of his righteousness greater than the negative power of Adam's sin. And if the sin of Adam insures the reign of life in that world that shall never end.

It will be recalled here that in the first part of this discourse, the condition of the world was partially analyzed, thus enabling us to see better the real needs of the world. Now if the sacrifice of Jesus Christ does not meet those needs and better those conditions, even though it insures a resurrection of the body, it will in

the end avail nothing. For if there be no power to cleanse from individual sins, it were better that the body never be resurrected. Adam closed the door of life by bringing natural death upon the race, and Christ opened that door by giving a resurrection to life. But every responsible being closes the door of eternal life to himself by his own sins, and Christ opens that door to him on the condition of faith. And it is at this point that man receives the greatest benefits from the sacrifice of Christ. For:

First, though sin wounds the love of God, the blood of Jesus Christ soothes the wounded love of our heavenly Father by bringing many sons to glory. God delights in seeing the prodigal return.

Second, though sin alienates from God, this sacrifice reconciles our hearts to God as seen in Col. 1:21, 22, "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death."

Third, though sin oppresses our conscience with fear and dread, the sacrifice of Christ "purges our conscience from dead works to serve the living God", and gives us a peace and joy "unspeakable and full of glory."

Fourth, while sin severs from society, and causes strife and contention, the blood of Christ makes us one great brotherhood; makes us one in faith, in hope; in joy, and joint heirs of eternal life.

Fifth, where sin induces to habitual violations of right, the sacrifice of Christ is a most effectual guard against infractions of the divine law in that it makes manifest the sinfulness of sin and the terrible consequences which follow it.

Sixth, though sin takes away hope, the sacrifice of Christ breaks the bars of death's prison and gives us the hope that though a man die he shall live again. And not only so, but he plants deep within our very souls a hope that is "sure and steadfast entering into that which is within the veil."

Seventh, though sin subjects the soul to eternal night, the blood of Christ can and does atone to that extent that: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And John was permitted to see that host in heaven who had "washed their robes, and made them white in the blood of the lamb."

Thus we see that the sacrifice of Christ is indeed unique. There is not a need nor longing of the human soul that the sacrifice of Jesus does not thoroughly meet. It is also clear than no other being in the universe could have met the needs as did Jesus of Nazareth. The first benefit of this sacrifice, the resurrection, comes to saint and sinner alike and without any condition whatever. But the benefits just mentioned, eternal salvation from personal sins, come only to those responsible beings who accept that sacrifice and appropriate the blood to their souls. For "God is just and the justifier of him that hath faith in Jesus." God's character is involved in the justification of sinners. Since the sin of Adam, God had not fully punished sin, they had been passed over in the forbearance of God. As proof of the fact that God had not fully punished sin, I have but to call to your mind the passage in Isaiah 53:4, 5: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." And Paul said that the times of this ignorance God winked at, or overlooked. It is also significant that God only required a partial sacrifice looking forward to the time when this unique sacrifice should be offered which would completely atone for all those sins he was then passing over in his forbearance. But now that the complete sacrifice has been offered and all sins have been suffered for, God can not be just and justify a man who does not have faith in the Christ who was sacrificed. And thus in this way Paul teaches that the sacrifices of the Old Testament were types, and because of them God showed forbearance, looking forward to Christ, the unique propitiatory sacrifice, in whose suffering on the cross God punished sin, that he might show mercy and grant pardon to the sinner who would exercise faith in Jesus.

"Therefore", says Paul, "being justified by faith, we have peace with God through our Lord Jesus Christ." It is by this rule that the moral man, with all his boasted self-righteousness, goes down with all those who do not believe in Jesus as the Son of God, and who do not obey the gospel of our Lord Jesus, and they shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power. God does not expect impossibilities of man. He only asks that we give our lives in service to him; and this we ought to be willing to do since he gave his only Son to die for us. Thus the apostle Paul says: "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spir-

itual service." The word which is here translated "spiritual" is better translated to mean "rational," or "logical." In other words, since God has given his Son for us, it is not unreasonable that he should ask us to give our bodies a living sacrifice to him.

The poet has beautifully expressed it in these words:

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood.

"See, from his head, his hands, his feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet?

Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

