1957

1957: Abilene Christian College Bible Lectures - Full Text

Eugene Clevenger

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Recommended Citation

Clevenger, Eugene; Bales, J. D.; Fanning, Boyd; Bates, Jack; Banister, John; Stevens, John C.; Dyer, Herschel; Summerlin, M. I.; Dunkelberger, A. D.; Welch, Alonzo; Linn, Elbridge; Dixon, H. A.; Fox, Logan; Johnston, Rex; Webb, L. D.; Mattox, F. W.; White, Joseph W.; Smith, R. J.; Cook, Lynn; Rockey, E. H.; Caskey, Guy; Padon, Cline; Treat, J. W.; Kelton, Tommy; Holton, A. R.; Roberts, J. W.; Southern, Paul; Spain, Carl; Rotenberry, Paul; Tisdal, Maurice; Sweet, Albert; Pack, Frank; Thomas, J. D.; Sherrod, Paul; and Eggs, R. C., "1957: Abilene Christian College Bible Lectures - Full Text" (1957). Lectureship Books. Paper 22.

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Abilene Christian College for almost forty years has conducted an annual Bible lectureship on the campus. It is the purpose of these lectureships to provide stimulating and inspirational, as well as doctrinal discussions on Bible themes of general interest.

A Bible-centered education has been featured in Abilene Christian College since its beginning. A consecrated Christian faculty, backed by a Christian Board of Trustees, has daily emphasized the eternal things in class and in example.

The lectureship is designed as one more effort to increase the knowledge and the spirituality of both students and visitors. The general theme of the 1957 Lectures is "Christ in You, The Hope of Glory." This series of lectures is designed to place the emphasis on the spiritual.

These lectures present the best thinking in the brotherhood upon the subject of consecration. What these lectures have said in this lectureship will be referred to a century from now and cited as Restoration Literature.

It is fortunate indeed that the college has preserved these lectures for posterity. Many of the volumes in years past are now out of print; although, a few of them can still be had from the Firm Foundation. This volume of the Abilene Christian College Lectures for 1957 is a worthy edition to the collection.

Abilene Christian College is to be commended for the emphasis it places upon spirituality and consecration. It is also to be commended for the conduct of such things as the Abilene Christian College Lectureship.

May the reader be inspired by these speeches to draw closer to the Lord and to labor more abundantly in the Kingdom of God. Brother J. D. Thomas, director of the 1957 Lectureship, is to be especially commended for his choice of speakers and their subjects. Reuel Lemmons
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Section 1

Theme Speeches
“IF CHRIST BE IN YOU”

By Eugene W. Clevenger

“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).

One of the greatest needs of the Lord’s church today is a deeper realization and appreciation on the part of its members as to what it means for Christ to be in us. Christianity is a matter of our being in Christ (Gal. 3:27; 2 Cor. 5:17) and Christ’s being in us. Christianity necessitates our getting into Christ and then living in him. and, conversely, it means that Christ comes into our hearts and makes his abode with us.

As we shall see there are unmistakable evidences in the life of one in whom Christ dwells, but the tragedy is, so many times we evince to the world by our attitudes and our actions that Christ is really not within us. If Christ were really in all of us who profess to be followers of him, the church would be cured over night of anything and everything that besets it. If Christ dwells within me, there is no room for the world and its sinful pleasures. If Christ dwells within you, there is no place for the evil spirit of lukearmness and indifference. If Christ dwells within us, envy, jealousy, bitterness and hatred must take their flight from our hearts and seek abode elsewhere. To the extent that these sins or any sin rules my heart and life, just to that extent Christ is not in me. Therefore, the lesson is a very practical one for all who desire to live
the Christian life and one day to receive the Christian's reward.

I. The Fact of Christ's Being In Us

As to the fact of Christ's being in his followers, none can deny. The scriptures plainly assert that the Lord is willing to dwell and does dwell within the Christian. As Jesus talked with his disciples the night before his death, He made this promise: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). Again, the apostle Paul taught the truth of the indwelling Christ when he wrote to the Roman Christians, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). It is interesting to note that the little word "if" in this passage is rendered by Lard, McGarvey and others "though," the implication being there is no doubt whatsoever that Christ is in them. "But though Christ dwells in you, the body is dead because of sin, yet the spirit is life because of justification." Again, the apostle was speaking with assurance when, in our text, he wrote, "It is no longer I that live, but Christ liveth in me." The certainty of the scriptures themselves is the certainty that Christ lives within Christians.

Not only do the scriptures attest the indwelling Christ, but scores of the songs we sing in worship to God are untrue if the fact is not accepted. "If you are tired of the burden of sin, Let Jesus come into your heart, If you desire a new life to begin, Let Jesus come into your heart." "Lord, I would keep soul and body for Thee, No room for self or sin shall there be; Fit for Thy dwelling, for Thee set apart—Savior divine, dwell in my heart." Or again,
the song written plainly with our text in mind, "Dead to
the world, to voices that call me, Living anew, obedient
but free; Dead to the joys that once did enthrall me—Yet
'tis not I, Christ liveth in me."

Yes, the scriptures teach it; songs proclaim it; and
the heart of every true Christian knows it to be an undeni-
able fact that Christ lives within us.

II. The Greatness of Christ's Being In Us

Having noticed the fact of his dwelling, let us reflect
for a moment on the greatness of it. What a glorious
blessing and an exalted honor it is that Christ should come
and dwell in our hearts. He who resides within us is not
merely a saint of earth nor an angel of heaven, but Jesus
Christ himself—the creator and sustainer of the universe!
the author and finisher of our faith! the King of kings
and Lord of lords! the Son of God who is God himself!
He who is worthy of "power, and riches, and wisdom, and
might and honor, and glory and blessing." This one, my
friends, is he who is willing to stand at the door of our
hearts and knock, saying, "If any man hear my voice and
open the door, I will come in to him, and will sup with
him, and he with me."

The greatness of this indwelling of Christ is seen even
more clearly when we behold the unworthiness of man.
Man—God's creature, created from the dust of the ground;
fallen by reason of transgression and sin; a fallen creature
worthy of death. As we reflect upon the fact that Christ
is willing to dwell within us, we are made to understand
better the words of Paul, "By grace have ye been saved
through faith," and "according to his mercy he saved us;"
and again, the words of John, "Behold, what manner of love
the Father bestowed upon us, and that we should be called the sons of God." It is only by God's grace, mercy and infinite love that Christ would condescend to make his habitation within the sons and daughters of men.

In Old Testament days the presence of God among the people was indicated by the cloud that overshadowed the tabernacle, and the awe and reverence that characterized the people were indicative of their recognition of the greatness and majesty of Jehovah's presence. Later, you will remember, at the dedication of the temple "the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah," and they praised Jehovah saying, "For he is good; for his loving kindness endureth forever." If Jehovah's presence with Israel was met with reverence and praise, how much more should we appreciate and acknowledge the fact that Christ dwells within us.

The greatness of this indwelling of Christ is seen also when we reflect upon the fact that it is not an occasional visit that he pays us and then goes his way. It is a permanent abode that he makes within our hearts. The patriarchs of old, we are told, were highly appreciative of even a short visit that a representative of God might pay them, but when we open the door of our hearts for Christ, he honors us by coming to live with us—He takes up residence with us. When Paul writes, Eph. 3:17, "That Christ may dwell in your hearts through faith," he uses the word katoikeo which signifies "to settle" as distinguished from a similar but different word paroikeo which refers to a transient sojournning. What a wonderful thing it is, then, that Christ will so honor us by coming to live within us permanently—to settle within our hearts.
III. The Manner of Christ's Being In Us

In discussing the subject of Christ's being in us, a word about how he dwells in us should be appropriate. However, if the fact of his indwelling is firmly believed and the greatness of his indwelling is fully appreciated, the manner of his indwelling should not be our most important consideration. There are various and conflicting opinions as to how God operates and how Christ dwells in us. Can we arrive at any safe conclusion in the light of scriptural teaching? I think we can.

Christ is one of the persons of the Godhead, together with the Father and the Holy Spirit. The scriptures teach that all three of the Godhead dwell in the Christian. (See 2 Cor. 6:16; Acts 5:32; Gal. 2:20). This would be no mystery, for the unity of the Godhead would suggest that what one member of it does, the others do also. Christ does not dwell in anyone in whom the Father and the Holy Spirit do not dwell, and quite possibly in no manner different from the way in which the others dwell. Some make the distinction that the Spirit dwells literally and that Christ dwells representatively through the Spirit, but that distinction does not answer all questions nor overcome all difficulties. The statement that Christ is in us must be a figurative expression denoting that those in whom he dwells are subject to and controlled by his principles and influence.

I take it that God and Christ dwell in my heart when the teachings of the Holy Spirit of God take over my heart and control my life. Paul says, “that Christ may dwell in your heart by faith.” That is, by faith I open the door of my heart to him and his divine truths; by faith I appropriate the teachings of Christ to my life with all of its
vicissitudes, its problems and its difficulties; by faith I rely upon the promises of Christ to bless me and keep me; and by faith I long for the glorious appearing of Christ when we shall be united with him in eternity. With Paul the abode of Christ within him and the life of faith were inseparable: "Christ liveth in me . . . I live by faith." To the extent, then, that we walk by faith, imbibing his noble principles and appropriating his divine truths, to that extent Christ is in us and we are in Christ.

IV. The Conditions of Christ's Being In Us

The fact of the indwelling Christ we accept. The greatness of it we try to appreciate. The manner of it we can understand, though imperfectly. The conditions of this indwelling, though, must be clearly understood and graciously complied with. Christ dwells within us conditionally. All will agree it is right and appropriate that the Son of God should dwell only in those hearts that are prepared for him who is pure and holy and righteous and divine. If one is to be so highly honored by the presence of Christ, that one's heart must be prepared for his coming. This is what we all do when some friend or loved one comes to visit us. We usually appreciate a little notice, don't we, that if necessary (and it usually is) we may pick up and clean up the house for our guest. The same is true of Christ. Before Christ will come and be our permanent guest, he demands that our hearts be prepared for his presence. Of what does this preparation consist?

First, the negative aspect of this preparation is spoken of in our text as a death. Paul said, "I am crucified with Christ." Before Christ will live within us a death must take place, and Paul thought of this death as a crucifixion.
Abilene Christian College Lectures

To him it was a death, first, to the law. In the verse preceding our text, he claimed, “For I through the law am dead to the law, that I might live unto God.” For Paul the ceremonies of the law of Moses were no longer the means to justification, and he had completely separated himself from such an ineffective and invalid system of righteousness. In Gal. 3:11 he went on to say, “But that no man is justified by the law in the sight of God, it is evident.”

Second, it was a death to the flesh and the lusts thereof. In Gal. 5:19-21, Paul enumerates the works of the flesh, “Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelling, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” And verse 24, “And they that are Christ’s have crucified the flesh with the affections and lusts.”

The same death is referred to when in Gal. 6:14 he says, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” To die to the world is to die to sin, for John defines the world as “the lust of the flesh and the lust of the eyes and the pride of life” (John 2:16). To die to the world is to die to its vain applause, its sordid treasures and its unsatisfying pleasures! To die to sin is to be separated from it and to be oblivious to its charms.

Before Christ will make his abode with us, this death to sin must take place. It is not an easy death—it is a crucifixion! Of all deaths that are cruel and excruciating,
death by crucifixion is one of the worst. It is not easy for the sinner to break his sinful habits; it is not pleasant for him to turn his back upon his life-long friends and associates; it is not easy to take those things which we loved so dearly and to which we were so intimately attached, and say, "I count them all but refuse!" It is not an easy death to die, but it is the condition upon which Christ has promised to come and dwell within us.

"I have been crucified with Christ." Not only is this the condition of Christ's entering our hearts, but also his remaining in our hearts. It is significant that Paul in our text uses the perfect tense to express the thought. It is not, "I was crucified" but rather, "I am or have been crucified"—that is, I was and I am continuing to be crucified. It was not a death to die once for all, but what Paul once said of his physical sufferings he could also say of this, "I die daily." The death to sin is never quite complete for any one of us. This undeniable truth makes us understand two statements found in Colossians 3. In verse three Paul makes the statement, "For ye died . . .," but in verse five the admonition to the same Christians is, "Put to death therefore your members which are upon the earth . . ." How is it that these people had died to sin, and yet were commanded to put to death their sinful members? The answer is, the Christian life is a continual process by which we die to sin a little more completely every day we live, and we live unto righteousness a little more perfectly every day.

We have said that Christ will dwell permanently in our hearts, and he will, but only conditionally. As long as I try to crucify the flesh with its sinful appetites and desires, Christ will live in me, but he will not and he cannot live
in a heart which delights in and is controlled by the low, base, worldly, sensual things of this life. Friends, it is sad but it is true: Christ does not live within the hearts of many professed Christians. I am not guilty of violating the divine injunction to "judge not" when I say that, for it is evident to all that many who call themselves Christians have not crucified the flesh—they are still conformed to the world.

Secondly, the positive condition of Christ's being in us is stated in several ways. In 1 John 1:6, 7 the condition is that we walk in the light. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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." This simply says that fellowship with God (or Christ) is dependent upon our walking in the light. Fellowship with Christ is enjoyed when he dwells in us. Therefore, his dwelling in us is contingent upon our walking in the light. To walk in the light is to walk in righteousness and truth, and to walk worthily of our calling as Christians. Christ cannot dwell in the darkness of worldliness, disobedience and error. Therefore, we must set our affection on things above and seek those things that are above where Christ is.

The positive condition is stated also by our Lord in John 6:56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Notice that Christ promises to abide in him who eats his flesh and drinks his blood. Now the context suggests that this is not a reference to the Lord's Supper, for in verse 51 he says, "I am the living bread which came down from heaven: if
any man eat of this bread, he shall live forever.” The contrast which Jesus had made was between the manna given to Israel and the spiritual food necessary for spiritual life. As bread is the source of physical sustenance, so Jesus is the source of spiritual sustenance, and to eat and drink of Jesus’ flesh and blood is simply to appropriate his will and make it ours, to hunger and thirst for his righteousness and his principles of life, and to partake of them freely. Thus, Jesus said if you will do this, I will dwell in you.

All of this simply means that if Christ dwells in our hearts, we must come to a renunciation of sin and an acceptance of righteousness. Notice these two scriptures briefly which suggest both the negative and positive aspects of our preparation for the indwelling of Christ. 2 Cor. 7:1, “Having therefore these promises, dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” The first is the negative and the second the positive, and God said if you do this, “I will dwell in them, and walk in them.” Again, Eph. 4:22-24, “That ye put away, as concerning your former manner of life, the old man . . . and put on the new man, that after God hath been created in righteousness and holiness of truth.” First, put off and away the old garment of sin; second, put on the new garment of righteousness. Friends, those are the conditions upon which Christ will come into our hearts, and those are the conditions upon which he will continue to abide within us. If Christ be in you or me, it means that we hate sin and love righteousness; it means we renounce evil and accept godliness; it means we have prepared our hearts for his presence by sweeping out the filth of sin and bringing into them the
beautiful spiritual adornments that befit the King of our lives. Is Christ in you? in me? He is if we have prepared our hearts for his abiding place.

V. The Results of Christ's Being In Us

We have reserved for last the most important division of our subject. What are the results of Christ's being in us? What does it mean to the individual and to others for Christ to dwell in him? Does it make any real difference whether or not Christ reigns in our hearts? The answer to these questions is clearly revealed in the Word of God, and the answer is: it is the difference between everything and nothing! If Christ is in us, then everything is all right; if not, then everything is all wrong.

As we think upon the effects of Christ's being in us, we are reminded of some things in our lives that are not eliminated, though affected, by the indwelling of Christ. For example, it does not make us immune to temptation. The Christian is tempted by Satan as strongly, yea more so, than others who do not even profess to be Christians.

Paul could truthfully affirm, “It is no longer I but Christ who lives in me,” and yet with equal truthfulness he could cry, “But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.” Christ was in Paul, but Paul was not immune from temptation. Yet, by reason of the Christ who dwelt within him, Paul could face the tempter with strength and determination and say, “I can do all things through Christ which strengtheneth me.”

Again, the fact that Christ is in us does not spare us from sickness, suffering and sorrow. Once more the
example of Paul will suffice. "Christ liveth in me" affirmed Paul, but read of his "thorn in the flesh" and his sufferings in 2 Cor. 11: "in prisons more abundantly... in stripes above measure... Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying... in labor and travel, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Yes, Paul suffered much, but he did not interpret his sufferings as evidence that Christ was not in him, but he could say, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and again, "We know that all things work together for good to them that love God."

The fact that Christ dwelt within Paul did not exempt him from physical death. We are not told of his death in the Word, but we are brought, seemingly, to its threshold in 2 Timothy 4 when he says, "The time of my departure is at hand." Paul recognized that even though Christ was in him, he still must die physically. Rom. 8:10, "And if Christ be in you, the body is dead because of sin..." The physical body is dying daily—it is doomed to death—whether Christ is in us or not. Yet notice verse 11, "But if the Spirit of him that raised Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." What, Paul? I am saying that the resurrection to eternal life is a consequence of Christ's being in us. If Christ dwells in us, even though death is inevitable, one day our mortal bodies will be raised and given life, and we shall live to die no more. The dwelling of Christ will not exempt us from physical death, but, as certain as God's Word, it will save us from eternal death and fit us for that eternal habitation with God.
If Christ is in us, he is there to control us, to govern us and to guide us into paths of righteousness for his name's sake. It is wonderful to know that we have Christ without to copy, but it is more wonderful to know that we have Christ within to control. When Christ controls us he becomes the center and circumference of our lives. Everything we do is Christ-centered—it is done with Christ in mind. Paul expressed it in these words, Phil. 1:21, "For me to live is Christ, and to die is gain." If Christ is in us, then we live unto Christ and we die unto Christ. Nothing else really matters except Christ and his righteousness and his kingdom. For Christ to control us means that we have the mind of Christ (1 Cor. 2:16): we think his thoughts and not our own; we have the emotions of Christ (Phil. 1:8): our longing, our desires and our loves are not our own but rather Christ's; and we have the will of Christ (Phil. 2:13): not our will, Lord, but thine be done. When the indwelling Christ takes control of my heart, it is no longer I who lives but Christ. It is a life of complete self-abandonment. If Christ be in us, it is "none of self and all of thee." My heart's desire and prayer to God will be, "Take my life, O Lord, and mould it, In obedience to Thy will." "Thou art the potter; I am the clay. Mold me and make me After Thy will, While I am waiting, Yielded and still."

If Christ is in us, the good and the beautiful and the noble are quickened within us. Paul expressed it in this way, "your spirits are alive because of righteousness." Show me a brother or a sister who loves the church, who appreciates his brethren in the Lord, who sincerely prays for peace and who humbly works for real Christian unity and harmony, and, friend, I will show you a Christian
in whom Christ dwells. The results of the indwelling Christ are brotherly love, genuine appreciation of one another, peace, harmony, unity, and these are evidences which others can see or fail to see quite readily in your life and mine. If Christ is in me, he will banish from my heart all bitterness, ill-feeling, envy, jealousy and such like, and to the extent that any one of these characterizes me, then Christ is not in me to the extent that he should be. My friend, I can be bold for the Lord without being personally bitter toward those who see things differently. I can have strong convictions for the Lord without stressing matters of indifference to the point that I earn for myself the reputation of an extremist. I can love the Lord and his church without stirring it up and dividing it unnecessarily over matters that must be matters of expediency. Oh, yes, I can rationalize and make myself believe that what others call bitterness in me is only a desire to defend the gospel and keep the church pure, but is it?

Do not misunderstand. I do not adhere to the idea that if Christ dwells in me, I will be a weak, soft, comprising, vacillating, stand-for-nothing individual. That is not the spirit of Christ, though some denominationalists and some brethren might interpret it thus. But the other extreme is not any more so the evidence of Christ’s being in us—that is, the spirit of stubbornness, bitterness, refusing to admit an error or to confess an inconsistency and give it up. If Christ is in me, I may disagree with a brother, but Christ will enable me to disagree with him and still treat him with brotherly love and affection. I know that it is hard to do something, but the death to sin is a hard death to die, but the death to sin is necessary if Christ is in us.
If Christ is in us, he will be reflected to those who see us from day to day. We will be as bright and shining lights, shining in the darkness of a crooked and perverse generation. We will be as a city set upon a hill, and those who see our good works will glorify our Father in heaven. If Christ is in us, he will cause us to live in such a way that we will have no fear of death, but like Paul we can say, "I have a desire to depart and be with Christ."
THE MIND OF CHRIST

James D. Bales

“If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also 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, being obedient even unto death, yea the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name” (Phil. 2:1-9).

The sin problem is the fundamental problem of man. Christ solved this problem. Through his death on the cross for our sins, and through his resurrection, he has made possible our redemption from sin, its guilt and its wages. Those who have been redeemed by the blood of Christ must live a life which is fundamentally different from the unredeemed life (1 Pet. 2:23-25). They are confronted, however, with the temptation to sin. They must wage a warfare against sin in order that they may not be overcome and entangled again in bondage (2 Pet. 2:18-22). Although
they do not fight the fight alone, but are assisted by God, Christ, and the Spirit, yet they themselves are in the thick of the fight. They cannot be victorious unless they fight the good fight of faith and lay hold on life eternal whereunto they were called (1 Tim. 6:12).

To overcome sin we must fight against sin not merely in its surface manifestations but also in its essence. We must know not merely some of the manifestations of sins, but also see it in its basic nature so that we may strike at the very heart of sin; instead of just cutting off one of its tentacles from time to time. What is the essence of sin?

_The Essence of Sin_

"Sin is the choice of self as the supreme object of trust and service" (Samuel Harris, _God: The Creator and Lord of All_, Vol. II, p. 193). As self-trusting, sin manifests itself in self-sufficiency and self-glorying. As self-serving, sin manifests itself as self-will and self-seeking. "In the actual development of the sinful character, self-trusting is deeper and more radical than self-serving. Out of the self-trusting the self-serving seems to grow. And in self-trusting, the self-sufficiency, the spirit of proud, arrogant, and defiant self-assertion and independence, precedes the self-righteousness or self-glorifying, which presupposes it and issues from it. Therefore selfishness in the form of self-sufficiency is the primitive seed or root of all sin." (ibid., p. 194). In the Garden of Eden, sin involved choosing self rather than God as the supreme object of trust and service. Man declared his independence of God, by relying on his own will, trusting his own decision, and seeking his own satisfaction and glory. All of these he was seeking apart from God and in rejection of his will.
Just as sin entered in man’s declaration of independence from God, righteousness can come only in man’s acceptance of dependency upon God. Love is the opposite of sin. Love for God is essentially the choice of God as the subject object of trust and service. Our sufficiency is in God, not in self. His glory, not our own, must be sought. His will, not ours, must be followed. We must seek him and not self. This is the hatred or renunciation of self that Jesus requires if we are to be his disciples (Luke 14:26-33).

All self-love is not condemned. One must love himself, otherwise how can he love his neighbor as himself (Matt. 22:39). But one is not truly loving himself when one elevates himself to the place of the supreme object of trust and service. God is the one who must be so honored. To try to so honor self leads one to debase self and to destroy self. But to honor God, to love him, to serve him, leads to the salvation and ennoblement of self. Loving self means the willing of good—which good is determined by God’s will—towards oneself. Loving our neighbor means to will good toward our neighbor. It means, in other words, to practice the golden rule. Christ shows us the meaning of self-renunciation, and thus demonstrates the meaning of the golden rule and Christian love.

The Self-Renunciation of Christ

He who came to save us from sin has given us the perfect example of self-renunciation. The renunciation of self was essential to our salvation. If he had not emptied himself, if he had kept himself back from the way of the cross, he could not have saved us from sin. In a sense quite different from what his enemies meant, it is true concerning Christ that: “He saved others; himself he cannot save”
(Matt. 27:42). If he had saved himself from the death of the cross, he could not have saved man from sin. His death on the cross is not only the death of the Lamb of God for the sins of the world, but also the supreme example of the conquest of the very essence of sin. He would not have gone the way of the cross unless he had emptied himself. There could have been no sacrifice for our sins on Calvary if there had not been the previous sacrifice of self in his coming into the world and in his continued submission to God's will. It was only in the realm of flesh that he could die (1 Pet. 3:18), since he could not have died in his preexistent state. But he had to empty himself in order to enter the realm of flesh (Phil. 2:6, 7). If he had not continued in submission even unto the death of the cross, there would have been no sacrifice for sin. Because he could pray: "... not as I will but as thou wilt" (Matt. 26:39), he went the way of the cross. Because he could pray and mean: "My Father, if this cannot pass away, except I drink it, thy will be done" (Matt. 26:42), he was willing to die for men.

This attitude of Christ is summed up by the apostle Paul when he speaks of the self-emptying mind of Christ. Without this self-emptying there could have been no humbling of himself even unto the death of the cross (Phil. 2:5-8). This mind of Christ Paul commands us to have. What does "this mind" mean?

What Is Meant By "This Mind"?

James MacKnight translated "mind" as "disposition." Literally it means "Let this be desired by you, which was desired even by Christ." Robertson in his Word Pictures in the New Testament rendered it: "Keep on thinking this
in you which was also in Christ Jesus.” Reference is made not to fleeting fancy but to the set of the mind. As Lenski put it: “This keep minding in your case, (the thing) which (appears) also in Christ Jesus’ case.” He commented that the “reading ‘keep minding’ (plural active) is overwhelm-ingly attested over against the passive singular: ‘Let this be minded among you,’ . . .”

Christians thus are “to think, to be minded in a certain way;” the way in which Christ thought (Compare Phil. 1:7; 2:2, 5; 3:15; 3:19; 4:2; Col. 3:2).

The nature of a thing is revealed in what it does or is capable of doing. The meaning of the self-emptying mind of Christ is defined by what he did. Not in words only, but above all in deeds Christ revealed his spirit of self-renunciation. His self-emptying and self-humiliation is demonstrated in what he gave up in leaving the glories of heaven and in what he came to on earth, i.e., humiliation and death, even the death of the cross. Consider the heights of his glory and then the depth of his self-emptying and humiliation.

**Christ’s Pre-Existent Glory**

“What, existing in the form of God, counted not the being on an equality with God a thing to be grasped” (Phil. 2:6).

(1) Christ existed in the form of God. Form is “that in which essence manifests itself; the sum total of that by which an object is distinguished from other objects and thus made known. Whatever we can see, hear, or touch, is the form of a material object: whatever we can grasp with the mind is the form of a mental object. It is to the essence what the outside is to the inside, what the manifestation is to the underlying and unseen reality. It is “the utterance of the inner life” (Trench) of whatever exists . . . “It is
closely related in sense to ‘image,’ which however suggests the idea of comparison and similarity. Existing: a more emphatic word than ‘being’ yet common. It recalls the condition and surroundings of existence” (Beet).

What the form of God, who is pure Spirit, is we do not know. It is not a physical form, for Christ in giving up the form of God was made in the likeness of man, i.e., he was manifested in the flesh. Thus it is obvious that he was not in the flesh at the time he was in the form of God.

Christ’s self-emptying did not mean that he gave up his divinity, for he was God manifested in the flesh (1 Tim. 3:16), and in him dwelt the fullness of the Godhead bodily, i.e., in bodily form (Col. 2:9).

If he had laid aside his divinity, he could not have wrought our redemption, nor could he have raised himself from the dead (John 2:19, 21 ; 10:18). Although the second Adam, he is also the Lord from heaven (1 Cor. 15:47). It is only according to the flesh that he is David’s son (Rom. 1:4). Being begotten by the Holy Spirit (Luke 1:35), he is the son of God, and thus divine. Thus he is both the child born and yet Almighty God, Father of eternity (Isa. 9:6-7).

We do not fully understand the mystery of his pre-existence and of his incarnation, but we do know that in every “attempt to understand the Great Renunciation (we) must hold fast the real manhood, the unchangeable divinity, and the undivided personality, of the God-Man” (Beet).

Fortunately, we do not have to be able to comprehend fully the Great Renunciation in order to learn the lesson which Paul is urging upon us. The Bible reveals God not to satisfy our curiosity, but to save our souls. Thus although there is much we do not know about his pre-
existence and his renunciation, the practical lesson for our own lives is easy to grasp although difficult to practice. This lesson is seen in the extent of his self-renunciation.

(2) Christ did not consider his exalted position something to be grasped. Christ did not consider his being on an equality with God and his existing in the form of God a thing to be grasped. "Who, existing in the form of God counted not the being on an equality with God a thing to be grasped" (Phil. 2:6). What does this mean? Lenski observed that by "a thing to be grasped," it means "a thing of snatching." It was not "a thing for self-glorification," it was not "a prize for display." This is in line with Beet's observation that "this equality Christ did not count a means of high-handed self-enrichment; or, more literally, no high-handed self-enriching did he deem the being equal to God."

Beet continued his exposition of this passage by saying: "Meyer and Hoffman . . . give to the word harpamos its natural sense, and interpret the passage to mean that the Son did not look upon his divine powers as a means of self-enrichment. They understand this passage to describe the Son contemplating his own divine powers in view of his approaching entrance into the world. He did not look upon his equality with God as a means of laying hold for himself, after becoming man, of the good things of earth, wealth, enjoyment, power; but, instead of this, laid aside the form of God, i.e., the assertion of his divine powers, and took his lot merely as a man among men. Christ thus presents an infinite contrast to the gods of Homer, who ever used their superhuman powers for their own enjoyment.

"This exposition seems to me altogether satisfactory. It
accepts the natural grammatical meaning both of the root and the termination of the uncommon Greek word here used. Meyer appropriately compares a similar word used in 1 Tim. 6:5 to describe persons who looked upon piety as a means of gain. In their thought piety and gain were coincident: to have the one was to have the other. And it agrees most fully with the context. For Christ's refusal to use his divine powers to take for himself as man material good was the highest conceivable example of seeking not his own things, but the things of others."

(3) The extent of his self-renunciation. Christ "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. 2:7, 8).

(a) Christ was made like man, even as a servant or slave. "The phrase in the form of God was chosen doubtless for contrast to 'form of a servant.' This contrast reveals the supreme unselfishness of Christ." This "self-emptying was the negative condition of his assumption of a servant's form" (Beet).

"By entering a mode of existence like that of Adam's children, the Son took the form of a servant, or slave. For creatures are essentially the property of the Creator, bound to use all creaturely powers to work out his will. This simple exposition forbids us to infer from these words that Christ was ever servant to an earthly master. The Son assumed the obligations of a creature. He who had been recognized by angels as bearing the 'form of God' presented himself on earth to the eyes of men as one doing the work of another" (Beet).
(b) Christ's self-renunciation was such, his obedience to God was so unconditional, that he became obedient "unto death, yea, the death of the cross." This was not a forced obedience for he "emptied himself" (Phil. 2:7).

"Dramatically Paul introduces the cross. He does not write simply 'as far as death, yea, death of a cross,' . . . emphasizing the latter . . . the God-man died . . . But this is only the least of it. The climax is in the word 'cross,' Kreuzestod, death of one accursed of God (Deut. 21:23; Gal. 3:13; also 2 Cor. 5:21). To speak only of the lowest point of the humiliation, to speak only of the shame of the cross, which is entirely true, is to remain on the surface. This is 'the offense' of the cross, its skandalon (death-trap), Gal. 5:11, especially to the Jews, 1 Cor. 1:23. It is not the suffering and dying Messiah that made him a deathtrap to unbelief but his dying as one accursed of God. How can one who ended as one accursed be the Savior of the sinners who are accursed? How can he be God's Son? The Scriptural answer to this apparently extreme impossibility is equally tremendous, absolutely complete: Christ was our substitute, he bore our curse and its penalty (Isa. 53:4, etc.)" (Lenski).

The One Mind All Christians Should Have

Since in Christ there are those who are spiritual babes, and some who are more advanced spiritually than babes, it is obvious that all Christians do not have the same amount of information about Christ and his will. However, the mind of Christ of which Paul here speaks is one that we can have, and ought to have, at all levels of spiritual growth and development. In fact, it is essential to true spiritual growth.
The apostle had commanded the Philippians to "be of the same mind, having the same love, being of one accord, of one mind" (Phil. 2:2). This mind is described as being lowly-mindedness in verse three. "Paul now shows us this thing 'also in Christ Jesus' and thus presents it as it was in Christ who is our model or example." Christ "is the One who is supreme in the thing Paul is urging upon his readers" (Lenski).

**This Mind An Example For Us In Its Submission**

The submissiveness of the mind of Christ was demonstrated in all that he did. It is evident in (a) his coming to the earth; (b) his submission to Mary and Joseph as a child (Luke 2:51); (c) his dedication to the Father's business and will (Luke 2:49; John 4:34; 5:19; 7:18; compare 7:17; 8:26; Matt. 26:38, 42); and (d) his willingness to submit to persecution (1 Pet. 2:21-25).

In becoming a Christian there must be the renunciation of self, but that does not mean that the way is easy from there on. Temptations to reassert our own will come from time to time. Thus we find it a struggle from time to time to keep his will supreme in our lives.

**Christ's Mind As The Mind of Non-Submission**

Since the mind of Christ was the mind of self-renunciation and of submission to God's will, there were certain things to which he could not submit. We cannot be in submission to God's will and at the same time accept our own will, or that of some other man, as supreme. When we will to do his will we cannot will to submit to that which is antagonistic to his will. Christ's non-submission should be an example for us. Christ did not submit to: (a) The world's
materialistic scale of value. (b) To the popular expectations and desires concerning the nature of the kingdom. (c) To the practice of returning evil for evil (Matt. 5:38-48; 1 Pet. 2:21; Rom. 12:14-17). (d) To a nationalistic or racial conception of God. (e) To the traditions of men which perverted God's word (Mark 7:1-3; Matt. 15:1-15). (f) To hypocrisy (Matt. 23). (g) To the current concept of the Pharisees that the sinner was an object of contempt (Luke 15:1-35).

On this last point let us enlarge somewhat.

"This Mind" and the Attitude Toward Sinners

Christ is the supreme example of one who sought not his own, but also the good of others. His life is the supreme demonstration of the meaning of love. God commended his own love toward us in that while we were weak, ungodly, sinners and at enmity with God, Christ died for us (Rom. 5:6-10). Because of this love, this selflessness, Christ emptied himself, became obedient unto death, even the death of the cross.

His attitude toward sinners, it naturally follows, would be in direct contrast to the attitude of the selfish person. The selfish person is self-righteous. He feels self-sufficient in righteousness and knowledge. He is self-trusting and indulges in self-glorying. Therefore, he sets others at nought and looks down on sinners who have not climbed to the heights which he has scaled.

This being the case we are not surprised when the Pharisees murmured because Christ received and ate with sinners (Matt. 9:9-13; Luke 15:1, 2). Christ showed them that they were wrong, and he set forth in three parables the
proper attitude toward the sinner. In the parable of the lost sheep he reveals that the sinner is in danger. In the parable of the lost coin he reveals that the sinner is an object of value to God; not because of our righteousness, but because of his love for man whom he has created. And third, in the parable of the lost son and the merciful father, Jesus shows that the sinner must play a part in his own salvation and return to the father’s house where he will be joyfully welcomed.

**Self-Renunciation Is Not Easy**

A person can easily tell whether or not he has renounced adultery, stealing, lying and such like; but it is not always easy to know that one has really renounced self. And one may renounce the above things without renouncing self. He may renounce them because they stand between him and some earthly goal. He may find pride in the fact that he is so strong. He may glory in self. He may do it because others expect it of him, and will not think well of him if he does not renounce these things. And yet, he may still be the slave of self. Some may work for a time without thought of self, and be so praised for their works that they begin to be proud of self. Some pride themselves on their humility. The Pharisees regarded themselves as the most religious of all people, but they were self-righteous.

There are people who have renounced everything but self. They have renounced drink, adultery, worldly fame and what not, and yet they abound in spiritual pride and seek their own glory. The Pharisee fasted, but as a means of calling attention to himself and seeking his own glory it revealed that though he may have renounced food temporarily he had not renounced self at all.
A missionary may have left home, friends, family and the comforts of America. He may have left everything but himself. Thus he may live in self-will and self-seeking although enduring many hardships.

A preacher of the gospel reveals that he is having trouble keeping self-dethroned when he is jealous.

There have been cases of some preachers who have become bitter when they have seen their labors unappreciated, their purposes misconstrued and their popularity diminished. There are some who in their old age have become bitter because they feel that brethren do not appreciate them as they ought; that they are not recognized as they should be. What is this but self again rising to the throne; in some cases an indication that self was never off the throne? When self has been renounced we are not made bitter because people do not appreciate us as we think that they ought. After all, do we serve Christ or self? Was our service to God and humanity, or that we might be appreciated? All of us appreciate being appreciated, but appreciated or not we shall not become bitter if we have renounced self and keep self in subjection. God is glorified by a life of service, and whether we are glorified or not is a matter of no real importance.

"This Mind" and Unity

Paul's exhortation concerning the mind of Christ is in a context in which unity is being stressed. Paul had urged them to be of: (a) the same mind; (b) the same love, and (c) of one accord. They were not to do anything through faction or through vainglory. Instead they were to be lowly-minded and count others better than themselves. This
enabled them to look not only after their own things, but also to the things of others.

But this cannot be unless we have renounced self. If each affirms the supremacy of self, it is impossible to be of the same mind, love, or accord for the ways and wills of men soon cross one another. Sinful selfishness leads one to seek his own glory and to build up a party or faction around himself. It leads him to discount others and to look only after his own things.

How “this mind” of Christ would cure our divisions! With this mind men would seek God’s will, not their own. With this mind no preacher would endeavor to build a party around himself. And who, with any knowledge of church troubles, does not realize that often personal pride, ambition, and frustrations are at the bottom of what some try to make into a division on doctrinal lines? Such individuals fail to realize that the most unsound doctrine of all is this selfishness of man which is at the root of the rejection and perversions of Christ’s teachings. Surely it is most unsound to fail to have in us this mind which was in Christ, for we not only thus violate express passages of scripture, but this violation leads to many more violations.

It is the lack of this mind which underlies all jealousy. It is the lack of this mind which underlies modernism wherein man rejects God’s will because it is not in line with the sense of self-sufficiency, wherein man views himself as sufficient in knowledge and in righteousness. It is the lack of this mind which is basic to communism, wherein man has exalted human will to the place of supremacy and tries to make all men submit to that will as it is found in the top leadership of the Communist Party in Russia. The absence of “this mind” is the essence of sin.
With "this mind" instead of division we not only shall have unity among men, but what is first and foremost we shall be united with God.

Have you "this mind"? "This mind" which is basically the mind of love, and which because it is the mind of love seeks the good of others and not its own good only. "This mind" which loves God supremely and its neighbor as itself, and which is therefore the mind of self-renunciation.

Shall we have "this mind" or shall we be guilty of leaving it out of our lives as the theologians left it out of their creeds? As Charles S. Pierce once said: "How much theologians may have contributed to the cause of Christianity, how far their writings and performances may have (been) the instruments of bringing home to men's hearts the truth of the Gospel of Love, or how far, on the other hand, they may have subserved the agencies that work to make Christians forget that truth, it is not in my province to inquire. I once bought and read through Dr. Schaff's three volumes upon the Creeds of Christendom for the purpose of ascertaining whether the theologians, who composed them, had ever once, from the first to the last, inserted a single clause in one of them by way of recognition of the principle of love; and I found that such a thing had never been done." (Quoted in Justus Buchler, Editor, The Philosophy of Pierce, p. 312).

Does the Lord look in vain in my life and in your life for "this mind"? Only our lives, not merely our words, can give the answer. And on the answer depends our eternal salvation.

**Bibliography**


PUTTING OFF THE OLD MAN  
(Rom. 6:1-13)  

Boyd D. Fanning

We often refer to this wonderful text to show that penitent believers are baptized into Christ, into his death; and that baptism is a burial and resurrection. While these things are true, Paul's great purpose was to teach that all who obey the gospel of Christ die to sin; and that to die to sin is to turn from sin to the service of God. The doctrine of justification by faith without the works of the law (of Moses), was commonly misrepresented as encouragement to do evil that good might come; hence Paul exclaims: "God forbid." The very thought is abhorrent, and the thing impossible from the very nature of the Christian life. The Christian life begins with a death to sin. Death is a separation. When we severed our relation with sin, we died to it. If we have cut loose from it, how can we continue in it? As death and burial separate from the natural life, so death to sin and burial into Christ should completely sever our relation to sin. We die to sin when we believe in Christ and repent of our sins; for true repentance is a determination to forsake sin. The only evidence we can give that we are truly dead to sin is our aversion to it and cessation from it. So Paul declares "that our old man is crucified with him, that the body of sin might not be destroyed, that henceforth we should not serve sin."

The New Man

Not only must one "put off the old man," but he must
“put on the new man.” “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him” (Col. 3:9, 10). He must turn from the old life of folly and sin, and walk in “newness of life.”

We must set our affections on Christ and heavenly things. “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 mind on the 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). As Christians we must devote our life, time and talents to God. We must ever be conscious of the fact that we are God’s, and the temple of the Holy Spirit. “What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19, 20).

Our Attitude Toward Sin

God hates sin. And since we have died to sin, and put off the old man, we must “abhor that which is evil; cleave to that which is good.” We must “abstain from every form of evil.” Sin does not present itself to us in its true nature. It does not come to us, wearing the black, tattered garments of sorrow, disappointment, despair and death. On the contrary, sin meets us with smiling countenance, robed in the garments of pleasure—yea, even in the robes of righteousness. Sin promises pleasure, but gives pain; promises happiness, but gives misery; promises life, but gives death. Sin is the most deceitful thing with which men must
deal. We ought to hate sin because of what it does to us, and to those who love and trust us. In all ages sin has been the cruelest and most heartless breaker of human hearts.

**Popular Sins**

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God” (Rom. 12:1, 2). As Christians we can neither indulge in sin, nor regard it lightly, however popular it may have become with the world.

Some years ago, while laboring with the St. Elmo Church, in Chattanooga, Tennessee, on several Sunday afternoons, I preached to the girls in the Florence Crittenden Home. As I stood before those girls, I knew they represented just that many fallen men. I knew they represented just that many homes into which sorrow and shame, and heartache had come. All of them were to become unwed mothers. Most of them were in their teens. Their faces were young and sweet and tender, but deeply troubled. Many of them had run away from distant homes and parents, and for all practical purposes, they were utterly alone in the most trying hour that can ever come to a woman’s soul.

After doing my best to encourage, help and strengthen them with the words of Christ, who hates sin, but whose heart is ever touched by the plight of those who fall into sin; I asked the matron, a sweet, motherly woman, do you ever question the girls as to what caused their downfall? She replied: "Yes, we question them because we want to
help them. And you may be surprised, but most of them say they started toward their ruin when they learned to dance.” No, I replied, I am not surprised. Everybody acquainted with the modern dance ought to be able to see that its tendency is toward the immoral and the indecent. This is true because privileges are readily taken and granted on the dance floor that are not taken and granted anywhere else in decent society. When I was a boy I used to study at night by an oil lamp. Not every candle fly that flew in from out of the dark got its wings burned. Not every fly that flitted about that lamp, lost its life in that fiery furnace. But every fly that fluttered about that lamp flirted with danger, and many fell with scorched wing and writhing body into the arms of death. Not every one who indulges in dancing is bad; not every one falls deeper into sin. Many of them escape, but some do not. Recently, I heard a middle-aged man declare that he could “see no harm or danger in dancing. I danced when I was young, and it never did me any harm,” he said. What would you think of a soldier, returned from a bloody war, if he should say: “I went through the whole war without a wound, war is not dangerous?” That is how plausible one sounds who defends dancing because he engaged in it without falling into the pit. “Flee also youthful lusts” (2 Tim. 2:22). “Flee fornication” (1 Cor. 6:18). “Abstain from fleshly lusts, which war against the soul” (1 Pet. 2:11).

Temptations Will Come

Even though we have “put off the old man” and have “put on the new man,” temptations will come. However, we have this blessed assurance: “but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that
ye may be able to bear it” (1 Cor. 10:13). In all ages of the world, God has taken care of the man who has taken care of God’s law. He has stood by the man who has stood by God’s word. He has never forsaken the man who never forsook his God.

The hardest word in the world for a young Christian to say, and mean it, and stand by it, and never deviate from it, when it ought to be said, is the little two-letter word, “NO.” But the greatest weapon for defense against sin in the days of youth, and for all our days, is a “NO” founded upon the fear and reverence of God.

A Great Example

Daniel, along with a small company of Hebrews had been taken captive from Jerusalem, and made a slave in Babylon. Jerusalem was in ruins. As Daniel stood in Babylon, surrounded by the strange people, wholly given to idolatry, how dark the future must have looked to him. In the midst of gloom a bright day comes to Daniel. The message of the king comes to him, a message that he has been selected as a candidate for one of the officers of the king’s court; and as a candidate he is given an apartment in the king’s palace. How this call must have thrilled him. As this position, so full of hope and light, so full of honor and glory opened up before him how his ambitious young heart must have leaped with joy. Before he has properly adjusted himself to his new surroundings the dinner hour of the king has arrived, and Daniel is presented with a portion of the king’s dinner. The meat which he ate and the wine which he drank was set before him. Here Daniel meets the crisis of his life. This meat violates his religion, violates his conscience, violates the commandment of God. It is an un-
clean beast, it has been strangled, it has been offered to idols. The king's wine also violates his religion. Daniel is in the palace only as a candidate for office, to be accepted or rejected later. The king's meat and the king's wine lie along the road of his acceptance. But to eat the meat and to drink the wine violates his religion. As Daniel looks upon this violation of his religion, he looks also upon the glory and honor awaiting him in the palace. Here is where the road forks. It is his hour of decision. Daniel purposed in his heart, expressed his purpose, maintained his purpose. He said, "I will not defile myself with the king's meat and the king's wine." Perhaps at some time in your life you have come to this very point, where the right lay on one side, where the purple of office, the feasting of high society, wealth and popularity, lay on the other. Where you are today has been determined by what you did when you stood in the crisis of life. There is no element of manhood or womanhood comparable to that which we express in the word "purpose." An everlasting, invincible determination to do or not to do; nothing is so important as this. Never did the devil make a stronger bid than he makes for Daniel, and never did a young man make a nobler fight.

Hear the Devil's First Proposition

Daniel, you are far from home. The home folk cannot see you now. You are a slave, and may never see your home again. But you have this opportunity to become an officer in the palace, so why hesitate on religion? Sometime in the future, young man, young woman, the devil and world will make this bid for your soul. When you are far from the old home, far from your godly father and mother, perhaps after they sleep in the "Silent City," when you are far from your Christian friends; strange voices will urge you to go
on, you are not at home now. But do not yield, my friend, for remember that God is there. We must be true to him wherever we go.

George Stuart went to New York City some years ago. As he sat in his hotel room one evening, there came a knock at his door. He answered the knock, and there stood a friend of his from Tennessee, who said: "George, I was delighted to learn that you were here. My wife and I are going to see a show." He named it, a vulgar, indecent show, where women dance with a fan, or bubble. "I said to my wife, there is no one who would enjoy a good show more than George Stuart. I am going to get three tickets, and I want you to be our guest. You are not known in New York, and it need not be known at home that you ever went." George Stuart straightened up to his full height, and replied: "If I go there are four who will know me, and I have more respect for two of them, than for all the people in New York City." "Who?" asked his friend. He replied: "You and your wife would know me, and God and George Stuart would know me. I should not, for the world, have my heavenly Father see me do a thing like that; I would not, for the world, have George Stuart see me do it; I could never respect him afterward." My friends, he was right. A man is never better at heart at home than he is away from home; a man who is not religious everywhere, is not truly religious anywhere; a man who is dependent on persons and surroundings for his proper conduct, has no Christian character. A Christian character is as loyal abroad as at home, as loyal in the dark as in the light, as loyal when only the burning eye of God is upon him as when the searching, critical gaze of all mankind is upon him. He is a Christian from principle, and not from fear of criticism or from policy. It is said that when James Har-
per left his country home to go to New York City, where he became a great man, his mother followed him to the wagon that waited to take him to the train. With her kiss still warm upon his lips, she said: "James Harper, you are going to the big city where there will be many temptations. Remember, your mother's blood is in your veins, and don't you disgrace it. Above all, do not dishonor your God." And James Harper never forgot his mother's kiss that day, never forgot the words that fell from her lips. And Daniel did not forget his father and mother, did not forget Jerusalem, did not forget God.

But Hear the Devil's Second Bid

Daniel, there is honor in this. This is the road that leads to the official rank in the palace. You cannot afford to hesitate when great political preferment is at stake. How many men have sold out their God, their father and mother, the honor of their old home and their character, to be elected to some political office. There has never been a time, in the history of our country, when we were in greater need of statesmen than today. We appreciate and honor them, but we do not need the cheap politicians, who will sell out for an office. Daniel was a statesman, who kept his station in the greatest of revolutions, but always putting God before honor and office.

But the Devil Makes Another Bid to Daniel

Daniel, it is customary for young men who are candidates for the king's court to eat of the king's meat and to drink of the king's wine. Oh, the customs of the people, and the chains of fashion! Where is there a man or woman who can stand up and go against the customs of society?
We are unconscious of our fearful slavery to custom. Custom makes some women feel at ease under the burning gaze of lustful eyes, with their bodies indecently clothed in public. Custom makes some girls feel at ease in the arms of comparative strangers whirling on the dance floor. Custom makes some people drink whiskey, just to be with the crowd. Foolish social customs have wrecked many a character. Daniel's answer was, "I will not defile myself."

But the Devil Makes Another Bid

Daniel, everybody does it. All the rest eat the king's meat and drink his wine. You are the only one that refuses it. It will make you seem so odd and old-fashioned. It is hard to turn from the multitude. It is hard to break the magic circle of companionship. It is hard to stop when others go on, and it is hard to go on when others stop. But young man, young woman, you will never stand where God would have you stand, until you are willing to walk alone, if you must, in order to walk with God. And Daniel was that kind of man. He would not yield.

But the Devil Makes a Final Bid for Daniel

Hear this bid. How subtle, how powerful, and how many thousands it has captured! Daniel, there is money in it. You are a poor slave in a strange city, but as an officer in the king's palace, his treasury will be at your command to supply your wants and to furnish your luxuries. Your wardrobe will come from the king's treasury, your food will come down from the king's table. The financial question will be settled when you get to be an officer of the king. Do you see these greenbacks? When I hold them out at arm's length from me they do not hinder my vision. I
can see my brother here, I can see my home, my duty to my family. I can see the church, I can see the Bible. But, when I bring them up close to my eyes they shut off my vision. I warn you, my friend, do not let money get too close to you. "The love of money is the root of every kind of evil." It will blind you to everything that is high, holy, pure and good. But to all these bids Daniel answered with a "NO" that has been heard clear across the centuries, and in heaven as well as on earth. I never read of Daniel that I do not, deep in my heart, long to be a better man.

*What Becomes of the Act?*

Daniel, though apparently turning his back on everything, turned his back on nothing. Though willing to surrender everything for truth and right, he surrendered nothing. God has never asked any man to give up anything of permanent merit to do right. Daniel was selected by the king, and through four dynasties he was the first man—the honored man. He was honored in the heathen government, honored in the heathen palace, honored in the heathen state; honored of God and honored of man, but envied by the weak. And those who envied him watched him day after day to find a flaw in his great character, but no flaws could be found. At last they said, we shall have to accuse him on account of his religion. They go to the king and ask him to sign a document which forbade that any man pray to any God, save to the king, for thirty days, under the penalty of being cast into the cavern of wild lions. Now, when Daniel knew that the writing was signed, he goes about his worship of God, just as he has always done. He kneels down before an open window, with his face toward Jerusalem, and prays as calmly as if there were no decree, no den of lions, and no enemies watching. He is
reported to the king, and the king was sorry, but it was a law that could not be changed. When Daniel was thrown into the cavern they listened for the lions to roar, listened for Daniel's death scream, but they heard not a noise. The great God had gone before, and ordered the lions to lie down in peace, and wait the coming of his servant. And Daniel was never more safe, not even as a babe in his mother's arms. The king could not sleep. Before the dawn of morning the king was at the cave. With tremulous voice he called down into the cave, "Oh, Daniel, is that God whom thou servest continually, able to deliver thee?" And Daniel answered, "Oh, King, live forever. He is able." Thank God, he is able. No fiery furnace can burn where God says, "Thou shalt not burn." No hungry lions can devour where God says, "Thou shalt not devour." "He is able to keep that which I have committed unto him." "He is able to do exceeding abundantly above all that we ask or think." Our God is able! My friend, do not fear to throw your life, your business and your all on the great arm of God; and fear not the world, fear not man, fear not the devil, only fear God and do right. "Fear God and keep his commandments, for this is the whole duty of man."
FILLED UNTO ALL THE FULNESS OF GOD

Jack Bates

I appreciate this great lectureship and the privilege of being a part of it. The topics that have been assigned are at the very core of Christ's gospel. I assure you that the hours of preparation that I have spent have been both rewarding and enriching. I am humbly grateful to have the high task of discussing, "Filled Unto All the Fulness of God."

A large number of brethren are present today from the Far West. An alchemy of change is taking place along the Pacific slope with its snowclad mountains, its ancient redwoods, its abundant resources, and its generous people. Industries are transforming the land. Cities are blossoming where once the desert winds sang their plaintive song. In this far-reaching development, typical of the entire nation, the church is faced with a supreme task and an unparalleled opportunity. Speaking in behalf of many people, may I say that we are grateful for the stimulus, the enriched fellowship, and the enlarged vision that are a part of these programs.

May I speak personally for just a moment. Three of us sat at dinner last November with Brother Reuel Lemmons near the International Airport in Los Angeles as he stopped briefly on his way to Japan. One of those men, a well-known optometrist, who is here this morning, remarked at that time: "One of the most thrilling experiences of my life was the moment at the lectureship last year
when hundreds of us stood together in Bennett Gymnasium. We joined hands and sang, "Blest Be The Tie That Binds." He added, "I am not ashamed to say that there were tears in our eyes as we sang. We felt that we were part of a great whole, members together of the Body of Christ, joined to others by ties of love and understanding."

There are mountain peaks in our lives when we come, as it were, face to face with God; when we share great insights of truth and inspiration to duty. The Corinthian Christians, living in a city that became a synonym for debauchery, were challenged in the language of inspired love to rise above personalities, rivalries, and immaturities to achieve their rightful spiritual stature in Christ. This could not be done, Paul said, unless they understood their relation with other Christians.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit . . . And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12:13, 26, 27).

I recall a painting that I saw as a boy. The sky was black with tempest and the seas were running high. There stood a cross above the storm and it afforded the only refuge. A man clung to it with one arm. The other arm was outstretched to lift another to this place of security. Our lives are interwoven with the destinies of others. If I falter as a Christian in my spiritual progress, if I perpetuate immaturities and fears as a parent in my home, if I fall short of the high aspirations of love, if I bury my possibilities as the talent was buried in the ground—buried be-
neath negative thinking, mistrust of the character of God, and a failure to understand the spiritual ends of life—then, to that extent, I have failed myself, I have failed God, I have failed others!

The gospel of Christ begins with men as they are and challenges them to the highest development. Christianity places us in the way of growth. It may be a hardened warden in the Philippian jail. It may be a wandering boy standing alone in the pigsty, haunted by memories of his father. It may be a proud king on his throne. The New Testament records, not the human performance only, but it is filled with the divine possibilities of God working through men. It speaks of a man like Peter, once boastful and arrogant, who cursed and denied Jesus. It shows us this man on Pentecost and thereafter—the powerful preacher of Christ. It describes a man like John, once a "son of thunder," who became the apostle of love. It pictures Paul, the exclusive Pharisee, determined to guard the "status quo" and to keep God within the circle of Jewish law. He was a murderer, a wrecker of the church. He was beset by awful, human weakness. Then, a great faith possessed his life. He embodied the very characteristics of Christ. He became the leading advocate of the movement he tried to destroy.

This principle of faith, the "law of the Spirit of life in Christ Jesus" not only frees us from the thralldom of sin. It releases creative energies of spiritual growth. It implants within us the divine image. It attunes us to divine possibilities of power and all the resources of God that can transform life.

In the Smithsonian Institute there hangs a small plane from the ceiling, dwarfed in size by the airplanes of today. It bears the name, "Spirit of St. Louis." This one-engined
airplane carried Charles Lindbergh in his historic flight across the Atlantic.

As Lindbergh sighted the southern tip of Ireland, a new emotion possessed him. After the vast loneliness of ocean, the turbulent wind-currents, and the dangers of flight, he realized the ancient blessing of earth. He saw land with a new insight.

This is what he wrote:

One senses only through change, appreciates only after absence. I haven't been far enough away to know the earth before. For twenty-five years I've lived on it, and yet not seen it till this moment. For nearly two thousand hours, I've flown over it without realizing what wonders lay below, what crystal charity—snow-white foam on blackrock shores, curving hill above the valley—the welcome of waving arms. During my entire life I've accepted these gifts of God to man, and not known what was mine until this moment . . .

Perhaps, that may be our trouble. We need to see with new perspective. We may have worshipped in comfortable church buildings until we are preoccupied with the grain of seats, the ventilation of the room, or the personality of a preacher. Perhaps, in worship, we have sat in the seat of the spectator, without bringing to God the felt need, the deep contrition, the gratitude for redemption, the awareness of spiritual possibilities yet unfulfilled. Or, perhaps, Christianity has become to us a matter of theory and our minds are filled with dangers that obscure doors of service in our generation. Unconsciously, we may become negative, fearful, and limiting the power of God by our human weakness.

Paul often used the language of contrast. Writing to
Christians at Ephesus, he pointed out the emptiness of their pagan existence. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:" (Eph. 2:12).

How awful is this language! Tennyson expressed it in this fashion:

"What is it all if all of us end
In being our own corpse-coffin at last;
Swallowed in darkness, lost in the silences,
Drown'd in the deeps of a meaningless past."

It is as though one were lost in the bowels of the earth, deep in the recesses of an underground cavern. There is no light, no sky, no horizon, no distant peak. One is surrounded by darkness. One hears only the wail of lost voices. One feels only groping hands. All about are the sound and fury of rushing water and wings beat the air and the path is treacherous. Danger and disaster are imminent and there is no hope. Then, a light illuminates the gloom and a rope is thrown down. Strong hands assist in the upward climb. One stands with friends in the sunlight and there is strength and beauty instead of death and dying.

To these rescued captives, reconciled "unto God in one body by the cross" (Eph. 2:16), Paul continues to address himself as "the prisoner of Jesus Christ for you Gentiles." This was literally true. When Paul returned to Jerusalem from his third missionary journey, one of the seven men (messengers of the churches) who went with him was Trophimus of Ephesus. The sight of Trophimus, an Ephesian, walking with Paul near the temple so enraged the Jews in Jerusalem that they began the mob action that led Paul to appeal to Caesar (Acts 21:29).
Then, Paul had given his life for the Gentiles, including these Ephesians. He had fought hard for their freedom in Christ. He knew their problems, the easy vices of that materialistic age, and the dangers of their retrogressing again to Paganism. He knew that no life could be lived in a vacuum; that they must win their way to spiritual maturity and growth.

In the first thirteen verses of this third chapter, Paul recounts the privileges of the Gentile Christians. They share the one body and the mysteries of God now revealed in the gospel of Christ. Having pictured this divine-human fellowship, purposed of God through the cross of Christ, Paul breaks into an eloquent prayer. Ardor shakes his very soul as he considers the work of God, of Christ the Son, and of the Holy Spirit in human redemption.

The deepest thoughts of a spiritual person are sure to come out in prayer. Paul's prayer in these recorded verses is an ascending one. Each petition rises higher than the preceding until we are filled with all the fulness of God. May we read verses 14-21:

For this cause I bow my knees unto the Father of our Lord Jesus Christ,
Of whom the whole family in heaven and earth is named,
That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen.

One is reminded of the words of Commodore Maury, the great scientist, who wrote: “When after much toil, I have discovered a law of God’s nature, I feel that I have thought one of God’s thoughts, and I tremble.”

We feel a deep, personal interest in one who wears our name. The saints on earth and in heaven form the whole family of God, wearing the God-given name. Surely, God is concerned with that portion of his family still on earth! Paul pleads that we might “be strengthened with might by his Spirit in the inner man.” The deepest springs of action arise from within. We may wear the finest clothing and have an uncurbed will. The inner recesses of the mind (or the heart) may become twisted serpents of hatred, fear, jealousy, or envy. When we come to God in faithful obedience and unite our lives with his purpose in purity, in prayer, and in stewardship, God enlarges his influence in our lives. His Spirit dwells in us. Our lives are integrated and we bear the fruit of the Holy Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22, 23).

In the second place, Paul entreated that Christ may dwell in our hearts through faith. I recall the story of the little boy who was present when Holman Hunt’s painting of Christ knocking at the door was shown. “Why don’t they let him in?” he asked his father. In a louder whisper, the boy inquired again, “Don’t they know he is there?” Then, in a shout of discovery, he said, “I know—they’re in the back of the house!”
Our greatest problem today is the matter of taking Christ seriously. In our eager search for life we miss the abundant life. We put second things first. We place things which do not matter much above that which matters a great deal. We compartmentalize religion and we are in danger of stalemating the work of Christ’s church by a new kind of creationalism. Christ must come as Lord of life, constant friend, abiding high-priest, and living intercessor.

In the third place, the apostle speaks as if he stood in the center of love, enveloped illimitably above, beneath, and around by the everlasting love of God in Christ Jesus. This divine love, sustained by faith and the pervading influence of the Holy Spirit, overflows into our own human lives. Love is the new commandment of Christ (John 13:34). Love is the badge of discipleship (John 13:35). As the breeze fills the sails and bears forward the ship, so the love of Christ fills the soul and moves it in the direction of God’s will.

Perhaps, Paul has in mind the figure of a building as he speaks of “breadth, and length, and depth, and height” of the love of Christ. If so, this is no static, inanimate, lifeless structure. Elsewhere in this letter he speaks of this building:

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;
And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
In whom all the building fitly framed together groweth unto a holy temple in the Lord;
In whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:19-22).
You are God's building if you are a member of the Body of Christ. You were designed for growth, for enlargement, for fulfillment, and for everlasting fellowship with God.

Paul then reached the pinnacle, the climax of his prayer, "that ye might be filled with all the fulness of God." These words are not a mistake in translation. Goodspeed's American Translation expresses this sentence as follows, "filled with the very fulness of God." J. B. Phillips, in his Letters To Young Churches, translates it, "may you be filled through all your being with God himself."

This word, "fulness" occurs a number of times in the New Testament. It comes from the Greek word pleroma (play ro ma). It may have originally meant the "full content of a vessel, the "full strength" of a military unit (i.e., the pleroma of a battalion today would be about 1200 men), or the "totality" of a given series. It is interesting to note that the Gnostics, who were speculative thinkers who prided themselves on their "secret knowledge," used this term to describe the totality of "powers," "emanations," or "aeons" standing between man and the absolute. Paul took this word and applied it to the sum of divine attributes, the totality, or completeness, to be found in God.

We are challenged to the fulness, the abundance of God, to the "plenitude of Divine perfection." Did not Jesus enjoin us to be perfect "even as your Father in heaven is perfect?" (Matt. 5:48). Are we not instructed to seek "the measure of the stature of the fulness of Christ"? (Eph. 4:13).

May I illustrate this problem by two experiences from my own life? In the years 1944, '45, I travelled the length
of Italy up the Appian Way, past Rome, and through the
tortuous Appenine Mountains. Then, across the broad ex-
panse of the Po Valley there loomed the towering Alps.
They transcended and filled the horizon. So it is with the
majesty, the sovereignty, the justice, and the holiness of
Jehovah God. One shrinks back from the approximation
by the human being of the fulness of God as did Isaiah in
his lofty vision of the Lord.

You recall that in the troubled year of Uzziah's death,
the prophet saw the Lord enthroned amidst the seraphim,
his glory filling the temple. "Then said I, Woe is me! for
I am undone; because I am a man of unclean lips, and I
dwell in the midst of a people of unclean lips: for mine
eyes have seen the King, the Lord of hosts" (Isa. 6:5).

I recall my first view of the broad Pacific Ocean. To a
boy reared on the flat, rolling land of Oklahoma, it was a
wonderful experience — limitless, powerful, eye-filling.
Then, I learned more of the mystery of the sea in crossing
the Atlantic. So it is, I think, with our attitude toward
truth and the character of God. Plunge an empty vessel
into the ocean; it is filled with the fulness of the waters
that surround it on every side. Or, one might think of a
sponge. It becomes larger and larger as it is sunk into the
depth until it is merged in the very fulness of the sea.

It must be noted that Christianity presents us with an
ever receding goal. In the first place, God is the Absolute
and Eternal One. Only a transcendent goal could recreate
within us humility, dependence, and a leaning upon the
Everlasting Arms. The doctrine of God does not place our
ego, our self-will, or our pride at the center of attainment.
Were this not true, we could keep externals as ends within
themselves and say with the Pharisee, "God, I thank thee
that I am not like other men . . . I fast twice in the week, I give tithes of all that I possess” (Luke 18:11, 12).

How wonderful it is that Jehovah God, the Eternal One, has expressed himself through the lived-out Word! The stupendous truth of the New Testament may be simply stated. Men who were saturated with monotheism, who carried through earth the distinctive belief in the Oneness of God, calmly spread upon parchment the portrait of a superhuman personality who embodied the very character of God. Men who since their cradle days had heard the chant, “Hear, O Israel, the Lord our God is one Lord!” and “Thou shalt worship the Lord thy God, and him only shalt thou serve,”—deliberately spent their lives giving their witness that Jesus Christ was the very fulness of God!

Speaking of Christ, Paul said: “Who is the image of the invisible God, the firstborn of every creature . . . For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col. 1:15, 19, 20).

Brother LeMoine Lewis, speaking at this lectureship last year on the topic, “The Word Became Flesh,” said:

The Gnostics made Jesus one of an almost endless succession of aeons. In their hierarchy of divinity or Pleroma God was at the top. Jesus came forth from the Father and occupied a second but subordinate position. Below him were successions of archangels and angels.

The church’s answer to all of these was the Logos. The Word became flesh, and in him dwelt all the fulness of the Godhead.
Saint John declared, “And of his fullness have all we received, and grace for grace” (John 1:16). Jesus is accessible. He invites men to come to him. Grace and truth flow from him.

“For in him,” Paul said, “dwelleth all the fulness (pleroma) of the Godhead bodily” (Col. 2:9). The wonder of the Incarnation is in this verse. It was God in Christ who touched the lepers, who healed the blind, who stilled the tempest, who brake the bread, who died on Calvary, who arose from the dead, who was given authority over all things, and who left his gospel. It was Jesus who drew not only the best of men but the most hardened and sinful to his divine compassion. His was a “voice of comfort and an open hand of help.”

He was made unto us “wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

Paul declared that God “hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. 1:22, 23). Alexander Cruden dwells in a beautiful way on the mystic tie that exists between Christ and his body, the church. Writing in his well known concordance, he said:

... for though he has a natural and personal fulness, as God; yet as Mediator, he is not full and complete without his mystical body (as a king is not complete without his subjects) but receives an outward relative and mystical fulness from his members. And then the church does magnify and set forth his fulness, serving as an empty vessel for him to fill and to shew his fulness ... 

It is the high purpose of God that we should “be con-
formed to the image of his Son, that he might be the first-born among many brethren” (Rom. 8:39). We were born again for growth. We are swept along on tides of trust in the goodness of God toward fulfillment, “till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (fullgrown, mature) man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

It is said that Michael Angelo one day visited the studio of the young painter, Raphael. Not finding anyone there, he left without mentioning his name as a caller. Before leaving, however, he did nothing that changed the career of Raphael. He took chalk and drew on the canvas under the meager design of the young painter a bold and sweeping line with the word amplius—“WIDER!” Taking this advice, Raphael changed his style to the vigorous and colorful paintings that delight us today.

May I challenge you today. Few of us are living the vigorous lives of faith that could be ours. Few of us as congregations are achieving the potential of growth and development, of service and planning, that Christ has every right to expect of us. Is your horizon broad enough? Are you growing with other Christians into the fulness of God? Or, have artificial limitations and fearful thinking limited your vision? It is important to realize that “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:7).

An inventory of growth can measure certain aspects of our progress. Brother James Smythe, of the Southwest congregation in Los Angeles, recently measured over a two-year period their attendance, contributions, growth in membership, giving to preaching apart from the local
work, and their support to such works as Children's Homes. Brother Jim Bill McInteer recently wrote me from Nash-ville, Tennessee, concerning the fine budget planned by the West End church there. Thirty-seven percent of the total expenditures planned by this community of Christians during the year 1957 will go to mission work in other states and in other lands!

There is a little poem that goes something like this:

“He lived for himself, he thought for himself,
For himself and for none other beside;
Just as though Jesus had never lived,
As though Jesus had never died.”

It is a wonderful thing when fresh winds of challenge can sweep through a congregation of Christians; when people respond to preaching that creates an awareness of world-need above a selfish self-centered focus. It is a splendid thing when the first part of the Great Commiss-ion becomes as important in our minds as the second part. The church in Madison, Tennessee, has for its goal the addition of a new worker in needy areas each year for ten years. In scores of other cases, Christians in small churches are working with their brethren to send the gospel overseas, gaining the enrichment that comes through cooperation with others in work for Christ.

I am suggesting that growth into the fulness of God is entirely possible to the Christian. Such maturity is his birthright. I am further suggesting that it is the result of challenge, of solving problems, of becoming the burden-bearer, of accepting the cross in daily circumstance. You have been greatly loved. Shall you withhold love? You have been forgiven much. Shall you practice forgiveness? If you stand redeemed by the blood of Christ, shall you
withhold that redemption from others? Our basic problem in spiritual growth is overcoming human selfishness.

How many of us honestly measure our spiritual growth into the divine nature? Have we added to our faith, virtue (moral power), knowledge, self control, patience, godliness, brotherly kindness, and love? Do we hunger and thirst after righteousness? Have I disciplined my life until there is a growing realization and appreciation of spiritual values?

Suppose it has been advertised that Jesus would be present at a Bible study or midweek service. Would I make every effort to be there when I am haphazard in my attendance at these services when his word is studied? Does this indicate immaturity on my part?

There may be a psychological problem here. One may be afraid of growth because the development of others may endanger one's control and direction of affairs. One may identify one's self with a program, or a method of doing work, and any change in the status quo becomes a threat to security. As a result, a fear complex may overwhelm our thinking. There is a scene in Bunyan's great classic, Pilgrim's Progress, where visitors saw a room where "there was a man who could look no way but downwards, with a muckrake in his hand. There stood also one over his head, with a celestial crown in his hand, and he offered him that crown for his muckrake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor."

Shall I rake straws and small sticks in the dust of the floor when God has made me for the universe and recreated me for his high purpose? It was Paul who said,
“For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s” (1 Cor. 3:21-23).

Do I have the goal of Christ-likeness and the fulness of God? Does this encourage and inspire me in my daily tasks and the continuum of progress that mark my life? Do I walk after the rule of love, believing in prayer and in God’s providence? Do grace and peace characterize my relations with other people? Or, do worry, anxiety, tension and disorganization mar my life? Does Christ stir high ideals and aspirations within my heart? Does he fill my life with kindled desires to serve him in this needy generation?

It is faith that we need. Have faith in the power of God to work in human lives, in your life, today! Let us note the last two verses of Paul’s prayer:

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen (Eph. 3:20, 21).

There is power lodged in the authority of Christ. He was “declared to be the Son of God with power” (Rom. 1:4). His gospel is clothed with power (Rom. 1:16). There is “the exceeding greatness of his power to us who believe, according to the working of his mighty power . . .” (Eph. 1:19). It was God’s power that burst the bonds of death and enthroned Christ at his own right hand. It is in this power that we trust for our own enlargement and fulfillment. There is God’s power for today!
We may be filled with all the fulness of God for our yesterdays that are past. "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). We may be filled with all the fulness of God for today. "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). We may be filled with all the fulness of God for tomorrow. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know... I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:1-4, 6).

“Build thee more stately mansions, O my soul,
    As the swift seasons roll!
    Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
    Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!”
I. The Fact of the Indwelling of the Holy Spirit

1. Direct statements of Scripture. That the Holy Spirit dwells in every true Christian is a fact which cannot be successfully contradicted for the Bible repeatedly declares this to be true. When we repent and are baptized for the remission of sins, we “receive the gift of the Holy Spirit” (Acts 2:38). The Holy Spirit begins his indwelling when we obey the gospel, for “so is also the Holy Spirit, whom God hath given to them that obey him” (Acts 5:32). “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you . . . But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Rom. 8:9, 11). This plain passage establishes the indwelling of the Holy Spirit beyond a doubt. To the Corinthian Christians Paul said, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16). He also said, “Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?” (1 Cor. 6:19). In Gal. 4:6, Paul further declared, “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6). In Eph. 5:18 he said, “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” To Timothy Paul said, “That good thing which was committed unto thee keep
by the Holy Spirit which dwelleth in us” (2 Tim. 1:14). To Titus he said, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Savior” (Titus 3:5, 6). The apostle John said, “And hereby we know that he abideth in us, by the Spirit which he hath given us (1 John 3:24). He also said, “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit” (1 John 4:13). The above direct statements from the apostles declare that the Holy Spirit dwells in Christians and all who believe the Bible to be the inspired Word of God must accept this doctrine as true.

2. Indirect statements of Scripture. In addition to the above direct passages there are other Scriptures which, indirectly, affirm that the Holy Spirit dwells within Christians. In Rom. 8:26 Paul said that the “Spirit also helpeth our infirmities” which proves his divine indwelling. In 2 Cor. 1:21, 22 he further declared, “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.” In 2 Cor. 5:5 he also said, “Now he that hath wrought us for this very thing is God, who also hath given us the earnest of the Spirit.” When Paul, in Gal. 5:16-26, exhorted Christians to “Walk in the Spirit” (v. 16); “be led of the Spirit” (v. 18); to bear the fruits of the Spirit (v. 22) and to “live in the Spirit” (v. 25) he definitely affirmed the indwelling of the Holy Spirit. In Eph. 1:13, 14 he further said, “In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the ear-
nest of our inheritance until the redemption of the pur-
chased possession, unto the praise of his glory." When Paul
prayed that the Ephesian Christians might "be strength-
ened with might by his Spirit in the inner man" (Eph. 3:
16) he again affirmed the indwelling of the Holy Spirit. In
Eph. 4:30 he further exhorted them to "grieve not the Holy
Spirit of God, whereby ye are sealed unto the day of re-
demption." Of certain ungodly men, Jude said, "These be
they who separate themselves, sensual, having not the
Spirit" (Jude 19). There are other indirect statements of
Scripture, but these will suffice to demonstrate that inspira-
tion teaches the indwelling of the Holy Spirit. To deny
this doctrine is to reject the word of God, deny inspira-
tion, and contradict that which the apostles taught.

II. The Mystery of the Indwelling of the Holy Spirit

It is freely admitted that the indwelling of the Holy
Spirit in the lives and hearts of Christians is a great mys-
tery which we can neither completely understand nor fully
explain. Yet, we must not deny this well attested fact,
because of the mystery surrounding it. We make a serious
mistake when we reject the mystical and incomprehensible
in religion. Christianity has many deep and profound mys-
teries which we can never fully understand in this life.

Scriptures declare that God and Christ dwell in us (John
14:23; 1 John 4:12, 15; Eph. 3:17, 20; Gal. 2:20). This is
a mystery too deep for human comprehension, yet we do
not deny that it is true! How an omnipresent God and
Christ can condescend to dwell within our own little hearts
and narrow lives is something we cannot now understand.
Yet, we believe it is true for the Bible declares it over and over.

2. The Indwelling of the Human Spirit. We are dual beings, composed of body and spirit. Within us all is a human spirit. How does the human spirit dwell in our bodies? Can we understand this mystery? Can we fully explain it? When we die, how, and by what means, does our spirit leave the body? While we can neither fully understand nor completely explain the indwelling of the human spirit, we do not deny that it is true. We live, think, talk, act, move about, and thus demonstrate to others that our own individual spirit dwells within. Is it not inconsistent to deny the indwelling of the Holy Spirit, on the ground of its great mystery, and yet accept the indwelling of God, Christ, and the human spirit? There is a great deal of mystery in divine providence, but we do not deny it. Who understands the deeply profound mystery of the atonement? Who understands how God hears and answers prayer? How does God rule the universe and exercise his rule over nature? How does God help, strengthen, and lead us? While we can know a little about these things, they are, nevertheless, mysterious and we must admit our ignorance. We are foolish indeed if we accept as true only that which we can understand and explain. The indwelling of the Holy Spirit must not be denied because it lies in the realm of the mystical, for we accept as true many other things in this sphere.

III. The Work of the Indwelling Holy Spirit

Since the Spirit of God dwells in every true Christian, what is his work? What, if anything, does he do for us? The Bible gives us clear-cut answers to these questions.
1. Proves our Sonship. One of the functions of the indwelling Holy Spirit is to give proof that we are true children of God. "The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ" (Rom. 8:16, 17). The indwelling Spirit bears testimony, then, that all in whose hearts he dwells are the true sons of God. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father" (Gal. 4:6). With the Spirit dwelling within, we know we are sons and can truthfully call God, "Abba" or "Father." The apostle John declared that the indwelling Spirit is a proof of sonship, "And hereby we know that he abideth in us, by the Spirit which he hath given us . . . Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 3:24; 4:13). How do we know that God abides in us? How can we be sure that we dwell in God and he in us? John says it is "by the Spirit" and "because he hath given us of his Spirit." Thus the indwelling Spirit gives proof that we are the children of God for he will not dwell in unconverted hearts. We must be Christians to receive the Holy Spirit and remain faithful to retain him!

In addition to the above affirmations of sonship by the indwelling Spirit, we have the following passages which teach the same thing, "(God) Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:21). In Eph. 1:13 Paul declared that we are "sealed with the Holy Spirit of promise" when we accept the gospel. In Eph. 4:30 he further taught that we, as Christians, are "sealed unto the day of redemption" by the indwelling Spirit. That we have the "seal" of the Holy Spirit is true. This seal is but another proof of our sonship. The purpose of a seal is threefold: First, a seal authenticates a document. The
seal of the State of Texas, when stamped on a document, proves that it is genuine. When we are sealed with the Holy Spirit, that is God's way of authenticating us as his true children. Second, a seal is a mark of ownership. Cattlemen brand their cattle to denote ownership. The brand is a seal by which a ranchman tells his cattle from all others. The Seal of the Holy Spirit upon Christians is "God's brand," if you please, which he places upon us at our conversion. By this, God recognizes us as his own. As long as the Spirit dwells within, we have the assurance of being accepted and recognized by God. Third, a seal is a means of security. Box cars are sealed, when loaded, as a means of protection. A broken seal means that the security of the goods in the car has been threatened. As long as the seal is intact, the goods are safe. When the seal is broken, they are unsafe. The seal of the Holy Spirit guarantees our security in Christ. As long as the seal (the indwelling) of the Spirit remains on us, we are safe. If, however, we break this seal by sin or neglect, we, of course, lose this security. The Holy Spirit can be so "grieved" that we drive him out of our lives. When this happens, we lose our security and all the privileges of sonship.

2. Gives strength and help in Christian living. This is another work the indwelling Spirit performs on behalf of all true Christians. Paul prayed that we might "be strengthened with might by his Spirit in the inner man" (Eph. 3: 16). Yes, the indwelling Spirit is a source of strength and spiritual power. With his dwelling within, we are strong; without his helpful presence, we are weak. How we all need to pray this prayer! Paul also taught that the indwelling Holy Spirit gave strength to mortify the flesh and crucify lust, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh,
ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.” We must crucify the flesh to be true Christians, but this is done by the help of the Spirit. Paul further affirmed this to be true when he said to the Galatians, “This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things ye would” (Gal. 5:16, 17). Paul warned us against the “works of the flesh” and exhorted us to bear the “fruit of the Spirit.” According to this, the indwelling Spirit means that we live a spiritual life; while his absence means that we live a carnal life. How we need the strength and help which the Spirit gives! So often, we yield to the lusts and passions of the flesh. We could resist them, if we would only rely on the “help of the Spirit” (Phil. 1:19-RSV). We would thus be victorious over all lusts and attain that holiness which becometh the people of God.

3 The Indwelling Holy Spirit intercedes in prayer. “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Rom. 8:26, 27). While we do not claim to know all the deep and hidden meanings of this difficult passage, yet we are bold to affirm that the Spirit does help our infirmities and weaknesses. We always stand in need of help. The Spirit helps by interceding, especially in prayer. Whether the “groanings” are those of our own hearts, so burdened that we cannot adequately express our petition to God; or those of the Spirit as he, in some mysterious and unknown
manner, “groans” and tells the Father our need, we do not know. Yet, the fact remains, that in some way, somehow, the indwelling Holy Spirit does help us. Though we may not know how or when the Spirit does this, we are assured that he does. Though we may be ignorant of this intercession, yet God, who knoweth the hearts, knows “what is in the mind of the Spirit.” God understands the Spirit’s groaning and intercessions on our behalf. Let us gladly accept, and seize upon, this gracious provision of divine mercy for our help and encouragement, and not curtly reject it as being too speculative and sectarian for belief.

4. The Indwelling Spirit produces good fruit. This is another work he performs in our lives. “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, faithfulness, meekness, self-control: against such there is no law” (Gal. 5:22, 23). Dwelling within, the Holy Spirit produces fruit that is only good. The good fruit produced in Christian lives is the result of the work of the Holy Spirit dwelling within. One way we know the Spirit dwells within is to observe his fruit in our lives. If we, as Christians, have “love, joy, peace, long-suffering, kindness, meekness, and self-control,” we know the Holy Spirit is in us. If, on the other hand, we produce “the works of the flesh” (Gal. 5:19-21), we may be sure that we are controlled and motivated by the devilish spirit of Satan and not by the Holy Spirit of God. If lust, immorality, strife, jealousy, hatred, murder, drunkenness, revellings, “and such like” characterize our lives, we do not have the Holy Spirit dwelling within, for he does not produce such fruit.

5. The Indwelling Spirit is a great incentive to holiness. Not only does the Spirit help us to conquer the flesh, but he inspires us with a desire to be holy. In warning against
carnality, and urging holiness, Paul said, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16). How can we fill our hearts with lust, hatred, greed, and such like, when it is the temple in which God’s Spirit dwells! How can we thus deface the divine image and insult the divine Spirit? If we will keep in mind that we are the temple of God, and that his Spirit dwells within, we shall strive more diligently to keep our minds clean, our hearts pure, and our lives holy. Paul further said on this point, “Know ye not that your body is the temple of the Holy Spirit which is in you . . . therefore glorify God in your body” (1 Cor. 6:19, 20). Here Paul teaches that the Spirit dwells within our physical bodies and uses this as a basis for his stern warning against immoral conduct. The context shows that he was specifically denouncing the sin of fornication. “How can you Corinthians,” said Paul, “defile your bodies by such licentious conduct when they are the temples in which the Holy Spirit dwells?” When tempted to misuse our bodies, we should remember that the Spirit dwells within, and keep them holy and pure. How encouraging to know that both our hearts and bodies are temples of God, in both of which the divine Spirit dwells! There is no greater incentive to holiness than this for nothing is so calculated to create within us a holy hatred of sin and a fervent love of righteousness.

6. The Indwelling Spirit Inspires Hope. “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit” (Rom. 15:13). Hope, which anchors our souls to Christ and keeps them faithful to God, is inspired by the indwelling Holy Spirit. It is through his power that we are enabled to “abound in hope.” This is a hope that “maketh not
ashamed” because “the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us” (Rom. 5:5). How rich we are with this precious hope; how poor without it! “For we are saved by hope,” declared Paul in Rom. 8:24. Without hope, life is not worth living (1 Cor. 15:19) for we are cut adrift upon the uncertain seas of life with nothing to anchor our souls to God and keep them in the straight and narrow way. By the Spirit of God dwelling within, do we maintain this hope and thus keep ourselves “both sure and steadfast” as we strive to enter “within the veil” into our heavenly home! (Heb. 6:18-20).

7. The Indwelling Spirit Guarantees Immortality. We are thus assured of the Spirit’s help in life, in death, and even beyond! Though we die, we shall rise and live again and the indwelling Spirit is a pledge of this. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Rom. 8:11). Here we are assured of the resurrection if the Spirit dwells within, for he is our pledge and guarantee of the resurrection. Though our outward man perish, the inward man is renewed day by day. “For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2 Cor. 5:1-4). After assuring us of this precious hope of immortality, Paul immediately adds, “Now he that wrought us for this very thing is God, who also hath given unto us the
earnest of the Spirit.” The Spirit dwelling in us is an “earnest,” a pledge or guarantee, that we shall be raised from the dead and given an immortal body fit for heaven. Thus the indwelling Spirit is a help and inspiration in life, and a source of consolation in death for he assures us of the resurrection, immortality, and heaven!

IV. Our Attitude Toward the Indwelling Holy Spirit

In view of what the indwelling Spirit does for Christians, what should be our attitude toward him?

1. Negatively considered. We should not indulge in the lusts of the flesh for the Spirit’s indwelling forbids this (Rom. 8:13; Gal. 5:16-21; 1 Cor. 3:16; 6:19). Paul also warned us to “quench not the Spirit” (1 Thess. 5:19). We may quench our desires to do right, destroy our good intentions, and crucify every noble and worthwhile ambition, and thus “quench the Spirit.” Just as we would “quench” God and Christ by neglecting to live for and with them; we would “quench” the indwelling Spirit by neglecting to live for and with him. Paul further warned us in these words, “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Eph. 4:30). We may not know all the ways by which we grieve the Spirit, but we can and, no doubt, often do hurt him! We grieve God when we disregard him, sin against him, neglect him, and refuse him a place in our lives. We grieve Christ when we disobey him, refuse to follow his example, neglect his service, and reject him as the Lord of our lives. In perhaps the same manner, do we grieve the Holy Spirit.

2. Positively considered. In Gal. 5:16-26, Paul showed the true Christian’s attitude toward the indwelling Holy Spirit. We should “walk in the Spirit” (v. 16); we should
"be led of the Spirit" (v. 18); we should bear the fruit of the Spirit and thus destroy the "works of the flesh" (v. 19-24); we should "live in the Spirit" and "also walk in the Spirit" (v. 25, 26). By doing this, we shall be holy and manifest the good fruits of the Christian life. We shall also be free from envy, jealousy, vainglory, and all the other works of the flesh which lead to destruction. In the next chapter, Paul uttered this solemn warning, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). Let us, then, disavow and turn from everything that is worldly and refuse to sow to the flesh. On the other hand, let us resolve to sow to the Spirit that we may reap life eternal after awhile.

Brethren and friends, the indwelling Holy Spirit is a gift we should court and covet; not one we should ridicule and reject. We should be thankful that God, in his mercy, has made such a gracious provision for our help and encouragement. May we all live so that God, Christ, and the Holy Spirit will ever dwell within. May we always allow them to lead. If this we do, we shall be led through the pearly gates into the heavenly glory "in the sweet bye and bye."
MATURE IN CHRIST

John C. Stevens

"For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil” (Heb. 5:12-14).

This is, or certainly should be, a well known and famous text among all Christians. The inspired writer here is analyzing the situation that too often exists in the church in any century of the world’s history. Here were men and women who had been Christians long enough that they themselves should have been capable of preaching and teaching the gospel of Jesus Christ to those who had never heard it, and yet, they were in need of hearing again the very first principles of the gospel.

Certainly, no Christian should ever reach the point in life when he does not want to hear again the first principles. And certainly it will be a sad day for the church and a mark of decline of the church if the time comes when we are not willing to hear sermons on first principles. People who have been for a long time members of the church sometimes apply the wrong kind of pressure on preachers not to preach the “old time” sermons as they are sometimes called. But we need and must have these “old time”
sermons. The apostle Paul wrote to the Philippians, "To write the same things to you, to me indeed is not irksome, but for you it is safe" (Phil. 3:1).

And yet when a person is not able to face the mature realities of Christianity, and is not content unless he is hearing a sermon on first principles, he is in the condition described in the text read from the book of Hebrews. Perhaps some of you preachers have had this experience: You would be preaching your heart out on Christian living, or on the work of the church, and some well-meaning brother would raise the question, "When are you going to start preaching the gospel?" Such a person is without experience in the word of righteousness. He is a babe. He is not capable of assimilating solid food.

But we are exhorted to be men. The apostle Paul says, "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men" (1 Cor. 14:20). We are facing then the fact that in order to achieve spiritual maturity we must be both babes and men: in malice we must be babes but in mind we must be men. Unfortunately too often it seems that we have the cart before the horse. We are children in our thinking and yet in our malice we act as foolish as full-grown men too often behave.

Consider the opportunities that are before us today. The church of the Lord Jesus Christ has the greatest opportunity it could ever hope to have to evangelize the world and turn men to Christ. We have the finest means of travel and communication in the history of the human race. We have a greater facility in the use of world languages so that we can make ourselves understood everywhere than men have had at any time since the apostles received the gift of tongues on Pentecost. We know more about the different
peoples of the earth than our predecessors could possibly have known and we ought to be able to advance the cause of Christ among all these people. We have a great host of consecrated men and women to use in doing the job. And, strange as it may seem, the fact that we have lived during the past twenty-five years in a war-torn and war-threatened world has helped us to preach the gospel in parts of the earth we had not hitherto reached. Yes, just as in the case of the Jerusalem church persecution caused the brethren to be scattered everywhere and they went preaching the gospel, so modern warfare, the scourge of the human race, has at the same time helped to introduce the gospel of Christ into many strange lands. But too often we are tied down like Gulliver by the Lilliputians by our own immaturity. We sometimes feel like children trying to do a man's work. We feel the need for more strength and wisdom, greater moral seasoning, for more spirituality and sincerity that we may accomplish our task. And we say, "Lord, we pray not for lighter burdens, but that we may be stronger men."

Now let us consider the great emphasis that is placed in the New Testament on the need for maturity on the part of Christians. For example, Jesus said,

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that 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 Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:43-48).
The word "perfect" used here could also be translated fullgrown or mature. In other words, Jesus was saying, "You shall be fullgrown, you shall be mature, as your heavenly Father is perfect." Just as our heavenly Father can send rain on the just and also on the unjust and can cause the sun to shine on the evil as well as on the good, so we, if we would be mature, if we would be fullgrown, if we would be perfect, must learn to love our enemies and pray for those who persecute us. In other words, a mature man is able to accept life on its own terms and deal with people as they are without allowing the inequities of life and the meanness of other people to warp and twist him and cause him to be mean and little and selfish and spiteful. Could it be possible that in the church today some of the greatest problems are simply the product of littleness, jealousy, spitefulness and the spirit of retaliation? How many of us do you suppose are afflicted by the ambition always to come out on top in any kind of scrap, regardless of whether we are right or wrong? How many of us do you suppose are possessed of the fatal characteristic which causes us to stand by our guns even when it can be shown that we are not on a sound footing? But let's look at another great passage of scripture in this connection. "Count it all joy, my brethren, when you fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing" (James 1: 2-4). The word "perfect" here again carries the idea of being fullgrown, of being mature. A mature Christian is the product of patience or steadfastness through all temptations and the perfect work of patience is the perfect man, or in other words one who is entire, fullgrown, mature and fully developed. He cannot necessarily hide behind the idea
that nobody can be perfect and therefore man can always offer alibis for his shortcomings, because the word "perfect" as used in these passages does not refer to absolute sinlessness so much as it refers to maturity of thought, of mind, of emotions and of purpose.

But now let us look at another familiar passage. "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (James 3:2). The perfect man then, the fullgrown man, the mature man, is not the man who is able to control his tongue only, but is one who is able to bridle the whole body also. But James says that the man who is able to control the tongue will be able to bridle the whole body. So the mark of the mature man is self-control, one who never lets himself get out of hand.

In any lesson of this kind we must include Paul's teaching in the Ephesian letter:

"And he gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ" (Eph. 4:11-15).

Does it not cause one to be humble and thankful and to realize that God's plan has been designed to contribute to our own maturity in Christ? Think of it. The fact that God set apostles and prophets and evangelists and pastors
and teachers in the church was all for the purpose of perfecting the saints or helping us to develop into fullgrown men unto the measure of the stature of the fulness of Christ, that we should be no longer children. Now the pathetic fact is that too often in spite of all that God has done, we insist on remaining children. We are subject to the opinions of men. We go off after the hobby riders of each generation. I suppose there has never been a generation in the history of the church that did not have its hobby riders and furthermore that there was never a hobby rider in the history of the church who could not secure a following. Also, it seems inevitable that some will follow these false teachers. I sincerely hope that we of this generation can go a long way toward achieving that position of spiritual maturity that will forever serve as our declaration of independence from all false teaching.

Have we placed enough emphasis on the fact that it is a mark of maturity for a man to be able to stand fast in the faith so that he will not be tossed about with every wind of doctrine and opinion of men? Truly, it seems that there is never a generation which does not see the introduction of some new idea or movement to plague, harass, and divide the church. But isn't it wonderful to contemplate the fact that the great body of believers are steadfast and determined to persevere? Their motto seems to be, "This too shall pass."

Now let us look at one more great scripture in this connection. The apostle Paul wrote "Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men" (Phil 4:4, 5). The word "forbearance" here means gentleness or genteelness. Gentelmaness is from the same general idea. The teaching here is then that a Christian should be a gentleman. He should be
genteel, he should be gentle, he should be mature, a full-grown man. Christianity should cause us to be cultured, urbane, polite, courteous people. The next time you see brethren engaged in a “dog fight” over something that is probably actually of very little consequence, reflect on this writing from the inspired pen of the apostle.

But now in this discussion we wish to be very practical. So let us consider some of the evidences of immaturity that may exist among Christians as a body and in each of us as individuals. I know of no better way to approach a practical discussion of maturity in Christ than, first of all, to look at the subject of immaturity or the lack of maturity among Christians. I know of no better source material in the New Testament than the First Corinthian letter. Paul wrote to the Corinthians, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able” (1 Cor. 3:1-3). So the Corinthian congregation was placed under the severe indictment of carnality and immaturity.

What were the characteristics of the Corinthians that caused the apostle to describe them in such an uncomplimentary fashion? Well, to begin with, there were contentions and divisions among them (1 Cor. 1:10, 11). This was a mark of immaturity and showed a disregard for the fervent prayer of the Savior that his disciples might be one (John 17:21). The Holy Spirit exhorts us to be earnest in contending for the faith once for all delivered unto the saints (Jude 3). But, unfortunately, too many of us seemingly have interpreted that to mean that we must be fac-
tious and contentious in order to contend for the faith, and that was never the teaching of the scripture.

In the second place, the Corinthians, following their pattern of immaturity, showed a tendency to follow men instead of Christ. Some had proclaimed themselves followers of Paul, others of Apollos, and still others of Cephas. These men whom they were following were all fine men, good Christians, great preachers, excellent leaders, but it was a mark of immaturity for the Corinthians to be claiming to follow men regardless of who the men might be. This was one of the most difficult problems for them to overcome. And it remains one of the most difficult problems in any age of the church. For instance, when Paul and Barnabas healed a crippled man at Lystra (Acts 1:8-10), they had to put forth a tremendous effort to keep the multitudes from offering sacrifices to them. And when Peter entered the household of Cornelius his host fell down at his feet and worshiped him (Acts 10:25), but Peter declared "Stand up, I also am a man." How many hundreds of times do you suppose we have quoted that verse in our preaching in connection with the words of Christ in Matt. 23:8-10, to show that people should not call religious leaders "Father" or "Reverend"? Yet, perhaps in our own conduct we have, in effect, followed those men whom we respect to such an unwarranted extent that we have violated our own admonition. I once heard a young preacher say concerning an older preacher, "I would go through hell for that man." Of course, that is a ridiculous statement. I would not want to go that far for any man. But (put it down for meditation, brethren) whenever there is a tendency to follow men instead of Christ, to that extent we are still afflicted by immaturity. I have even known some people who when coming forward to make the good confession insisted that
a certain person do the baptizing. Certainly, I have never had any objection to this type of request and do not know of any of my brethren who have objected to complying with such a request. But it causes one to wonder if there is too much of a tendency to honor and follow men.

Then there was a third mark of spiritual immaturity among the Corinthians which perhaps was linked in a way with the mental development of the people, and that was this: the Corinthian brethren had a tendency to boast of their own wisdom. There were some of the brethren in Corinth who were ashamed of the apostle Paul because he did not make a display of his worldly wisdom. Now certainly if he had desired to do so he could have put to shame many of their most learned men and perhaps he could have put to silence the most scholarly men among them. But Paul was determined to know nothing among them except Jesus Christ and him crucified and he was never guilty of making a display of his great learning. But the Corinthians thought he should deliver pronouncements from Olympus in stentorian tones and with great swelling words of vanity. And they were disappointed because he was a simple preacher of the gospel of Christ.

Yes, there were men in the Corinthian congregation who were exceedingly proud of their great wisdom and Paul had to remind them of the truth, “If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God” (1 Cor. 3:18, 19). And you know this worship of worldly wisdom has not, I am sure, become completely extinct. There is no way of knowing how many people have been misguided because somebody claimed to be an authority on a subject concerning which he actually
knew very little. And yet, I would not wish to create the impression in the slightest degree that the display of worldly wisdom is always on the part of those who are well educated. Sometimes the exact opposite is true. Those who have merely skimmed the surface are often the ones who are most likely to make a great display of their knowledge or sometimes of their lack of knowledge.

Still another mark of spiritual immaturity among the Corinthians was their indifference to sin in the church (1 Cor. 5). There were some practices occurring at Corinth that would have been a disgrace even to the heathen, and yet members of the church had become complacent, indifferent, and entirely too tolerant of all such worldliness. This is a mark of immaturity. Even today we often hear the statement, "Well, I believe in being broadminded about religion." Now certainly we all wish to be broadminded when it comes to matters of expediency and matters of opinion and judgment. Furthermore, we wish to be broadminded and tolerant in dealing with the faults of our brethren in Christ, especially to the extent that we are sympathetic and anxious to help rather than quick to condemn. But on the other hand, when the time comes that flagrant disregard for God's moral code is tolerated, condoned, or winked at by members of the church, we are on the downward road. This is a mark of immaturity today just as it was with the church at Corinth in the long ago.

But perhaps in the church today we do not have any practices exactly comparable to those that were going on at Corinth, but I think in the next mark of immaturity which will be mentioned that the church has a most serious problem with which to contend and it is going to require the best and most mature judgment of all Christians to meet
this problem. And the help of the heavenly Father will be necessary too. Here it is: the Corinthians were all mixed up on their marriage situations. One man had his father’s wife and there were others whose marital relationships were so entangled that the apostle Paul said that it would be better for them to be unmarried (1 Cor. 7). I am sure that there is hardly a congregation anywhere in the land today that is not beset by this problem. Certainly, one should be most reluctant to set himself up as an authority who knows all of the answers to the problems that people can come up with in this respect. But it is certain that we need to spend a great deal of time and study and prayer and meditation in trying to cope with this great challenge to our existence as the body of Christ.

Corinthians were also guilty of immaturity (if indeed a person can be described as being “guilty” in this respect) in the sense that brother was going to law with brother and that before judges who were unbelievers (1 Cor. 6). Now this was immaturity of the very worst sort. How could a heathen judge be counted upon to settle differences between Christians? Why could not Christians settle the differences among themselves? Now of course you realize that here we are not just talking about the church in Corinth nineteen hundred years ago, because there have been entirely too many instances within recent years when brethren have had to take their disputes to the courts of the land and drag the church through litigation in order to arrive at settlements that should have been worked out on the basis of Bible teaching. This is always a sign of immaturity and those persons who would perpetuate such a situation are indeed babes in mind and men in malice.

The Corinthians, furthermore, were immature as shown
by the fact that their conduct of the worship services was most careless and inappropriate. They were placing the emphasis upon the material things, upon things that could be seen. They were making a feast of the Lord’s Supper; one was hungry and another was drunken. The situation became so very bad indeed that the apostle said that when they came together it was not for the better but for the worse. I would hate to think that I was worse off for attending a church service, but that possibility is not at all far-fetched.

Of course, these were not the only symptoms of immaturity among the brethren at Corinth. There was a great deal of jealousy and strife among the congregation. There was an emphasis on knowledge to the neglect of love, which led the apostle to point out to them that “knowledge puffeth up but love edifieth” (1 Cor. 8:1). They were also immature in the grace of giving as shown in the apostle’s exhortation to them to perfect this grace also (1 Cor. 8:6). Really you know, it takes maturity for a man to be able to give as he should because the mark of the child is to grab and get and hold. People have to learn to give and the great blessings that come from liberal giving are blessings that will thrill the heart of the fullgrown man.

Now one could devote an entire section of this lecture to a discussion of the marks of spiritual immaturity most evident in the church of today. But it is quite probable that our problems today do not materially differ from those which beset the church at Corinth and other New Testament congregations in the long ago. As at Corinth, so with us, there are these marks or characteristics of immaturity: (1) There are contentions and divisions among us; (2) There is always present a tendency to follow men instead
of Christ; (3) There is a tendency to boast of our own knowledge of the scriptures and of worldly wisdom rather than to exalt the Christ; (4) Sometimes we become hardened and indifferent toward "Sin in the camp"; (5) We have the marriage and divorce and remarriage problem always with us (we would not be unkind to individuals, and yet we must not let down the bars to wordliness); (6) We have not had a great many fights in the courts, but such trials, injunctions, and "lock-outs" as there have been are far too many; (7) Would you say that our services are as worshipful, reverent, and spiritual as they ought to be? (8) Is there anyone who would deny the existence of jealousy and strife among us? (9) Do we emphasize knowledge to the neglect of love? (10) And surely, we could not claim to have arrived at spiritual perfection in the grace of giving.

But with these ten marks of immaturity before us, let us now turn to another side, the positive side of this discussion. What are the marks of maturity in the Christian?

First of all, in order to work toward maturity, each Christian should resolve in his heart to organize all of his activities in a systematic, purposeful manner. Paul's admonition is, "But let all things be done decently and in order" (1 Cor. 14:40). Spiritual maturity will lead one to organize, for example, his financial affairs in order that he will be able to meet his obligations properly and "provide things honest in the sight of all men" (Rom. 12:17, AV). Spiritual maturity means that we will live and face all of life's issues on a more intelligent and orderly basis than pride and prejudice. When Sam Houston opened his law office in Nashville, Tennessee, he inserted the following notice in the Nashville Whig, December 26, 1821: "Sam
Houston, Attorney at Law, having removed to office second below A. Kingsley's, esq. on Market Street, can be found at all times where he ought to be." That is the way we all should strive to be in the conduct of all our affairs.

Secondly, in order to develop maturity in Christ, each Christian should subject himself to the test of unselfishness. The Spirit commands, "Let no man seek his own, but each his neighbor's good" (1 Cor. 10:24). Let each man examine himself on this issue. How do we really stand on it?

A third mark of maturity is steadfastness. We are taught to be "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). Everybody knows the story, but it illustrates the point: At the first battle of Bull Run, the Federal troops under McDowell were putting the Confederates to flight and confusion. General McBee rode up to General Thomas Jonathan Jackson, and said, "General, they are beating us back." "Then, sir," Jackson answered, "we will give them the bayonet." McBee, encouraged by this answer, galloped back to his men, shouting, "Look, there is Jackson standing like a stone wall. Rally behind the Virginians." The attack was repulsed and the nickname, "Stonewall," stuck. We need stalwart stone walls in the church when waves of digression, hobbyism and division beat against us today.

A fourth mark of maturity is this: Are we really motivated in all of our actions by love? Paul tells us, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love" (1 Cor. 16:13).

Another mark of maturity is suggested to us in the teaching "Where the spirit of the Lord is there is liberty" (2 Cor. 3:17). When a person has achieved the proper ma-
turity in Christ he will be able to accept his fellows without having to rearrange every detail of their lives to suit his own opinions. There was the story of the psychiatrist who deliberately kept the picture hanging crooked in his waiting room. He was interested in noticing how many of his clients would feel a compulsion to straighten the picture before they could endure the waiting room. Perhaps there are entirely too many of us who are concerned with straightening other people’s pictures instead of allowing them to hang their pictures crooked if they want to. This is not to say that we should be careless where a matter of principle or of morality is involved. But too often we allow our convictions to protrude too far into the realm of opinion and of expediency. We may be guilty sometimes of paying so much attention to the mote in our brother’s eye that we are entirely oblivious to the beam in our own. I verily believe that we need once again to recall the slogans of the great leaders in the restoration movement in the nineteenth century. For example, there was the motto, “Speak where the Bible speaks, be silent where the Bible is silent. In essentials let there be unity, in opinions liberty, in all things charity.” It is just as wrong for a person to legislate where God has not legislated as it is for one to violate a direct commandment of the Lord. Legislation on our part implies that God’s word is not sufficient to meet the problems of the day.

Another mark of maturity is shown in the grace of forgiveness. For example, after the apostle Paul had written the first epistle to the church at Corinth, there was a great deal of repenting done in Corinth. For this, the apostle was most thankful, and the second letter to that church was highly laudatory. But in that epistle Paul faced the problem that there might be too much of a spirit of retribution
shown toward the malefactor and so he said, “Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow” (2 Cor. 2:6, 7). In other words then, when the error is corrected let us have the grace and the charity to be merciful and forgiving even as we desire our heavenly Father to be toward us.

Again, while we are commending the Corinthians, let me point out that it was a mark of maturity on the part of the Corinthians that they were capable of repentance. It takes a fullgrown man, it takes a big person to say, “I was wrong, I am sorry and God being my helper I will make amends and corrections.” On that point we read:

“For though I made you sorry with my epistle, I do not regret it: though I did regret it (for I see that that epistle made you sorry, though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, repentance which bringeth no regret: but the sorrow of the world worketh death” (2 Cor. 7:8-10).

Certainly, a lesson on maturity in Christ would not be complete without mentioning Gal. 5:14, 15. In this great passage the apostle Paul says “For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.”

And again we read, “If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious,
provoking one another, envying one another” (Gal. 5:25, 26).

As the church marches on in the conquest of the souls of men, let us resolve in our hearts to work toward being the kind of people we ought to be in every respect. We can never hope to offset by numbers the defects in individuals. The Lord has never judged a people on the basis of the census. In fact, he has said, “And five of you shall chase a hundred, and a hundred shall chase ten thousand, and your enemies shall fall before you by the sword” (Lev. 26:8).

But as long as we are held back by being toddlers when we ought to be making giant strides in the great work of converting men to Christ, we will be falling short of that which is expected of us. Let us go forward in full assurance of faith, in the great work of making ourselves the kind of individuals we ought to be, in order that we might accomplish Christ’s purpose among us.
You are invited to meditate with me upon the meaningful words recorded in Romans 7:14-25:

“For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more that I do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me, who would do no good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.”

Upon reading these words we may be constrained to inquire in the language of another, with but a simple alteration, “Of whom speaketh the apostle this? Of himself, or of some other?” Does the eye of the author rest singly
upon himself or does it focus upon a wider range? It cannot help us to a correct solution if we first apprehend what the apostle says concerning his subject which, in the text, is confirmed to the first person, singular.

1. The person here contemplated is one with a consciousness of divine law. He recognizes its commands and demands respecting himself. In a word, he is no unenlightened heathen.

2. He is plagued by the realization that he is continually running counter to that which is obviously good—i.e., the law or will of God.

3. In and of himself he can find no deliverance from his wretched state.

Left alone, he must endure a living death; desiring to serve the God in whose law he delights, yet in his fleshly weakness he is a hopeless slave who renders an involuntary service to the law of sin.

That Paul includes himself in what is here said I think none of any scholarship has ever denied. But with this concluded we must ascertain the period or time during his life that he speaks of.

*Is He Here Describing a Spiritual Conflict Which Constantly Raged In His Life as a Christian?* Does he, in the imagery of Plato, set forth his soul as a chariot drawn by two horses—one white and one black? According to the two lines which close the chapter our man is left vanquished in the flesh by the law of sin.

Are we to believe that this is the typical and indeed, the unvarying lot of all Christians? Is life under the gospel intended to be a constant torment of the soul over one's
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perennial but futile attempts to obey the law of God? If such be true, without some modification, how can any Christian ever bear the fruits of the Spirit known as "joy" and "peace"? There can be no joy as there is no peace in the heart that is sin-ridden and conscience-stricken!

Then, too, the apostle employs such phraseology as we cannot allow to be descriptive of the true Christian experience. In verse 14 he says, "I am carnal, sold under sin." Again, in verse 23: "But I see a different law in my members ... bringing me into captivity under the law of sin ..." We must readily see that these words view the man spoken of as the defeated victim of sin. Once more I ask, is this what we are to expect when we take up our cross to follow Christ?

Such conclusion is discounted by the words of the preceding chapter. In this 6th chapter, verse 14, he writes: "For sin shall have dominion over you;" In the 17th and 18th verses he speaks of these Christians as having been "servants of sin" but that in the process of their obeying the doctrine or gospel which was delivered to them they became "free from sin." Now, it must surely be apparent that the person who is "free from sin" cannot be at the same time "sold under sin." The one not under the "dominion" of sin is certainly not a captive "under the law of sin." If the Christian be supposed to reconcile himself to a discordant life in which the God-loving spirit is ever dejected over its sin-conquered flesh then we cannot imagine such one as ever being "free from sin."

Another View Taken of This Passage Holds that Paul is here speaking Retrospectively of Life Under the Mosaic Law. His use of the first person is taken to mean that he
would make himself representative of all who had lived under that law. Hence, the struggle here depicted is essentially that of Saul the Pharisee and not that of Paul the Christian. Your present speaker believes this to be the most plausible and the true interpretation of our text.

The forepart of the chapter, verses 1-6, lays before the Jewish reader an illustration which was meant to show the present relationship between the law and those who had been under its regulations. The widow is certainly not under the authority of her deceased spouse. The death of her husband makes her free to be married to another. So Paul reasons concerning the law. It was meant to foreshadow the real substance, Christ and his spiritual body. The law realized its purpose with the coming of Christ and establishment of the church and with its aim fulfilled it was to die or release its hold upon men. The Jew then, through the termination of his law, became free so that a union with Christ based upon a new covenant was a privilege not to be scorned.

But some among the Jewish converts were slow at letting the law die. They wished to have Christ but they also wished not to be without the law. Was not the law holy, righteous and good? Was it not true the revealer of sin? Did not the law encourage the kind of living that was to the best interests of man? The apostle answers these questions in the affirmative. Then why should this divine-ly given law which declared against sin and pleaded only for righteousness be abrogated? Why should they suffer it to die?

While other scriptures must be consulted to get the full picture we can say that the passage before us declares in
a forcible way how inadequate the law is to the natural weaknesses of men. The law of Moses simply could not accomplish in man the righteous character which God requires. It did hold before man the holiness and righteousness of God and issued the mandate, “Be ye holy, for I am holy.” But it was in the light of such law and after beholding the Divine Majesty that one out of our frail and imperfect race exclaimed: “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts” (Isa. 6:5).

But what could bare and naked law do for the weeping, contrite sinner? It could only, like a mirror, reflect his unholy character. Given the law alone, the man who yearned to be holy found himself, in reality, shackled to an unholy person here called “the body of this death.”

It has been conjectured, whether wisely I cannot say, that Paul’s expression, “the body of this death,” contains an allusion to one of the most barbarous practices of ancient times. At the behest of some wicked rules a living man would be bound to the dead body of another man. As the corpse underwent its natural dissolution the insufferable stench and the contagion of disease united to soon extinguish the life of the unfortunate victim. Virgil, the Latin poet, makes mention of this hideous form of human torture. In describing the cruelty of the tyrant Mezentius who ruled in ancient Italy he says:

“The living and the dead, at his command
Were coupled face to face, and hand to hand;
Till, choked with stench, in loathed embraces tied;
The lingering wretches pined away and died.”

(The Aeneas, Bk. VIII, v 635—Dryden’s transl.)
Should it be granted that our text contains no suggestion regarding this inhumane act there is surely no injustice done when we make out a comparison between the two. The spiritual mind of the Jew may well find its counterpart in the living prisoner. His faulty, sinful inclinations find representation in the dead body, bound to its accursed companion. How wretched; how miserable this poor man! The heart that loved God was chained to prodding, overpowering fleshly desires. The inward man could only bear its unwanted burden with the plaintive sigh: “Wretched man that I am! who shall deliver me out of the body of this death?”

Then, like flooding waters through a broken dike he could stay in that dreary, forbidding realm no longer. “I thank God through Jesus Christ our Lord,” are the grateful words of one who had been freed from the living death. He had known the hopeless bondage of sin under the Law; now he knew the glorious redemption from sin in Jesus Christ.

While the message of our text is directed chiefly toward those who held an improper view of the Mosaic Law, we must not fail to see that the nature of man under any phase of divine law is the same. Until the devil is cast into the “lake that burneth with fire and brimstone” man can expect no lasting respite from the tempter. Christians are just as certainly enticed by the adversary to do that which they would not as ever was any Jew.

When, therefore, we differentiate between Judaism and the gospel let us not be misled into believing that the difference lies in the presence of temptation under the law and the absence of it under the gospel. Nor, that while the Jews were ever violating their conscience that
we are never at war within ourselves. With Simon Peter we have often found the devil does sift us as wheat. We know that his every golden apple is dripping with deceit and yet, in our fleshly weakness the will to do good is frequently trodden under foot as we reach for the destructive prize.

With these facts before us how can we say that men under the gospel are better off than were men under the law? Waiving for the moment any consideration of the more mature principles set forth in the New Testament let me hasten to say that the primary distinction between law and gospel rests in the matter of sin and our release from its guilt. The Christian possesses a way of escape from sin which none other has ever had or can have!

Returning to our text let us observe the contents of verses 24 and 25. As he declaims his woeful state the sin-cursed man cries, “Who shall deliver me?” He does not say “what” shall deliver me. As the Jews had the divinely given law so the Gentiles, without the aid of divine revelation, had developed codes of morality by which they sought to improve the human race. Forms of law, tenets of philosophy and the ritual of impersonal religion had all been employed to rescue man. But the dark guilt of sin remained and this was felt by the thinking men among both Jews and Gentiles. Therefore, in the light of man’s experience it would have seemed vain to ask, “What” shall deliver. But the surging question of our lesson is not “what” but “who shall deliver me . . . ?” And, no sooner does he pose the question than, as if pen were aflame, he records the answer: “. . . through Jesus Christ our Lord!” Deliverance and redemption from sin
are to be found not in any code, system or ritual but in a person!

When we speak of salvation in or through a person there immediately arises a question which deserves to be answered. We are asked, "What has Jesus to offer that other religious leaders and founders do not have to offer? Have they not all taught men with regard to the overcoming of sin?" Much time and labor have been spent to show the superiority of the teaching of Christ over the teachings of Confucius, Buddha, Mohammed, etc. It is meant as no reflection upon the worthy effort thus expended when I say that the difference between Christ and the founders of these false religions is not so much in what each said about sin, great as the disparity is here, but in what each did with regard to sin. Jesus Christ has done and is doing for sinful men what none other has done or can do! I should like now to set forth the work of Jesus with respect to sin:

1. Jesus Christ Offered Himself As The Only Adequate And Abiding Sacrifice For Sin. Beginning with the family of Adam and Eve we observe men offering animal sacrifices in response to the will of God. The age of patriarchy and the age of the law cannot be fully pictured without their crimson hue etched in the blood of numberless offerings. To typify the need of sin-offering they could; but to expiate or satisfy for sin they could not. "It is impossible that the blood of bulls and goats should take away sins"—so reads Hebrews 10:4.

All the animals ever slain in sacrifice cannot serve unto the removal of a solitary sin. This is true not because human reason has found it so but because the omniscient God has so decreed.
The one adequate and abiding sacrifice to which all others pointed in the divine plan is that of Jesus himself. Christ "bore our sins in his body upon the tree" (1 Peter 1:24). And, "we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). We are assured that now the chasm between a righteous God and his unrighteous creatures has been closed. "... He is the propitiation for our sins; and not for ours only, but also for the whole world," so speaks the beloved John. But, of course, this death of the Savior through which our guilt of sin is removed can be appropriated only by those who "walk in the light." We must live according to the revealed will of God or we walk in darkness. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:7).

That Christians do sin and need the forgiveness of sin is nowhere more clearly indicated than in this first chapter of 1 John. Verses 8 and 9 read: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." You will please notice that I emphasized the pronoun "we." To whom does this refer? Chapter 3 and verse 1 leaves no doubt. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are!" Those who walk in the light of God's revelation, confessing their sins and being cleansed through Jesus' blood, are none other than the children of God. When the penitent child of God acknowledges his transgression the Father freely remits his sin because Jesus bore that sin when he was "wounded for our transgressions" and "bruised for our iniquities."
The assurance, then, of our forgiveness is predicated upon the acceptability of Jesus' sacrifice. Concerning this the writer of Hebrews makes affirmation of the solemn truth that before he was seated at the right hand of the Majesty on high our Savior "made purification of sins" (Heb. 1:3). This assurance that his sacrifice was accepted unto the purification of sin becomes our surety of forgiveness.

Having seen that Jesus offered himself for sin, a thing which none else could do for us, we are now prepared to consider the second aspect of his work in our behalf:

2. At The Right Hand Of God He Is Now Our Living High Priest And Intercessor. Concerning this present ministry of the Lord the New Testament contains these encouraging words: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he liveth to make intercession for them."

For the inexpressible comfort which comes through knowing that our sins can be forgiven, completely and unreservedly, we have no word of thanks that can be ample. But are we to understand that the priesthood of our blessed Messiah is confined to the helping of his people only after sin has been committed? Does the one who gave himself so freely to the agonies of Gethsemane and Golgotha to redeem his saints sit idly by while we groan beneath the load of a weakened flesh? Not even the smell of fire passed upon the three Hebrews by virtue of the fourth being whose countenance was beheld in Nebuchadnezzar's furnace. Because God had sent his angel the prophet Daniel was as safe in the lion's den as if he had been in the midst of a flock of lambs. If the living God of the Old Testament so cared for his servants, can it be that the living Christ of the New Testament would be
unmindful of his oppressed followers? That Jesus sees and understands our every struggle in the flesh is a fact made clear in the New Testament. In his own person he met the prince of darkness in open combat and overthrew his every assault. Regarding his condemnation of sin in the flesh whereby he can now so readily help us we have these words: "For we have not a high priest which cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15). With the picture of an exalted, compassionate high priest before his readers the author gives this bidding in verse 16: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

When overcome by the transgression of God's will mercy and grace are imperative. Then it is that we realize how helpless we are. Houses, lands, earthly friends—all these count for nothing toward the release of the soul from sin. It becomes a matter of casting ourselves wholly upon the grace and mercy of God and pleading forgiveness in the name of his Son.

The story is told of a negro who many years ago was overcome by a dreadful affliction. He was a sugar-boiler and it was supposed that his disease began with a drop of boiling sugar falling on his arm. The flesh became grievously infected and in the process of time his fingers dropped off. The disorder ascended into his head and his eyes came from their sockets. His feet fell away when they likewise were affected. A friend, one day, stood at the door of his chamber and inquired as to his condition. The pitiable man replied: "Oh, Massa, two hands gone;
two eyes gone; two feet gone; no more dis carcass here.
Oh, Massa! de pain sometimes too strong for me; I am
obliged to cry out, and pray to the Lord for his assistance."

With your kind permission I should like to make this
pathetic case a parable of the truth we have before us.
As long as a man thinks that he has any hands or eyes
or feet with which to help himself unto the remission of
sins he is that long outside the saving mercy and grace of
God. It is the sick whom Jesus came to save for "they
that are whole need not a physician." My brethren, when
we come to see how impotent, how helpless we are toward
erasing the guilt of sin we shall then be all the nearer
toward being helped by Jesus Christ. The priesthood of
Christ can avail nothing for the independent, self-righteous
man.

In answer to the question already before us the priest-
hood of Christ is of inestimable service in preventing sin.
We need not wait until sin has left its ugly work before
engaging the merciful help of our high priest. The great
favor so available to the penitent disciple is just as much
available to help that disciple against his being overtaken
by sin. But this favor, so rich and free, can be appro-
priated only through prayer. We must "draw near with
boldness unto the throne of grace" and ask for it.

Jesus taught his disciples to pray, "lead (or bring) us
not into temptation ... " George Campbell, in his
scholarly notes on the Greek text of the four gospels,
translates this petition: "abandon us not to temptation."
It is a fearful thought that a servant of God should so
turn from the ways of righteousness as to have God leave
him to be engulfed by the merciless tide of evil. Without
the restraining hand of the divine upon Satan none of
God's children could overcome his devices. May we be exhorted, therefore, to sue unceasingly for the favor that will not leave us alone and unaided.

King Saul was once the object of grace divine. In his humility he was exalted and the favors of the Almighty were directed his way. But there came a time when he became presumptuous, stubborn and rebellious in the face of God's will. In sorrow the prophet Samuel reproved him and once and again he tried to set him in the right way. All was to no avail. The Spirit of the Lord was withdrawn from him and an evil spirit came upon him. He sought over and over to wreak his vengeance on the innocent shepherd boy of Judea. With God departed from him the devil cast him about like a feather in the wind. After denouncing witches and driving them with their nefarious deceptions underground this first king of the Israelites approached in secrecy the witch of Endor in the vain hope of reaching God! In the midst of the witch's foolish incantations the form of Samuel did appear but only to announce the impending doom of Saul and his house.

With Saul dead, David became the unrivaled king of Israel. He wrote the 18th Psalm in thanksgiving for victory over his enemies. Yet, in the 41st verse I think we can detect a note of sadness. He probably speaks of Saul and his comrades when he writes: "They cried, but there was none to save; even unto Jehovah, but he answered them not."

My beloved friends in Christ, let us through the person of our great high priest implore the grace of God that we shall be helped in the way of trial and temptation. This supplication we are urged to offer and this providential
care our God is so willing to grant. This “Way of Escape”—so real, so adequate—is ours for the asking!

From every stormy wind that blows,
From ev’ry swelling tide of woe,
There is a calm, a sure retreat;
’Tis found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet;
It is the bloodbo’t mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Tho sundered far, by faith they meet
Around one common mercy seat.

There, there on eagles’ wings we soar,
And sin and sense seem all no more,
And heav’n comes down our souls to greet,
And glory crowns the mercy seat.
DEVELOPING SPIRITUALITY IN THE LOCAL CHURCH

M. I. Summerlin

A father and his young son were leaving a theatre where they had attended a motion picture concerning the struggles and triumphs of Christians in the first century. The boy looked up and remarked, "Say, Dad, it was thrilling to be a Christian then, wasn't it?" Yes, it was indeed an exciting experience to be a Christian then, for the challenge and hopes identified with discipleship in those days inspired the converts to heroism of the highest order.

It is unfortunate today that much of the thrill of Christianity has become lost. Perhaps it has become too easy, or too fashionable, or perhaps its appeal is no longer laid before the people. The Christian religion is not a set of propositions to be believed, nor a set of arguments to be learned, but a life to be lived. To be a Christian in the first or the twentieth century is to give oneself to Christ and to dedicate oneself to following in his footsteps and sharing this experience with all others. If the message of Christ were today preached and believed with the same affection and emotion as it was at the beginning, then we would in this day feel the excitement of those whom we read about in the New Testament.

The responsibility for reviving this feeling among the members of the Lord's body rests upon the preachers and the elders of his church today. There are many opportunities by which this may be accomplished.
In The Bible School

Frankly I am fearful many of the elders of the church have not seriously considered the charge given to them to “feed the flock.” Little consideration is given to the fact that upwards of eighty percent of the members of the church come from the Bible school. An elder should know what is taught, what is planned and seek ways to improve and strengthen the Bible school. One important but much neglected factor is the physical facilities. It is imperative that the equipment and the surroundings be adequate, with care and thought being given to the needs and comfort of the different ages of students. In many rooms the very atmosphere is forbidding because of poor equipment, making the task even more difficult for the teacher.

As important as facilities are, the secret of a successful Bible school is found in its teachers. Much care and prayer should be exercised in selection and training of teachers. As George Herbert Betts has said, there are three types of teachers: first, the kind to be forgotten—because they have failed to stamp a lasting impression on the pupil. They were never aware of the responsibility that was theirs as one who had the opportunity to mould and shape the lives of boys and girls, men and women. Through failure of preparation, they wasted the chance to set feet upon the right path and inspire them to right living. Then there is the teacher to be forgiven. After antagonisms have softened and time has healed some of the mistakes, a charitable view is taken. Finally there is the teacher to be remembered—to be forever thought of with gratitude and honor as long as memory lasts for unforgettable lessons that have given strength and guidance through the years.
To be a teacher of God's word requires a particularly exalted character, one dedicated to the task. The Master said "For their sakes I sanctify myself." Shall the teacher of his Word dare do less?

The Bible school teacher must rise to a sense of his responsibilities. It is easy to prepare a given subject matter to a class, but far more difficult to understand the student and present the lesson in such a way as to reach into the inner springs of the heart and inspire it to action. Jesus was able to speak this truth with such conviction and feeling that lives were transformed and men were moved to count any sacrifice as of little account. The teaching of the Bible should shape the lives of the pupils and prepare them for eternity, fitted for trials and fortified to meet the demands of the day. The elder, the preacher and the teacher are always aware of the Master's plea, "Feed my lambs."

Teachers of the Bible should remember they hold a position of influence second to none in spiritual development. The sculptor and the painter are to be admired for their works, but infinitely more worthy of praise is that person who has dedicated himself to the preparation of souls for heaven, for who can measure his potentialities as he works with living material that will never be destroyed.

The dedicated teacher will aim toward the inner springs of action, not through pain and compulsion, to cultivate, nurture and encourage moral and religious attitudes. To accomplish this, he will hold before the students the life of Jesus as the ideal and pattern for his own life. It is not enough simply to learn the facts of Christ's life, but to present them in such a way that admiration is com-
pelled from the learner; for only the qualities the pupil appreciates and admires are finally built into his own ideal.

What nobler work is there than the task of teaching young girls and boys, in the very springtime of their lives, moulding and training their minds, cultivating attitudes as the gardener works among his flowers, prayerfully watching and patiently feeding until they develop into leaders in the church and forces for righteousness. Somewhere I heard the story of an ancient king who promised a prized crown to the subject that brought the finest achievement. On the appointed day the painter brought his best painting; the musician his most beautiful music; the writer his finest book; the inventor his most successful invention and the preacher his greatest sermon. Also with them was a woman with nothing to offer, but with deep interest in the proceedings. The king inquired as to why she was there, and she replied, "I am here to watch. I want to see who wins the crown, for you see, these are all my children." The king said, "Give her the crown, for she has taught and inspired them all." Surely the Great King will give the crown to that Bible school teacher who has won little hearts for Christ, and pointed them to the way of life everlasting.

_In Worship_

The spiritual strength of a congregation depends to a great degree upon the quality of the worship services. Unfortunately, however, one of the prime abuses in religious practices today is irreverence and indifference during the quietness and meditation, but in the final analysis spirituality must come from within.
Worship periods need not be characterized by sadness, but it surely is not the time for frivolity. Blest indeed is that preacher who stands in the pulpit and finds before him those who are “hungering and thirsting for righteousness.” The experienced minister, by watching the congregation just prior to the first song, can pick out those who will “be filled” and strengthened by the worship services. Some will be quiet, meditative, hardly aware of their surroundings; others will be chatting and twisting and turning, giving little thought to the occasion or its meaning. One of the most tragic experiences of preaching is to approach the time for extending the invitation, noting some sinner who has been intently following the lesson, obviously moved, and sensing the possibility of his surrender to Christ—only to have the spark snuffed out by a distracting yawn or similar act of disinterest on the part of some member sitting beside him.

One familiar with the Old Testament cannot fail to note the importance of worship to the Jew. There is a word frequently found in the various scriptures describing their worship; that word is “glory.” It is to be regretted that today we have largely lost sight of the meaning of that word. It would be a splendid thing if Christians today were more familiar and appreciative of the description of the dedication of Solomon’s temple. In 2 Chron. 7:1-3, we read, “Now when Solomon had made an end of praying the glory of the Lord filled the house ... and when the children of Israel saw how the glory of the Lord came down upon the house they bowed themselves, worshipped and praised the Lord, saying, For he is good, for his mercy endureth forever.”

Picture a Jewish family making one of the required pil-
grimages from a distant province to Jerusalem. As they walk along the road, talking among themselves about the purpose of their journey, their very steps are quickened by anticipation, until finally they approach the summit of a hill from which they know they will get the first glimpse of the dome of the temple glistening in the oriental sun! Their hearts rise to their throats as they point toward it and hurry on their way, anxious to walk again within its walls and experience again the thrill of glorifying God in his house. “How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God” (Psalms 84:1, 2).

Sometimes we watch a parade and as the band strikes up a military air and we see Old Glory flying in the breeze, a lump comes to our throats because we are moved by patriotism. But surely this fades in comparison to the sheer joy and elation of the Israelite as he listened to the hundreds of voices of the chorus under the direction of Asaph. Arrayed in white linen the “singers were as one . . . praising and thanking God . . . saying For he is good; for his mercy endureth forever,” then “the house was filled with a cloud . . . for the glory of the Lord filled the house” (2 Chron. 5:12-14). Some of the psalms were sung in responsive parts by two choruses under the Chief Musician. Such a one was the twenty-fourth. I can hardly picture in my imagination anything this side of the gates of heaven so thrilling, so solemn, so celestial as the singers of Israel raising their voices in the closing lines as they describe the ascension of our Lord Jesus Christ into heaven. Little wonder the glory of the Lord filled the house as they sang
"Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory!"

If congregations are to be filled with spirituality today there must be restored to the worship this "glory." In our singing we must free our minds of distractions and sing with the understanding. Our praises, the fruit of our lips, ascend to the very throne of God for his delight if, indeed, they be the melody of our hearts. In our prayers we must pour forth the sincerest sentiments of our hearts if they are to find their place in the golden bowl before the Almighty's throne. We must learn to appreciate and understand the meaning of the Lord's Supper. Here the participant is transported on wings of memory to the scenes of our Savior's stay on earth that he may have communion with him in quietness and reverence; that the bread may indeed be spiritual food and the wine a cup of blessing.

The wise elder will frequently counsel and encourage the minister to an awareness of his great obligation each time he stands in the pulpit to set forth the Son of God and lift him up. He will pray that the preacher may ever be conscious of the desires and needs of the people who are seated before him with faces uplifted saying, "Sir, we would see Jesus." God grant to us that more preachers
will go among the churches telling us of the Christ with such power and fervor that our hearts will burn within us as they talk to us along the way!

In Fellowship

We sing, “Blest be the tie that binds our hearts in Christian love.” A wonderful sentiment and one that should be encouraged by the eldership everywhere. This is a matter that should be given serious consideration by the elders; for members of the church, like our children, will find companionship somewhere, either with other Christians or with those who are not. We place a great deal of importance upon our children’s associates. It is equally necessary that we encourage our brethren to make friends with one another lest their loyalty and behavior be adversely affected.

Certainly something is wrong somewhere if Christians avoid one another socially and seek their friends among those who do not have like aspirations. There is every reason for Christians to find things in common with other Christians—their aims, their hopes and their fears are the same. Any new convert, no matter how far away, whatever his color or his background becomes at once a person with whom I have much in common. We have a broad foundation upon which to build friendship; we have the obligation to love one another.

Mankind has many group affiliations because of his work, his political inclination, his recreational interests and the like; but none of these should be stronger than those interests and ties that bind one Christian to another. For truly here, “Blood (the blood of Christ) is thicker than water.”
The New Testament makes frequent reference to the fellowship of the early Christians in their “love feasts” and otherwise. Moreover we have a great deal of information concerning the closeness of Christians in the writings of the “Church Fathers” in the first and second centuries. It was a marvel to the heathen as he observed the strong bonds between Christians in that day. Elders today should seek ways to promote these same pleasant relationships. Fellowship dinners are splendid vehicles for this purpose. The orientals have a saying that “You never really get to know another until you have eaten with him.” At the Procter Street congregation in Port Arthur, we have found this to be most successful; and to add to the enjoyment of these occasions, we arrange some program, a speaker or some wholesome entertainment to go with it. Before our building would accommodate such gatherings, the men would rent some facility where our gatherings were held. We found this opened for us an unexpected opportunity to invite friends who were not Christians and many of whom would not attend religious services. They became friendly with other members of the church and by this means were later induced to attend services. Another splendid by-product was the opportunity of becoming acquainted with non-member husbands and wives of Christians. In the intervening period several have been baptized.

We purposely do not use outside forces to serve the meals and make arrangements as this in itself has proven a fruitful way to establish ties. The roster of those who serve the meals is rotated among the men, and they find the donning of aprons and cooks’ hats an enjoyable experience and no chore at all, with the various dishes being brought
already cooked from homes. Other equally effective avenues are outings, ball games, picnics and cottage Bible classes.

That church is fortunate indeed where the members associate freely among themselves and where their children find their friends among Christian boys and girls. The term “one big happy family” is more than a familiar phrase where members of the church are concerned for they are indeed one family—the family of God! If, as elders, we neglect our responsibility to strengthen these ties, then the church will pay dearly.

In Family Worship

Several years ago Jimmie Lovell wrote that his travels had carried him into more homes of church members than many preachers had been privileged to enter. However, he continued, in all those years he had spent the night in only two homes where there was family worship before retiring. Mind you this was in the homes of preachers, elders and church leaders! This certainly depicts a major tragedy. This meant that either there was not enough teaching on this; that members were not sold on its worth, or that we were a big bunch of hypocrites. Whatever the cause, it made me decide that henceforth this would be dealt with regularly in sermons, in announcements and in private counselling. It takes time, but before long from this source and that, word was received that some of the families had begun daily worship in the homes. In every case they were happy it had been introduced; thus others were encouraged, and there became evident a different atmosphere throughout the congregation. Wherever a congregation has a number of families with family altars you
will find every program it undertakes fully supported—the meetings are better, the Wednesday and Sunday evening services are more widely attended and more enthusiastically participated in.

In recent years we have had a special series of services dealing with this important habit. Sometimes members have given testimonies describing the happy results of family worship. Panel discussions have been given on Wednesday nights, in which suggestions were given on how this daily practice may be adapted to various situations in the different homes.

At the time we baptize a new convert we discuss with him the urgent need that this be followed each day, and suggest to him some plan to follow. Every home in the congregation is furnished with a copy of "Power For Today," and the boys and girls away in the service or at college are mailed their copies regularly. This has proved a boon to this phase of our work. Few things have contributed so much to the spiritual health of the congregation as the practice of many members of having daily worship. It becomes a reassuring tie as families become separated. Boys and girls, away from home, are brought back to the family circle in spirit when they know each night around nine o'clock (or whatever time the custom is) that mother and daddy and the brothers and sisters are kneeling at home in prayer, never forgetting them in their petitions for our Father's love and protection. A stabilizing influence indeed!

As elders must, we have many occasions to counsel where there is domestic trouble. For many years it has been our practice always to urge the husband and wife who have been having difficulties to immediately institute family
prayers. Happily, today, there are several families with successful homes, and doing an active work that were at one time on the brink of breaking up. We cannot always know what is best to advise when counselling; however, we can always know we are safe in the suggestion that if they will each day read their Bible together, sing together and join hands in prayer before the day ends, much of their troubles will be solved thereby. The family altar is of particular importance where there is a husband or wife that is not a Christian. In time it becomes an irresistible influence to the party who must regard himself in this particular as outside the circle of his mate and his children; and of course, this offers an excellent opportunity to teach the one who has not yet obeyed the gospel.

Let me freely confess to you, as the father of six children, one of the purest delights I have come to know as a parent is to hear the prayers of our little boys and girls. If any of you parents have not had the happy privilege of gathering your family each day for the singing of hymns, reading the scriptures and prayer, then you have been denied a rich experience indeed. In our home I have been thrilled by the refreshing prayers of simple faith of the little child, from which invaluable lessons on trust and confidence have been learned. Sometimes the human heart is filled to overflowing by watching the baby, while yet only a few months old, look from the bowed head at others in the circle, or clap its hands when the hymn is finished, or put its finger to its lips to admonish all to be quiet while the reading goes on—not yet understanding the meaning, but already being trained in one of the grandest lessons it will ever come to know. It becomes a source of strength all through the path of life.
At the Abilene Lectures last year Brother Norvel Young forcibly brought to our attention that the great need of the church today is elders with faith and vision to inspire Christians over which the Holy Spirit has made them bishops, to feed and lead in the glorious task of telling the world about our Savior Jesus Christ. We need to take seriously the promise of the Master that he would be with us in this undertaking.

There is the story of a Chinese whose name was Lo, who learned of Christ and became his disciple. He was inspired to do great things for his Lord because he understood that Christ was speaking directly to him when he said, “Lo, I am with you always.” God grant that we, too, understand that he was speaking to us individually.

As elders and preachers may we rededicate ourselves to this task of doing those things that will promote the spirituality of the church in our Bible school without stint or penny-pinching. Let us encourage reverence in worship, and by teaching and example set forth the meaning and value of deep devotion and complete consecration. Let me urge you to seek ways of encouraging the warm bonds of fellowship among the members. And, please, let us by every means exhort and encourage every home to have daily worship in the home, and the church cannot fail to march forth as a mighty army toward victory under the banner of our Lord.

The Christian religion is dynamic. It is not, as has been charged, an opiate for the people. It is the greatest life to be lived, and nothing has ever been devised by man that can remotely approach it, not only for what it has to offer,
but for what it demands. And it is precisely here that many turn back and walk with him no more. They want salvation, but are unwilling to pay the price. When one becomes a true Christian he "lays everything on the line," he endorses everything—his affections, his talent and even his pocketbook—over to his Master.

Indeed it is here that we enter into the Holy of Holies of Christianity. When everything we are and all that we have are consecrated to Christ, then it is the indwelling Spirit of Christ has free course in our lives. We are Christians then for the sheer joy of service, when duties are no longer regarded as drudgery but welcomed as opportunities for service. Having escaped the burden of negative prohibitions and compulsive legalism, love becomes the motive. In such an atmosphere the spirituality of the individual flourishes, but without it no amount of rules nor creeds nor even deeds will make one a Christian, for "if ye love me, ye will keep my commandments."

We are grateful beyond words for those teachers, preachers and elders who have caught this vision of real Christianity and have deposited that seed into the hearts of others. I therefore plead with you here to make the Christian religion what our Lord intended for it to be, and in your compassionate willingness to serve him be twice as willing to do whatever he wills than he is to demand it! Following Christ makes one radiant and happy. It is a thrilling experience to be his disciple and never before have we had the opportunities we have just now to accomplish great things in his service.

It was as the little boy suggested to his dad, a thrilling experience to be a Christian in the first century, but it is no less a thrill to be a Christian today!
PRACTICE WHAT YOU PREACH

A. C. Dunkleberger

It is an undeserved compliment for me to have been invited to participate in this great lectureship. For I am truly grateful, as I am deeply mindful of the responsibility, treating with all seriousness—as it assuredly merits—the topic:

"Practice What You Preach"

It is in truth a vital Christian topic, of practical application, certainly, to our daily living and to our aspiration of service. To these the text lends itself:

"But be ye doers of the word, and not hearers only, deceiving your own selves.
"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.
"But he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Let me observe, by way of preface to this discussion, that it is our faithful living of what we preach that we demonstrate the sublime claim contained in a collateral scripture, "Christ in you the hope of glory."

Both sermons and religious textbooks have been based on this proposition of "Christ in you"—their central theme being that the individual Christian life which fails to reflect that sublime possession is impoverished of the only spirit that can give it value and meaning.

It is a sad fact, but true, that not all lives are distinguish-
ed by practicing what they preach. We should not be astonished that this is so. It was a circumstance widely prevalent in the time of Christ's personal ministry, and the most scathing language he ever employed was against this type of sinner whom he bluntly called a hypocrite. If judged merely by the severity of this condemnation, one must conclude that a special dispensation of wrath must rest upon the offense.

In the Testaments, old and new—from Jacob the deceiver and supplanter, to Ananias; yea, backward from the first, and onward from the latter, to and beyond our time, there have been such and the divine injunction is to avoid the sin. From olden times, from those who replied upon the boast, "We have Abraham to our Father," to the church at Laodicea believing it "was rich, and increased with goods, and had need of nothing," there have been those speaking and doing not, and relying upon their own hereditary prestige or spiritual resources to vindicate, but the spirit admonishes that they "Know not that they are wretched, and miserable, and poor, and blind, and naked."

What a state of total destitution for a person or a people to get into without becoming aware of it! How bitter the awakening to such a plight when possibly the voice of mercy has ceased imploring.

How does one go about putting together the vast assembly of facts bearing on this challenging appeal to the best within us?

When first assigned this subject, I was somewhat disconcerted by its very simplicity. After all, what does one find to fill thirty minutes or so about a matter so elementary? Then I began to look at it closely, to examine its
implications, to explore its maze of corridors in other lives as well as my own, and I discovered that far from being a minor theme, it rang a bell that echoed even into eternity.

We are not antisocial creatures nor intended so to be. We do not live in the world alone—or unto ourselves. By the very nature of our associations we have constant contacts, and, like it or not, these create the circumstances in which we exert influence good or bad. As Christians, we are concerned for the good.

That is axiomatic. If otherwise inclined, we are defaulting on a primary obligation and need first to bring forth fruits meet for repentance. So, in the mirror of reality, not self-deception, I want to see myself as others see me. I pray God that I may not be depicted in any false light, either, when others look this way.

For it is possible for one to so camouflage himself as to be self-deceiving. Hence the warning of Gal. 6:3: "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself."

In the tragic duplicity of present-day international society we can see, surely, the catastrophe and chaos invited when such—instead of an instinctive truthfulness and candor—becomes with many peoples of the earth almost a way of life.

If we undertake to analyze any of the international problems of which we are so sorely cognizant, we must be impressed by the fact that basic to them is the inability of world powers to rely upon the words and promises and postures of other world powers. It is a game which, with
no deep rancor or cynicism, we have come to call diplomacy. In cruder parlance, it is called not putting your cards face up on the table because the other fellow may have the trump up his sleeve. So you do not trust him. And judging others by himself, he does not trust you. So have our relationships deteriorated because, in simple terminology, not everybody practices what he preaches—and almost nobody practices what Christ has preached.

Did you ever stop to think how much these matters of urgent concern could be simplified and rectified if every nation through its policy spokesman—voiced only the truth? No deceit, no false colors, no misrepresentation, no lies.

It is significant, surely, that the lands to whose word at least an approximate good faith is attached are those with a belief in God—and a respect for truth, however imperfect may be their comprehension of Scripture or application in its doctrinal particulars.

Truly the fear of the Lord is the beginning of wisdom.

It is the beginning of security in its several ramifications, all of them momentous to us!

Hypocrisy has been called “the homage vice pays to virtue.”

It is the pose—the affectation—of righteousness by those recognizing the beauty of righteousness and desiring its prestige, but unwillingly wholly to embrace it.

It is, as we have said, the sin most bitterly condemned.

Christ could meet and eat with those who, to the Pharisees, were sinners and outcasts—strangers to the Temple by the rules of these on eligibility. His compassionate
heart was touched by their needs. He knew the possibilities of their rehabilitation. But he found in the hypocrite no point of approach—for venom and conceit blocked the avenues to the heart.

Men and women whose very humanness made them subject to weaknesses of the flesh, and under whose impact they succumbed to temptation, were not beyond the reach of mercy. He communed with these, touched and coveted them, and made of them staunch followers. Those beyond reach were the ones isolated by their own vanities, and contemptuous of his touch. Why? What had created this wall—insulting them against even the pleas of God? Was not their aloofness an effort to vindicate their own pose? Were they not, perhaps, so engaged in demonstrating a self-righteousness that they came to believe in it themselves?

Is not this self-delusion the greatest common danger—against which, as Paul says, it is necessary to “buffet” ourselves, lest after having preached to others, by failure to practice that preaching we ourselves be castaways?

Do we practice then, in our own personal lives, what we preach?

It is easy and customary for us to manifest deep consecration and piety when others are looking—especially strangers. Our mannerisms, even the tone of our voice, take on something special for these special occasions. But at home—with our families—what is our appearance to those who know us best?

I am not a pulpit minister. I do not, as one dear old brother said, “preach for a living,” and I do not believe
any great number of my brethren do. I am a newspaper editor.

And, I must confess that many times I find myself in the uncomfortable position of ignoring my own editorial advice. It is disconcerting in such instances to realize that while advocating some course or policy, for public consumption, a deed, a service, or something, I am following a different line.

Unintentionally, you understand—without guileful purpose, and certainly with no intent to deceive. It is only that we, many times, understand what is right to do in a given situation, and to prescribe it for others; then out of carelessness, or laziness, maybe, or painful disregard of what is right or wrong, we do the opposite.

If that is true in the incidental affairs of life, the relatively unimportant things—of passing significance and value—how much more tragic our failure to follow the formula of strict fidelity to that which is right in matters of surpassing and eternal moment!

Of all the voices competing for attention, none speaks with a ring comparable to that of the Master—in all history the only spokesman for that which was completely and implicitly in accord with the will of God, and more than that, the only life ever lived in perfect obedience.

Of him, in anticipation, was it declared by the Psalmist, "Lo, I come, in the volume of the Book it is written of Me, to do thy will, O, God."

His was the meticulous and exact fulfillment of the divine pattern; by practicing in infinite detail his sacred
proclamation of the message, he presented in its perfection the image of God.

God is love and can be revealed, interpreted, and recognized, only in works of obedience translating the supreme beatitude. Hearts truly consecrated to that will not stop short of manifesting in life and deeds of service the fruits of the spirit.

As the inspired example, the life of Christ then stands out as the one great landmark of history—perfect in its divine conformity in all particulars. Such was its purpose, the mission to which he was born, and such the glorious reality.

We cannot be followers of him in more than profession without practicing what we preach.

But let us apply this solemn injunction to our everyday lives—our profession of religious zeal and enterprise; our program as a body of believers, proposing to hold aloft as light of the world the gospel of Christ, and by it discharge our obligation of evangelizing the earth.

If we do not practice what we preach along that line, we are guilty of a gross deception, and defaulting on a paramount duty.

It was because somebody practiced what they preached that the gospel was carried across an ocean to become ours, and if we default that obligation, we are twice guilty; once of the default itself, and again of ingratitude.

The great commission is a solemn charge, mandatory, universal: "Go ye into all the world and preach my gospel."

Day after day, week in and week out, we enunciate that
grand commandment. It becomes our frequent text, and inspiring messages are based upon it. But how far have we, collectively, gone? To what extent have we evangelized the world. Have we practiced it, or are we merely preaching?

We can rejoice that much of the church today has caught more than a whisper of that command—and more than any time, perhaps, since the first century, is developing a truly missionary concept. It is more than a dream today, the dispatch of toilers into distant vineyards, so long white unto harvest... it is becoming a reality. There is, and fast being revived, what has been called a flaming righteousness of the pulpit message. But there still are individuals and congregations seeming to feel that it is immodest to proclaim glad tidings of great joy in more than a faint whisper, and that it is not showing due humility to let one’s light shine farther than into the next block.

Almost we had fallen into the position, if you will pardon the paraphrasing, of saying, “Soul, we have much religion stored up—to last us many years if we treat it frugally; so we will build bigger reservoirs and silos to preserve it here at home, and say, Soul, take thine ease,” etc. We are glad that the church of this challenging twentieth century awakened before it heard the voice of condemnation speaking and promising that tonight our souls would be required in such a state of self-satisfaction and complacency—and the call of millions unsatisfied in their hunger and thirst for righteousness.

Hear with me the reminder of James, again by inspiration, that faith without works is dead... a vain and futile thing to stop with saying to those who are hungry, “Depart
in peace, be thou fed.” Or simply with words minister to those who are naked and sick and destitute.

Christ was speaking of exactly this formula of futility and jangling of vainglory when he remarked of some in terms of doom:

“Depart from me, I never knew you.”
Why, Lord?
“For I was an hungered and ye gave me no meat. I was athirst and ye gave me no drink,” etc.

Of what are these guilty, Lord? What is the nature of a sin so vile and a crime so black that even though its perpetrators were professed followers, and privileged to bask in his company, they yet were beyond the reach of redemption and came into eternal condemnation?

Simply that of saying and doing not! Of deceiving and being deceived—to the point of failing to grasp the fact that God is neither misled nor mocked, but still discerns with an eye that is omniscient and dispenses justice with a hand that is eternal and unswerving in the standards of just recompense.

Man has to judge by outward appearances, and may, for a time, be fooled. But God judges the heart, and his appraisal is perfect and accurate.

My obligation as a Christian is threefold: To God, to my fellowman, and to myself. In truth, I am my brother’s keeper.

Not in my material constitution, or physically, but in possession of soul and spirit am I made in the image of God. It is in these respects that I bear the stamp of his personality, or distort it.
There is no mystery about that. I merely mention it to illustrate that it is in genuine consecration to the faith we profess that we honor the image, or by disregard dishonor it.

The body without the spirit, of course, is dead. While I am an obligation of gratitude to keep my body in as good condition as possible, that is by treating it properly, feeding it, exercising it, washing it, resting it, etc., and not otherwise abusing it—I am well aware that nothing I could do for it would further enhance or dignify the glory of God. As Creator, he expects us to treat with respect this temple of clay—but the flesh may be clothed in a mantle of superficiality. The most beautiful body in the world, or the most handsome man, may be in the sight of God a hideous caricature of the soul, and repugnant to all that is worthy in his sight.

It is—in a figure—the resident heart that beats to the cadence of righteousness, or pulsates with iniquity. And God knows which it is; for he looks upon this instrument and reads its impulses. He understands its allegiances.

It is with the heart, the lips, the hands, that man serves God—the lips either faithfully speaking or falsely speaking the dictates of the heart. Out of the latter are the issues of life; from its abundance the mouth speaketh.

Just as our fellow-man may not detect hypocrisy on our part—or, in so many words, failure to practice what we preach—so are they unqualified to judge conclusively when they may merely suspect a vast gulf between our words and our deeds.

The crowning blow to their faith—the tragic coup de
grace exterminating it—may come when they see something that substantiates suspicion. Guilt and responsibility in double portion therewith attach to faithlessness. It is an infidelity blacker than that of overt atheism. For it can exterminate faith in the heart it breaks as cruelly as can the direct attack of some scorning agnostic.

That being true, it is more than ever essential that we walk at all times circumspectly—redeeming as it were the time, and silencing the gainsayer by the unanswerable argument of conduct.

There are those who are watching—always.

There are those who are trusting—always.

There are those who take your life as an example, a model, an ideal.

That is not by your choice. You would infinitely prefer that they choose something more perfect to emulate. You are well aware of your deficiencies and delinquencies. Nevertheless, there it is, a fact with which to cope—and a challenge to which in conscience you must measure.

If under those circumstances we default on the standard—if their hypothesis falls by an inadvertent, or even an unknowing, slip on our part, truly it is not one but two that fall. As the child trailing his father across the snowy street, they have stepped in our steps all the way.

It is therefore both a sublime privilege and a fearful responsibility to preach either in word or in deed; for it is literally true that no man lives unto himself, and no man dies unto himself. Lo, into that immense breadth and towering magnitude extends this structure of personal
obligation when we begin to really examine and reckon its dimensions.

It could only have been in this matter of sincerity that the apostle Paul admonished of the spirit of love as the satisfactory and acceptable motivating force. Eternal signs— even the most fervent protestations—were pointless, and the preaching based upon them was vain, unless love permeated them and gave them genuineness and purpose.

Hear his language addressed in solemn injunction to a people who prior to conversion had been steeped in materialism of dogma and practice. Having expounded the several gifts of the spirit, explained their diversity, and lauded both their possession and power, he introduces the marvelous "Love" chapter of 1 Corinthians with the challenging statement ending Chapter 12:

"And yet show I unto you a more excellent way."

Then— and this is what he was talking about:

"Though I speak with the tongues of men and of angels and have not charity, I am become as a sounding brass, or a tinkling cymbal."

The love constituting this indwelling spirit, and better than gifts miraculously invested, is the difference between the golden tones of God's own sacred heart, speaking through his human instruments, and a clanging, jangling cymbal, expressionless save for its noise. Or to paraphrase again, except they (through the over-powering genuineness of their message both spoken and lived) convince by the distinction of their sounds, how shall it be known what is piped or harped?

I am persuaded, brethren, that the sincerity of those
in error—impressing by the devotion of their lives—has, in a multitude of cases, outweighed in influence the preaching of the truth, perfect in its linguistic presentation, but drowned out by the noise of malpractice.

Confidence in the preacher, or in the professed personal worker in any capacity, is absolutely essential if the message proclaimed is to be heard, respected, and accepted.

There was something about the demeanor and deportment of the disciples that impressed even upon strangers the fact that they had been with Jesus.

All the virtue in the redeeming blood of Christ was implicit to the fact that he practiced, as to the letter of the law and the final syllable, exactly what he preached.

As one whose life was perfect, he could admonish, "Be ye perfect, as your heavenly Father is perfect." And again, he could warn his followers against being as the Pharisees, "who say and do not."

We doubt not that it is an accurate picture of these, to see them warming the pews and standing in pulpits, and declaring constantly their earnest devotion with all the fervor of a Peter, somewhat indignant at the question of his love and fidelity. Hear his answer, "Lord, Thou knowest I love Thee," but we hear then the gentle voice instructing on the validity of proof: "Feed my lambs."

Practice what we preach?

Are we demonstrating in actions, in deeds of kindness, as well as in protestation of the spoken word, that love which never faileth, and which is by the inspired definition, the greatest of these?
The church on the march is the best evidence of practicing what we preach; not the church seeking to hide its light under a bushel—or maybe a thimble—reaching and that inadequately, only those in the immediate vicinity of the meeting house; exhibiting to the world a seeming reluctance to bestir ourselves, whatever our vaunted claims, on behalf of those sitting in the darkness of a narrow perimeter outside the sound of our voices.

Never in history has the opportunity of an awakened church been greater—with every facility for reaching the multiplied millions.

Reach them how?

By going. By carrying the message of the ages. By practicing what we preach and teach.

One more point. We must, in truth, preach and teach.

The same reasons that demand consecration and faithfulness in a teacher demand it in preaching. A teacher may not always be a preacher, but a preacher to be successful must be a teacher.

What are the common prerequisites of these sublime callings?

In the first place, to know one's subject. That is elementary, a first principle instilled by the teachers' colleges. Even a child can detect the fact if the teacher does not know his or her subject. If a teacher comes to the classroom unprepared, it stands out, and the time is wasted.

In the second place, the teacher must believe what he is teaching. Just as ignorance of a subject is self-evident, so is any degree of skepticism. And when the facts proclaimed are matters of profound conviction, fervently
held, the enthusiasm transmits itself to the class. There is no mystery about that. It, too, is elementary.

In the third place, the teacher must have an abiding interest in the student—a desire to instruct in the subject—a sense of urgency and importance in the registry of lesson on mind and heart, a feeling of personal obligation to teach it.

There are other factors entering into the characteristics of a successful teacher—and parallels between his or her responsibilities and those of the preacher—but of these one further specific will suffice: The teacher, as the preacher, has to realize that the student cannot be driven into learning.

They must be led.

They seldom can be frightened into accepting an idea, a rule, or a fact. They can be influenced into it. And, if it is to have great meaning to them—enduring, precious, inspiring value—it must come as an appeal to their heart, soul, and intellect, and not to their emotions or their vanity.

If then the preacher has these prerequisites; if he knows his subject, believes it, and attaches to it such importance as to feel a sense of urgency in teaching it, he will have that stamp of unmistakable sincerity that will convict those to whom his message is addressed.

This applies no less positively to those whose preaching is in the deeds of personal work, than to those who teach and exhort with words.

Again, our liberality may reflect the depth of our sincerity.
What personal concern is it to one of us—here in these blessed United States—that an unknown person in Italy or Germany, in India or Japan, in Guatemala or Timbuctoo, has never heard the gospel? What incentive is there for us to dig into our pockets and contribute of our means to send or support a preacher there?

Only one: We believe the declarations of Holy Writ concerning the obligation to evangelize—and to the fullest extent of our opportunities, to do good unto all men. It is that sincere belief and that Christian dedication that turns a willing ear to the urgent summons, “Come Over Into Macedonia and Help Us.”

To this pleading voice, perhaps some heavenly messenger knocking at the door of our hearts, the lukewarm Christian may reply, “I could . . . I know I could.” The enlightened conscience says, “I should.” But the heart in full possession of the Spirit of Christ and responsive to his will, answers, “I must.”

To him that knoweth what it is to do right, and doeth it not, to him it is sin.

Practice what we preach? Perform as we profess?

To the Christian or body of Christians doing that, there are no limitations to accomplishment; no assignment more challenging than awareness of the universal need.

To such, Christ is indeed, in them, the hope of glory.

And a church inspired by that concept of service, will have laid aside every weight and hindrance. Filled with the spirit of Christ, walking in love, it will be up and doing to carry the gospel to alien sinners, to rescue the perishing,
to lift the fallen and reclaim the wanderer, to comfort the sorrowing, and conduct a ministry of mercy for even the least of these. It will be as a city set on a hill—a light radiating into dark places to guide the perishing pilgrim home. As the temple of the living God, holiness unto the Lord will be inscribed upon its walls. As a mighty rock in the weary land, as if cut without hands out of the hills, it will sunder and break and consume all other kingdoms, for it is the kingdom of God come with power—and practicing what it preaches that is destined to stand forever. Through it, truly the kingdoms of this world will have become the kingdoms of our Lord and of his Christ.
ABIDING IN THE DOCTRINE OF CHRIST

Alonzo D. Welch

A penetrating analysis of history reveals a definite correlation between the stability and longevity of a religious movement and the crystallization of the convictions which gave it birth. Lust, ambition and violent impulse may provide the impetus for a new organization but it must become infused with eternal principle in order to survive. The more stable and highly developed the doctrine, the more secure will be the movement. Firmness of belief, therefore, is partially dependent upon the immutability of religious principles. This relationship between a constant faith and settled doctrine is revealed, first, in the unbelief produced by conflicting dogmas and, second, in the difficulty of establishing one in a new faith. Frequently, the prospective convert is lost in the chasm of cynicism and skepticism which lies between rejection of the old and acceptance of the new. Thus it is evident that absolute truth—fixed doctrine—is to religion what a rock foundation is to a house or the eternal hills to the sprawling countryside.

Sources of Knowledge

One of the functions of true religion is to impart divine knowledge to the human heart. The accomplishment of this objective entails the establishment of some form of communication between God and man or some means of ascertaining the truth about life. The sources of truth to which man has had recourse through the ages are guess-
work, reason, scientific investigation and revelation. Guesswork, one of the most primitive of the four, is the least fruitful of all. For centuries man has guessed about the shape of the earth, the nature of God and the destiny of man only to have his speculation discredited by more reliable information. Once an ancient Hindu philosopher was urged by his students to tell them what supports the earth. After some reflection he said that it rests upon a mountain. Responding to their relentless questioning, the philosopher said that the mountain is supported by a ledge of rock, that the ledge of rock rests upon an elephant's back and that the elephant stands in mud. At this point the students inquired further, "please tell us what sustains the mud." Driven to desperation by their insatiable curiosity, the old philosopher replied, "More mud!"

Reason is a more reliable approach to the problem of religious knowledge than guesswork; yet it, too, has its limitations. Its starting point is confined to its dearth of knowledge. It is plagued by the erroneous premise and the false conclusion to which it leads. Not all areas of reality can be invaded and conquered by reason alone, for it is limited to the natural order and even here it must deal with fragmentary information. It is susceptible to evil influences and when it is overcome by pride it becomes a false teacher and a blind guide. The classical civilization of Greece and Rome provide unimpeachable testimony of both the power and weakness of reason. What sound reason built the pride of rationalism destroyed.

Scientific investigation is now playing a dominant role in discovering facts about the nature and function of the material order. So impressive is its achievement that it has caused a revolution in almost every area of intellectual
endeavor. Having originated with the physical sciences, the scientific method is now employed in the human sciences. Even religion is parading a brand of empirical theology that would petrify the apostle Paul. Although scientific investigation has made a tremendous contribution to modern life, there are questions which it cannot answer, problems that it cannot solve and values which lie beyond the scope of its functions. Human life, for instance, still remains an enigma. The intangibles, such as love, fear, ambition, grief, faith and honor do not lend themselves to mechanical measurement or to test tube analysis. At most, therefore, scientific research is a partial treatment of a very small segment of the real world in which we live.

The last source of truth, which is able to fill the most crucial gap in human knowledge, is divine revelation. The constitutional ignorance of man makes supernatural revelation a necessity if he is to know God. It being impossible for the finite mind to probe the infinite, the divine initiative displayed in the act of revelation compensates for this human incapacity. In the supernatural disclosure of himself and his will God has indicated that religion is not so much man's search for God as God's search for man. It is in this responsible concern for man that we place our trust tonight.

A System of Truth

Bible writers were conversant with a definitive body of truth—a system of religion—composed of specific intellectual content. Jesus alluded to his doctrinal statement when he said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). He predicted that the Holy Spirit would guide the apostles into all truth: (John 16:13); Luke reveals the gradual progression toward that completed
revelation where he states that the word of God increased as the number of disciples multiplied (Acts 6:7); and Paul envisioned the day when the perfected revelation would supersede the miraculous gifts through which it was revealed and confirmed (1 Cor. 13:10). In his preparation of Timothy for a fuller and more effective ministry, Paul admonished him as follows: “Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed handling aright the word of truth” (2 Tim. 2:15). The apostle was obviously conscious of a system of truth so significant and definite that it warranted the charge of proper administration and careful handling. He clothed the gospel of Christ in such exclusiveness as to put the world on notice that he held all competitive theories in utter contempt. To the Galatians he wrote: “But though we or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema” (Gal. 1:8, 9). The attitude of every Christian toward the truth of God as exemplified by the early Christians, should be that of a staunch defender and protector of the faith. The perpetuity of the gospel of Christ is as strongly affirmed as its exclusiveness. Jude describes it as “the faith which was once for all delivered unto the saints” (Jude 3). Having come to the close of his life and looking down the road of the future as far as he could see, Paul sensed the necessity of initiating a procedure which would provide teachers for successive generations. To Timothy, his faithful son in the gospel, he said, “And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2
If the Pauline plan of perpetuating the truth of God had been followed through the centuries without a single defection, every preacher today would be preaching the same gospel Paul preached nineteen hundred years ago. But whether man spends himself in perpetuating the gospel or not, every soul will be confronted with the truth of God in the judgment, for “the word of the Lord endureth forever” (1 Pet. 1:25).

The zeal of the apostles in propagating and defending the gospel of Christ is explained in part by their lofty conception of its origin. They vigorously denied that it originated with man and affirmed that God revealed it through the Spirit. To the Galatians Paul wrote as follows: “For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ” (Gal. 1:11, 12). Any effort to debase the gospel of Christ by attributing it to guesswork, logical reasoning or any other form of human inquiry is presumptuous and blasphemous. Divine revelation is the only source harmonious with its claims and consistent with its nature. To degrade its origin is to diminish its authority and influence. To diminish its authority is to weaken the faith of Christians. It is an established fact that Bible reading is much more prevalent among people who believe the Scriptures to be inspired than among those who do not. May it ever be proclaimed, therefore, that “his divine power hath granted unto us all things that pertain unto life and godli-ness” (2 Pet. 1:3).
The Doctrine of Christ

This body of truth with which the early Christians were familiar was called the doctrine of Christ (2 John 9). Since Jesus credited God with his teaching (John 7:16), the doctrine of Christ is also known as the doctrine of God (Titus 2:10). When it is contrasted with the theories of men it is described as sound (healthful) doctrine (2 Tim. 4:3). The word translated doctrine simply means "teaching." Its source for us today is inspired scripture, for "every scripture inspired of God is also profitable for teaching (doctrine), for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

But what is the content of the doctrine of Christ? According to the New Testament Christian doctrine is composed of two parts, namely, first principles and solid food or second principles. To the Hebrews Paul wrote: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands and of resurrection of the dead, and of eternal judgment" (Heb. 6:1, 2). By first principles Paul means the elementary teaching that pertains to the beginning of the Christian life. It is first in point of time and applicability. According to Paul's analysis, the first principles include faith, repentance, baptism, laying on of hands, the resurrection and eternal judgment. The first of all first principles is the nature of God and the deity of Christ. Paul affirmed the former on Mars' Hill and Peter declared the latter on Pentecost. When a preacher exalts the personality...
of Christ in his preaching, he not only preaches a doctrinal sermon but he preaches one of the first principles of that doctrine. The restrictive definition which we in the church have inadvertently given the expression “doctrinal preaching” is appalling. It not only excludes the larger portion of the doctrine of Christ but it does not even comprehend all the first principles. Try conducting a meeting in the average congregation in which you unfold and exalt the personality of God and Christ and before the week is up someone will most likely ask when you are going to deliver a first principle, doctrinal sermon. The first principles of the doctrine of Christ constitute a foundation for spiritual growth. The foundation having been laid Paul urged the Hebrew Christians to leave it behind, not in the sense of repudiating it, but of growing beyond it.

The fact that there are first principles implies that there are second principles. Second principles are so classed not because they are secondary but because they are the proper sequel to the first principles. It is folly to preach on Christian sacrifice to a man who does not believe in Christ. This second part of the doctrine of Christ includes all that the Holy Spirit has given through the medium of scripture to enhance the spiritual understanding and growth of a child of God. Since “every scripture inspired of God is profitable for doctrine (teaching),” no preacher can enunciate a scriptural principle without preaching a doctrinal sermon.

Abiding in the Doctrine of Christ

Having given a definite body of eternal truth, it is the purpose of God that we should adopt it as the standard of our lives. In 2 John 9 the apostle wrote as follows: “Whosoever goeth onward and abideth not in the teaching (doc-
trine) of Christ hath not God: he that abideth in the teaching, the same hath both the father and the son.” Going onward and abiding in the teaching of Christ are antithetical expressions. One who goes onward is one who goes on before, and therefore away from, the doctrine of Christ. When he progresses beyond the doctrine he no longer holds to or abides in it. John certainly delivers a deadly blow to progressive theology which denies that truth is absolute and asserts that man has outgrown New Testament teaching. The result of this departure from the doctrine of Christ, according to John, is the rejection of God: “He that abideth not in the teaching of Christ hath not God.” God and his word are inseparably related; remove the one and you banish the other. In speaking of the observance of Christian principle, Paul says that “he that rejecteth, rejecteth not man, but God” (1 Thess. 4:8). John expresses the same fact with emphasis in 1 John 2:4 where he says, “He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him.” Hence, it is impossible to have God in our knowledge when we refuse to keep the doctrine of Christ. To say that we turn away from God by rejecting his teaching is not to make God identical with his word nor is it a step in the direction of bibliolatry. In his dealing with Christ and his word, man has manifested two extremes—either he has tried to hold on to God while he rejects his message or he has accepted a part of his teaching while denying his personality. Let it be said with finality that the spirituality and legal observance are not incompatible. Acceptance of the person of God apart from his words leads to sentimentality at its best and hypocrisy at its worst. On the other hand, the espousal of part of his teaching without belief in his person gives rise to meaningless formalism. Man not only re-
jects God when he repudiates the doctrine of Christ, but he relinquishes his hold upon the Christian religion. Dr. J. Gresham Machen, in Christianity and Liberalism, takes the position that, since liberal theologians do not teach the Bible, which is our only source of information about Christianity, liberalism is not Christianity. Walter Lippman in his A Preface to Morals says that “The liberals have yet to answer Dr. Machen.”

Ways of Abiding in the Doctrine

Since our adherence to the teaching of Christ is decisive in determining our destiny, every Christian should be intensely interested in ways and means of abiding in this doctrine. Those methods which have been most effective through the centuries are the restoration of the truth, the preaching of the word and the proving of the spirits.

The restoration of the truth, the first of these methods, is indispensable to our purpose. At recurring intervals throughout history man has felt the need of restoring the ancient and original doctrine of Christ. After long usage truth is likely to be obscured by, or lost in, accrued traditions and ephemeral obsessions. The church has often been plagued by a split of authority on vital issues and the acquiescence in this situation is inconsistent with the New Testament plea. The writings of men tend to replace the revelation of God as an authoritative statement of truth. It has always been difficult to get men to follow Christ rather than each other. But let us not deceive ourselves. If the writings of Martin Luther, rather than the teaching of Christ, resolve religious issues for you, you are a Lutheran. If the pronouncements of Alexander Campbell constitute final authority in the field of religion for me, I am a
Abilene Christian College Lectures

Campbellite. If the conclusions enunciated by David Lipscomb comprise the touchstone of truth for any man, he is a Lipscombite. The very weakness of man, therefore, is sufficient justification for the perpetuation of the spirit of the Restoration Movement.

The assumption that New Testament Christianity has been fully restored is erroneous. Although our fathers in the faith left us a great heritage there is much ground yet to be reclaimed. We are still blinded by provincial prejudices and are struggling against inveterate tradition. The proficient student who returns to the original sources for the purpose of renewal and restoration must be cognizant of the fact that Christianity is a two-sided religion. On the one hand it provides rules of restraint, regulation and discipline; on the other it offers a wide area of freedom. It also confers the right to discover new insights and to rethink old positions in the light of scriptural truth. This freedom that we have in Christ enhances the adaptability of Christianity to any historical setting and provides for implementation through the exercise of human ingenuity and imagination. As we restore the former, my brethren, let us not fail to explore and retrieve the latter, for without the restoration of Christian liberty it cannot be said that we have completely restored Christianity. The recognition of Christian liberty and the capacity to exercise legitimately the rights it bestows are unfailing signs of spiritual maturity. I verily believe that the day has come when the church is prepared to exploit fully its inherent liberty by discarding obsolete methods and inefficient procedures and by adopting the most effective techniques commensurate with our need and consonant with the law of God.

The progress of restoration has been seriously retarded
by the unintelligent appropriation of slogans and cliches originated by the reformers. "Where the Scriptures speak, we speak; where they are silent, we are silent"; "The Holy Bible . . . our only creed, and a sufficient rule of faith and practice"; "Bible names for Bible things"—all of these statements against their background of perversion and paganism, represent milestones of progress but when corrupted by later interpretations they became millstones of impediment. The voice of scripture often speaks in general terms that authorize unnamed methods and details. The silence of scripture is not to be construed as the synonym of license, for many things are excluded on the basis of silence. There is a sense, then, in which there is silence in the speaking and speaking in the silence of Scripture. Although the Bible is our only rule of faith and practice, it does not prohibit the reduction of our convictions to writing as long as the written statement does not supersede the New Testament as an authoritative expression of doctrine. In applying this slogan in the early part of the nineteenth century the Pleasant Springs Christian Church of North Carolina, a part of the O'Kelly movement, refused for several years to have the minutes of church meetings printed because such records appeared to resemble sectarian literature. Often times, therefore, at the general meetings the last order of business was the approval and burning of the minutes of the session so that no precedent would exist for the next meeting. "Bible names for Bible things" is a fine slogan but it does not imply that everything has to have a Scriptural name in order to be a Bible thing; neither does it question the propriety of having a number of translations of the scriptures. In 1845, Paul Fry addressed the following query to Benjamin Franklin, the pioneer preacher: "If there is any such a Bible thing as co-
operation, you will please give us the Bible name, and the Bible description of the thing so-called.” In his reply Franklin said in part, “This thing of churches acting jointly, in certain cases is a ‘Bible thing’; and one which we had better do, than to stand still disputing about the ‘Bible name’ of it.”

It is my sincere belief that we can improve upon our restoration procedure and thereby avoid destroying one another in our effort to abide in the full doctrine of Christ. It is my suggestion that we take tentative positions on moot questions and encourage dispassionate objective discussions throughout the brotherhood as a means of ascertaining all the truth available on the subject and as a method of bringing into action the issue at hand. Every man of God should have a department in his mind in which he stores tentative positions. I feel strongly impelled, at the risk of laboring the subject, to appeal tonight for a return to the spirit of the Restoration Movement. “Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls” (Jer. 6:16).

Another way of assuring us that we shall abide in the doctrine of Christ is to preach the word. In Paul's charge to the young preacher Timothy he said: “Preach the word; be ye urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.” One cannot read this scripture without concluding that one of the best safeguards against departure from the truth is a well taught,
fully indoctrinated people. How can Christians love the truth and distinguish between good and evil if they are not taught Bible truth? Beware of the intellectual dilettante—the elegant trifler who does more to obscure than to reveal the doctrine of Christ.

The great question before the church today is not so much whether the sermons we hear are doctrinal preaching but whether the gospel we receive is a balanced gospel. Partial, fractional preaching of the doctrine of Christ has done more to warp the minds of men and to promote sectarianism than any other influence we know. It has left a spectacle of retarded Christians, dead churches and hobby riders in its wake. Some congregations have been so poorly fed that they present a misleading caricature of Christianity—a bulging stomach of love and a withered arm of discipline—a box car head of spiritual knowledge and a dwarfed heart of compassion—a broad-shouldered program of work at home and a short legged, knee pants mission effort. It takes more than graduation from the basement to the pretentious sanctuary to get some Christians out of the dugout spiritually. The whole council of God—a full gospel—is the only thing that can assure us of well rounded spiritual development.

The third way to abide in the doctrine of Christ is to “prove the spirits.” Having revealed his truth to man, God has established a system of safeguards through which the purity of doctrine can be maintained against every threat. Among these protective measures is the examination of teachers for the purpose of determining their soundness. The apostle John admonished the first century Christians as follows: “Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false
prophets are gone out into the world” (1 John 4:1). According to Thayer the Greek word translated “prove” in this passage means “to test, examine, prove, scrutinize (to see whether a thing be genuine or not) as metals.” Robertson in his Word Studies of the New Testament says it means to “put them to the acid test of truth as the metallurgist does his metals.” In other words, the Holy Spirit commands that a strange teacher be rigorously examined or questioned to establish his loyalty to the truth. The investigation is not a prosecution but a fact finding procedure which provides the party in question an opportunity to certify his soundness, for the burden of proof rests upon him. When a recognized gospel preacher is suspected of teaching false doctrine and he denies the accusation, it then becomes necessary for his accusers to sustain their charge as they would in the case of theft or any other alleged violation. According to Rev. 2:3 the church at Ephesus obeyed John’s command and tried “them that call themselves apostles, . . . and didst find them false.”

The importance attached to the protection of the church from false teachers is revealed in the contrast between the presumption which generally prevails in American law and that which is found in the doctrine of Christ. In American jurisprudence a man is presumed to be innocent until proved guilty; in Christian law a strange teacher is presumed to be false until he establishes his soundness. Any Christian should be willing to exonerate himself by submitting to orderly inquiry when his faith is questioned. It is the duty of every gospel preacher and church member to maintain a reputation for firmness in the faith if he expects to merit the confidence of a wary brotherhood. It is not enough to be sound; we should have the appearance of soundness. Mere honesty is insufficient; we must pre-
serve the semblance of integrity in order to avoid suspicion. We should “take thought for things honorable in the sight of all men” even in preaching the gospel of Christ. Beware of the man who holds the confidence of his brethren in contempt and cries McCarthyism and creedmaker when he is kindly requested to remove the shadow of suspicion by retracting erroneous teaching or by giving an unequivocal statement of his faith. Let us make it clear tonight that we are not advocating a witch hunt nor the renewal of the heinous inquisition, but we do strongly affirm the truth that we cannot long abide in the doctrine of Christ if the church is not protected against false teachers.

We do not want to be alarmists, but there are signs looming on the horizon tonight that indicate timidity and vacillation in dealing with this problem. There are those who say that the stern treatment of unrepentant false teachers is incongruous with the law of love, but love can be both stern and severe without getting out of character. A large segment of the brotherhood has developed an aversion for controversy and conflict and apparently would surrender the cause rather than challenge the enemy; whereas the early Christians preached “the gospel of God in much conflict.” There are indications that some may believe that this is not a problem to be dealt with by Christian schools. Historically, the academic precincts of the world have been the most fertile and effective breeding ground of error. While our schools are among our most precious assets, they can become our greatest liabilities. Any school that manifests indifference toward error deserves to die from neglect at the hands of brethren. Once a false teacher is marked, it is becoming increasingly difficult to keep him marked. Friendship and sentimentality are causing many otherwise faithful Christians to commit
treason against God. To be indifferent toward false teachers within the church while we make a deadly assault upon those without makes us liable to the charge of insincerity and hypocrisy.

It is in the field of precaution and discipline that the church has proved most inept throughout its history. This weakness gave birth to the dark ages; it fostered the great digression of the last century after which we had to pick up the fragments and start anew. What happened then can happen now. Therefore, for the safety of our souls and those of generations to come, let us firmly resolve tonight to keep faith with Christ and his apostles.

"God of our fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"
(From "Recessional"—Kipling)
With gratitude to the planning committee of this Lecture-ship, and keenly impressed with my responsibility, I welcome this privilege to speak to you concerning the glorious hope possessed by faithful children of God.

Life wouldn't be much without hope, would it? He who has suffered the loss of physical property has hope that he may overcome his losses in successful enterprise. The unemployed hopes for a job. Those whose health has failed hope for renewed strength and well-being. The deeply sorrowful, and all who walk the vale of tears and loneliness in bereavement hope for a happier day when despair and sadness may be crowded into the background. Of such great value to man's life in this world is hope that literature abounds with illustrations of his efforts to properly eulogize its worth. One has said: "Hope is the best possession; none are completely wretched but those who are without hope, and few are reduced so low as that." Another has written: "Hope is, of all ills that men endure, the only universal cure: the captive's freedom, the sick man's health, and the lover's victory, and beggar's wealth."

The soldier for Christ is instructed to take hope, "the helmet of salvation" (Eph. 6:17). The Christian mariner, who has encountered a storm on life's sea, finds that he must anchor the ship of his soul. His hope is "the anchor of the soul, a hope both sure and steadfast" (Heb. 6:19).
Illustrating the importance of hope in the life of the Christian, the apostle Paul wrote: "For by hope we are saved" (Rom. 8:24). We are reminded that hope is one of the three great abiding powers in the Christian’s life: "And now abideth faith, hope, love, these three: and the greatest of these is love" (1 Cor. 13:13). Finally, the return of our Lord Jesus, bringing complete redemption to all faithful believers is called in Titus 2:13 "the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ."

But what the man of the world calls hope is not identical with what the Bible defines hope to be, nor can human aspiration equal divine inspiration. Just ask a person about his future expectations, and he will probably say: "I hope to go to heaven when I die." Most of the people one meets will say that they "hope" to go to heaven when they die, even though they express only desire and have no scriptural foundation for any such expectation.

The Foundation of Hope

Bible hope must have a foundation. It is more than desire, regardless of how fervent, more than earnest desire without confident expectation, more than feeling, more than opinion. God’s word declares: "Faith is the substance of things hoped for . . ." (Heb. 11:1). There is a definite relationship between faith and hope. Where the former exists, there is infallible truth giving basis to the latter. Where only desire is present in the heart, there can be no assurance, no confidence for the future. Only the word of God gives hope, hence "through comfort of the scriptures we might have hope" (Rom. 15:4). God’s "... precious and exceeding great promises" constitute
the basis of a Christian’s assurance and expectation (2 Peter 1:14).

God’s promises to all men are through his son, Jesus Christ. In him are all spiritual blessings (Eph. 1:3). “In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved” (Acts 4:12). In the New Testament we read: “Paul, an apostle of Jesus Christ, according to the commandment of God, our Savior, and Christ Jesus our hope” (1 Tim. 1:1). For ages men did not have full knowledge of God’s salvation for both Jew and Gentile in Christ Jesus because God had not chosen to reveal it. Instead of being too difficult for solution, this “mystery” was only hidden until God chose to reveal it. Concerning God’s will relative to the salvation of the Gentiles, Paul wrote:

“Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body’s sake, which is the church; whereof I was made a minister, according to the dispensation of God which was given me to youward, to fulfill the word of God, even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ” (Col. 1:24-28).

Thus, Paul here affirms that the glorious salvation which is in Christ has not only been known unto the Gentiles, but that God had this in mind for ages though it was not made known to the sons of men.
The commands of God to the believer do not imply, when obeyed, that such obedience merits salvation. Neither Jew nor Gentile earns salvation! It is not paid by God to man as if God owes man a debt. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

The hope of every Christian rests for a foundation entirely upon Jesus Christ; its validity in the eyes of God is that it is hope in what Christ is, has done, and is now doing for us. How much men should depend upon Christ. He is the hope of Glory!

Consider the relationship of Christ to God's promises which give assurance to the Christian. In the book of Hebrews the faithfulness of God is stressed. To assure men of the certainty of the fulfillment of God's pledge, Abraham is offered as the illustration; and then the inspired writer affirms that:

"God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek" (Heb. 7:17-20).

Christ Our Hope

The hope which the Christian has of ultimate glory rests upon Christ. This is true because of his relationship to the Father and to us. Our very life in obedience to the
will of God new depends upon Christ, upon his sacrifice for our sins, upon his grace to help us in time of trial upon his deliverance from evil, upon his guidance of us through the word of God.

The Bible teaches emphatically that Jesus was the "Christ, the Son of the living God" (Matt. 16:16). Both Old and New Testaments combine in presenting conclusive testimony as to his deity, his virgin birth, his unique life, his sinless character, his marvelous teaching, his wonderful miracles, his vicarious suffering and death for sinners, and his glorious resurrection and ascension. The opening verses of the gospel according to John present the truth that "The Word" which was in the beginning with God, and was God (1:1) became "flesh, and dwelt among us (and we behold his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14). The word-picture of Christ which is given in Heb. 1:1-3 attests to his greatness and the certainty of our hope in him:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."

There are many other passages in God's word which exalt Christ, but let just one more be noted here. God raised Christ from the dead,

"and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not in this world, but also in that which is to come: and he
put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all” (Eph. 1:20-23).

So very much is taught in the New Testament concerning the person of Christ, and his work on our behalf, it is necessary in this lesson to limit our study to but three outstanding truths concerning Christ which form the basis for our faith in him, “the hope of glory.”

**Christ is our Savior.** He died “for our sins” (1 Cor. 15:3). Through the shedding of the blood of Jesus we have “redemption” (Eph. 1:7). The lost are redeemed by the blood of Christ (1 Peter 1:18, 19). The church of Christ was purchased with his own blood (Acts 20:28). Christ is our Savior because he is our sin-bearer, our sin-offering (Isa. 53:4, 6, 10, 11). God set him forth to be a “propitiation” (Rom. 3:25); he is our sin-satisfaction, our means of reconciliation to God, for through him we have received the atonement (Rom. 5:11). It is impossible for man to over-emphasize the love of God in Christ. Men may fail to emphasize the importance of obedience to the gospel and that they have sectarianism has always eloquently testified. In his work as Savior, Christ is the mediator of the New Testament (Heb. 9:15). The guidance of Christ through the new covenant leads men and women away from sin and teaches them the beauty and joys of holiness. The example of Christ plainly teaches one how to serve God in righteousness and obedience. Yet, men need more than teaching and example. They need forgiveness; man needs a Savior. Christ is God’s answer to that need:

> “Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him” (2 Cor. 5:21).
The apostle Paul gloried in Christ, and declared:

"I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith . . ." (Phil. 3:8, 9).

The righteousness in Christ is by faith, even as the word of God declares:

"And Abraham believed God, and it was reckoned unto him for righteousness."

And again:

"Now it was not written for his sake alone, that it was reckoned unto him: but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:3, 23-25).

Christ is our hope of glory because he is our Savior from our sins!

*Christ is our helper.* Every day that the child of God lives he is faced with the necessity of deciding what is best to do. How frequently, like Joshua of old, he must "choose" to serve the Lord and refuse the enticing offers of man. Often, members of the church do not trust in the Lord, with the result that they yield to temptation. Nevertheless, God has promised:

"There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the
temptation make also the way of escape, that ye may be able to endure it" (1 Cor. 10:13).

Christ will be our helper at a time like this, if we will only allow him to do so.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18).

God knows that we face difficulties in life and that trials frequently beset us. It is very easy for one to feel that he is burdened down with difficulty, trials and infirmities. How often men forget that Christ understands, sympathizes with us, and is able to help. How encouraging and strengthening is the faithful promise in God's word:

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:15, 16).

Nevertheless, the child of God is graciously helped in mercy when he has sinned.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Christ is able to save to the uttermost (to the last child of God through the last dreadful circumstance) them that draw near unto God through him, seeing he ever liveth to make intercession for them (Heb. 7:25).

Christ is our Lord. A discussion of Christ as Prophet, Priest and King will include this and the two previously considered viewpoints concerning Christ. The Lordship of our Savior is simply the exercise of his kingly power.
The announcement of his rule was made by the Holy Spirit on that memorable day of Pentecost (Acts 2) when the kingdom of Christ was set up. He was proclaimed as Lord and Christ on that day (Acts 2:36). Our hope in Christ is founded on the conviction that the rule of the Lord, begun on Pentecost, will last until he “hath put all his enemies under his feet” (1 Cor. 15:25).

When one takes his eyes from Christ, and looks upon sin and sectarianism of the world about him, fear and doubt quickly engulf him. But the promises of God cannot fail any more than God can fail. Christ the Lord will not only rule in our lives by our own faithfulness, but will also overcome his foes. Truth will conquer error. Right will vanquish wrong. The book of Revelation describes the overthrow of Satan with all of his followers and works of evil. Our Lord will accomplish this. The vivid description of the vengeance of the Lord Jesus, accompanied from heaven with the angels of hidden power in flaming fire, should strike terror to the hearts of all who know not God and obey not the gospel of our Lord Jesus” (2 Thess. 1:7-9). Hallelujah, what a Savior and Lord is ours!

_The Hope of Glory_

We turn quickly to a contemplation of the eternal glory. Frequently, in Scripture the child of God is graciously strengthened by divine assurance that at the manifestation of Christ, he also with him will be “manifested in glory” (Col. 3:4). The afflictions which are borne for Christ’s sake worketh for us “an eternal weight of glory” (2 Cor. 4:17).

The resurrection from the dead will inaugurate the glorious happenings which await the faithful Christian.
“For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord” (1 Thess. 4:16, 17).

This verse was never meant to teach that we shall ever be with the Lord in the air; we meet him there. Further events in the unfolding will of God for us will take place, i.e., the destruction of this earth (2 Peter 3), the judgment and the revealing of eternal bliss for the saved and wrath for the lost.

In 1 Corinthians, chapter 15, there is a lengthy discussion of the resurrection. The materialist, the worldly-minded, and the unbelieving should stand in awe before the divine declaration: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body” (15:42-44). How glorious is the hope that our loved ones in Christ will be delivered from the desolation of the grave and the silence of the tomb! Robert G. Ingersoll could write about the “tongueless silence of the dreamless dust,” but he and all infidels and unbelievers must some day admit their error before the truth of God! This chapter ends with a discussion of the change to the incorruptible which the living faithful undergo. And, then, the clarion tones of divine pronouncement of the Lord’s accomplishment: “Death is swallowed up in victory” (1 Cor. 15:54).
Tell to all this glorious word,
Praise and laud our conquering Lord;
Millions once in shackles bound,
Now rejoice in rapturous sound.

The judgment holds no abject fear for the faithful Christian, for he is not trusting in the perfection of his own imperfect life, but rather in the perfection of his Lord. Certainly, our lives should be in humble obedience to the Lord in view of the final judgment when we must all appear before the "judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). Faithful Christians do not cringe before God at the thought of the judgment, but they definitely are taught in God's word to reverence him in every thought and deed.

It is impossible to think too much about the glories of heaven. Christians are spurred on in faithful obedience to God by God's "precious and exceeding great promises" (2 Peter 1:4). The faithful rejoice in hope of "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1:4). People know the meaning of "reserved tables" at restaurants, or "reserved seats" at various contests or exhibitions. The Bible speaks of an eternal inheritance which is "reserved" for faithful children of God.

In Revelation, chapters 21 and 22, there is a description of heaven, of the "new Jerusalem" and the glory of life there. Certain observations should be made of this life in the glory of eternity and divinity. Let us notice (1) that it is different, (2) that it is incorruptibly spirit-
ual, not mortally physical, and (3) that it is in the presence of God.

The glory of which Christ is “our hope” is entirely different from what men know in this world. Christ, during his personal ministry, spoke of “Solomon in all his glory” (Matt. 6:29). Men enjoy the beauties, joys and rewards of life in this world, but the glories of heaven are different both in quality and in quantity. The things of this life are called the “former things” and will have passed away with the material universe and its works. Here even children of God weep and long for “the touch of a vanished hand and the sound of a voice that is still,” but there God shall wipe away every tear and make mourning and crying an impossible need and reaction. Here all men die. Some time ago, my wife and I had laid flowers on the grave of our first son, now gone from us for a decade. Across the way the “Babyland” section of this cemetery glittered under the tinsel and toys which loving parents had placed there on the graves of their little ones. Heaven surely will be vocal with the songs of these little ones. There in eternal glory death shall be no more! What a hope God extends to the sons of men. Here in this world men know pain and woe, but there the word “pain” is not in the vocabulary of heaven. Think of it! Time will never write a wrinkle, and death will never dig a grave! The curse of hunger or thirst, of intense heat or cold will never touch the saved of the Lord.

Sorrows and joys in this life are frequently bound up with marriage. With all of its beauties and happiness in this world, marriage will be replaced with something better in heaven. Said Jesus: (to unbelieving Sadducees). “Ye do err, not knowing the scriptures, nor the power
of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven” (Matt. 22:29, 30). The power of God needs to be appreciated just here, for God has something infinitely better for man than marriage. The glory God has in store for his children is superior to anything men realize here. The passage in 1 Cor. 2:9 is definitely teaching concerning the revealing of the gospel of Christ, but there are thoughts that are true of heavenly glories. The physical powers of man have never apprehended the glories of eternal things which God has prepared for those who love him.

The beauties of heavenly things far transcend things which man says are beautiful, or lovely. The promise of Christ to the disciples (John 14:1-4) in which he said: “In my Father's house are many mansions” is often understood by many only in terms of what a mansion is in this world. But the glorious description of the “holy city” (Rev. 21) staggers the imagination of man and suggests the surpassing glory of the “new Jerusalem.”

It is obvious to the student of God’s word that life in eternity will be incorruptibly spiritual and not morally material. Figures of speech abound in the inspired description of the city, of its wall, of its foundations. People who possess spiritual bodies will be there. Certainly the material is used to describe the spiritual as, indeed, it must be. The material explains the spiritual. The first we can see with physical eyes, but not the latter. That is why Paul wrote: “the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:18). And, as we have “borne the image of the earthy, we shall also bear the image of the heavenly” (1 Cor. 15:49). Not infrequently, preachers of the gospel
are asked just what kind of body children of God will have throughout eternity. There is no full revelation and to be sure there it no authority for speculation. The most direct answer to this question is an inspired statement: "it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2). How marvelous is the hope of the child of God that he will be like Christ throughout eternity in glory;

Heavenly glory, of which Christ is divinely called "our hope," will be enjoyed by the saved in the presence of God. This simply means that God, Christ, and the Holy Spirit will be there. All of the angelic chorus, and all of the created beings at the court of heaven will be there. When the redeemed of the earth walk in the light of the glory of God, and serve him, and "see his face," the yearning of the heart of man to be with God will be realized, and "God himself shall be with them" (Rev. 21:3, 23; 22:3, 4). No longer will men have to "seek" God, nor yearn to "find," nor "feel" after him, for in his presence men shall he his peoples while eternity in vain endeavors to spend itself. When Christ said: "Blessed are the pure in heart: for they shall see God," men are to behold him by faith, as well as in the definite reality of endless glory.

**Conclusion**

"Every one that hath his hope set on him purifieth himself even as he is pure" (1 John 3:3). Christians surely desire to be like Christ! Paul's promise in Phil. 3:21 is that "the Lord Jesus Christ shall fashion anew the body of our humiliation, that it may be conformed to the
body of his glory, according to the working whereby he is able even to subject all things unto himself."

The reader is humbly asked: "Friend, are you living for Jesus?" The person possessed of true Christian hope is living so as to achieve personal holiness. The admonition of Heb. 10:25 is carefully observed, lest "the day" should dawn upon his disobedience in God's worship and service. Christians are exhorted to cleanse themselves "from all filthiness of the flesh and spirit," and James wrote: "Cleanse your hands, ye sinners, and purify your hearts ye doubleminded."

The warning in 2 Thess. 1 answers clearly the question which is asked by the apostle Peter: "what shall be the end of them that obey not the gospel of God?" (1 Peter 4:18). The irrevocable decision of God is that "those who know not God" and "obey not the gospel of our Lord Jesus" must undergo the vengeance of God in punishment of eternal "destruction from the face of the Lord and from the glory of his might." What a fearful condemnation this will be! No wonder the Bible speaks of the "terror of the Lord" and his "vengeance!" The righteous God cannot condone unrighteousness. His warning against unbelief, disobedience and evil is definite and final.

The love of God in Christ pleads with the unsaved. The simplicity of gospel obedience is set forth in the word of God: "seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but incorruptible, through the word of God which liveth and abideth" (1 Peter 1:22,
This is the only way men may be purified from sin: through obedience of the truth of the word of God.

That men may become obedient believers, and faithful children of God, are divine objectives. "The end of the commandment is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1:5). Righteousness in this world will fit one for eternal glory in the life to come. This is the culmination of all of God's plan for man. Eternal joy in the presence of God is the ultimate hope of the child of God. When one carefully considers the will of God for man, there can be no worthwhile reason for any sort of choice which will frustrate God's purposes and deny men the joys of eternal glory.

Some men make the fatal mistake of resting secure in a vain hope. They claim the Christian's hope but exhibit little or nothing of its effect in their lives. They rebel against God's authority, spurn the atoning death of Jesus Christ, and reject the proffered mercy of God. May men turn to the Lord now, and follow him fully, so that at his glorious return, they may stand in his presence, clothed in his likeness, to attain the fullest fruition of hope in Christ in eternal glory.
Section II

Special Speeches
TRAINING GOSPEL PREACHERS FOR JAPAN

Logan J. Fox, President
Ibaraki Christian College

"Sore kami wa sono hitorigo wo tamau hodo ni, yo wo aishi tamaeri; subete kare wo shinzuru mono no horobizu shite, tokoshie no inochi wo entame nari."

These are the most important words ever addressed to man. These are the words of salvation, life-bringing words. With these words comes hope for eternal life, without them man is without hope. Yet, unless I badly misjudge my audience, few of you get any meaning from these words. For you these are not words of life, they are nonsense.

But suppose I had said, "For God so loved the world, that he gave his only begotten Son, that whoever believeth on him should not perish, but have eternal life." Now you get the meaning. Yet, in each case I have said the same thing, first in Japanese, then in English. And there is a lesson for us in this.

The word of God which is preached from the pulpit here in America is not life-giving for the Japanese people. The Bible can become the message of salvation for the people of Japan only when two conditions have been met by us. We are well aware that there are conditions which the sinner must meet before he can be saved. But are we equally aware that there are conditions that we as Chris-
itians must meet before the sinner can be saved? First we must take the gospel to where the sinner is, then we must preach it in such a way that he can understand it. The Bible on a pulpit in America will not save the Japanese people, nor can these people understand it if it is preached in English, any more than you can understand it when it is preached in Japanese.

In the Bible there are two great words, one for the sinner and one for the Christian. The message for the sinner is summed up in what we call the great invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." All that the sinner must do is summed up in that wonderful word, "come." The message for the Christian is in the great commission, "Go ye into all the world and preach the gospel to every creature." "Go make disciples of all nations." The key word for the Christian is "go."

It has been God's will since before the foundation of the universe was laid that his salvation should be taken to the lost man. According to the first chapter of Paul's Ephesian letter, God planned to save us through Christ "before the foundation of the world" (Eph. 1:4). God sent his only Son "to seek and save the lost." Jesus portrays this central principle in God's dealings with man by telling the story of the lost sheep. Ninety and nine were safe in the fold, but the shepherd went out to find the lost sheep, and came to where it was, and brought it back. It is the changeless will of the eternal God that his "words of life" be taken to those who are lost. The Lord of the church has ordered, "Go into all the world and preach the gospel to every creature," and who is it that can countermand this order?
In a nutshell, this is our reason for being in Japan, it
is our reason for Ibaraki Christian College. We believe
that the Japanese people have no hope of salvation ex-
cept they hear the gospel of Jesus Christ. Let me make
it very plain to you that there is no other reason for our
being in Japan. If we were just to choose a place to live,
why, there’s nothing wrong with Texas, or even good old
southern California. We are not in Japan because we
thought our wives would be happiest there, nor because
we thought it would be the best place to rear our children.
And so for those of us who have left home and loved ones
far behind, this is a very crucial matter. Is there some
other way that the Japanese can be saved? I get the im-
pression that some folks think so, for they seem to have
difficulty in understanding why we have to have “all these
missionaries!”

Is there some way by which an alien sinner can be
turned into a Christian without obeying the gospel? If
I were to say to you, “There are lots of good ways by
which a man can be saved, and hearing and obeying the
gospel is one good way,” what would you say of me? Why,
you would say, “That man has no business preaching!”
And I would agree. But, what do you believe? Is there
some way by which the lost millions of the earth can be
saved without someone taking the gospel to them? Paul
said, “Faith comes by hearing, and hearing by the word
of Christ.” Again, “It pleased God through the foolish-
ness of preaching to save them that believe.” “How can
they call on him in whom they have not believed? and how
shall they believe in him whom they have not heard? and
how shall they hear without a preacher?” This is why
we are in Japan.
There are two reasons, however, why American missionaries cannot reach Japan with the gospel: First, there are not enough of us. A handful of missionaries cannot begin to reach a nation of over eighty million people. Second, there is a limit beyond which "foreigners" cannot go in reaching the people. We run into what I call the "hospitality barrier." We are guests, honored guests, and find it hard to get past the parlor. Rare, indeed, is the missionary who has done really effective local work comparable to that done by a located preacher here in the States. And so we have come to the conclusion that if the Japanese are to be reached with the gospel, Japanese preachers must do the job. But this leaves us with the problem, "How can we train capable Japanese preachers of the gospel?"

Some have suggested, quite seriously, that it would be best to bring natives from the various lands to America, train them, and send them back to their own people. There are several reasons why this method has not worked, and will not work. First of all, it is obvious that missionaries would still have to go to various lands and make converts so that some of them could be selected for the trip to America for study. In the second place, we find it extremely expensive to bring people to this country and train them. I can train fifteen boys at Ibaraki Christian College for the cost of bringing one to this country for training. Furthermore, after all this money has been spent on one person, we have no way of knowing how it will turn out. In some cases, the student who comes over comes to like America mighty well, and has no desire to return to his country. Or, if he does return, his own people may not accept him, because he is "different." The Japanese say he is "bata kusai," which means that he smells like
butter. An American who acts like an American will be forgiven for it, but if a Japanese in Japan acts like an American he is not accepted. And, in any case, it is asking one young person to bear an awful heavy load of responsibility in integrity, in self-knowledge, in faith. Many great changes take place in people between the ages of eighteen and thirty, and it is simply a fact that none of us can say with much certainty what a young person will be four years later. (There are, of course, exceptions to the above general statements, but exceptions they are).

It is suggested by others that the best way to train Japanese preachers would be to set up a Bible school in which only Bible courses would be offered, and for the sole purpose of training preachers. This, too, has been tried and it has been found woefully wanting as a method. In the first place, such a school has to be subsidized 100%, since folks will not pay tuition to attend, nor will parents provide room and board for their children while they attend. And so tuition, room and board, clothing, and even spending money must be provided by the missionary. And this is a “gravy train.” There are exceptions, of course, but it is easy to understand why such a school would attract a large percentage of irresponsible and incapable people, and it is extremely difficult to know who is who until awfully late. The truth of the matter is that the really capable people are either in regularly accredited schools studying, or they have jobs at which they are busy, and a subsidized Bible school tends to attract the incapable and the irresponsible. And then the whole philosophy back of such a school is questionable on two counts: First, is it wise to have a school solely for the training of preachers, a “preacher factory?” Old Brother Lipscomb, you will remember, thought not. My
experience in Japan forces me to agree with David Lipscomb. It seems much better to teach the Bible to many boys and girls as they pursue regular courses of study, and let preachers emerge from this larger process. Secondly, can mature, balanced preachers be mass-produced, ground out of a two year Bible course. In America we know the answer to that question. Why do we forget the lesson we have learned at home when we go abroad to do mission work? I am certain that such special Bible training schools of which I am speaking have done good, and will do good, but brethren, is it now time we fully faced up to the question of whether the churches in various lands abroad are being provided with adequate, capable leadership? Would it be sufficient in America to take junior high and high school graduates and put them through a special two year Bible course, then turn them out to preach for the churches?

But someone else suggests, skip the schools and let each missionary find a couple of co-workers, one for his right hand and one for his left, and then let him train these two men to leave behind him in the field when he must return to the States. Brethren, some of the most disappointed and bitter men I have ever seen were some missionaries who had tried only this. Certainly it is a sound idea, and every missionary longs for a Timothy and a Titus, but of course can never know but what he has instead a John Mark and a Demas. The question is whether or not all the eggs should be put in this one basket, and the answer of experience would seem to be, "No."

How, then, shall we train preachers from among the Japanese people? Our experience at Ibaraki Christian College has convinced me that the answer for Japan is no different from the answer here in America. We can
best train preachers when men who have dedicated their lives to evangelism attempt to provide a program of well balanced, Christian education for as many qualified boys and girls as possible. A school of this kind acts as a giant net thrown out into life, and from among those brought in each year there will always be a goodly number who will go on to make qualified elders, preachers, and teachers in the various congregations of the church. Such a school will attract the highest quality of young people, and it provides a wonderful sifting process in which the real character of boys and girls is both formed and revealed. Parents and young people will pay a large percentage of the cost of this school, and thus a wholesome note of reality is introduced. And besides leadership for the church, a hard core of well informed Christians will come into being, and we know how important that is for the health of the church.

In Ibaraki, Japan, we have found a two-pronged attack to work best: evangelism and Christian education. The first line of attack will always be, I suppose, the all out preaching of the gospel, in season and out of season, publicly and privately, in high places and low places. In Japan we have used to wonderful effect the old one-week gospel meeting. In fact, there really seems to be no substitute for it, and so we preach, and we preach, and we preach. No school can ever take the place of this preaching. As president of our school let me confess to you that I am hopelessly a preacher. (Some folks say I am a hopeless preacher, but somehow I like it better the way I said it.) The rest of us in Ibaraki are dedicated to a life of evangelism. Our work with the school, far from being a retreat from our dedication to evangelism, is an expression of this commitment to preaching. It is our second line
of attack, and just as the school is no substitute for the
gospel meeting, we have found that the gospel meeting is
no substitute for the school. Ibaraki Christian College
is a tool in the hands of dedicated evangelists, a tool to be
used for the good of our Lord's church in Japan.

And this is not theory. This approach is proving itself
in practice. As a result of this two-pronged attack more
preaching is being done than ever before, with better re-
results; more congregations have been begun and continued
than ever before; and there are more preachers and lead-
ers in the churches than could have been hoped for in any
other way. If the Japanese people cannot be saved with-
out hearing the gospel, and if we must have an abundance
of well trained Japanese preachers to make this possible,
then the work of Ibaraki Christian College is a vital link
in the effort to reach Japan with the gospel.
A CHRISTIAN COLLEGE IN THE NORTHEAST

Rex Johnston

In April, 1956, a Board of Trustees composed of members of the church of Christ signed a contract to purchase 25 acres of land including a mansion house of 32 rooms, a greenhouse and supplementary buildings to house a college now called Northeastern Institute for Christian Education, and to be later called Northeastern Christian College. The cost of the property is $182,500 which is to be paid for in quarterly installments of $112,500 each quarter.

Why was this step taken? Why the great need for Christian education in the northeast? Why was another college established in an area where there are already 250 colleges and universities? Because these colleges do not relate the skills and proficiencies which they teach to Christian service as taught in the Bible.

In these colleges and universities in the study of literature, the Bible is often considered “just one” of the great literary works. In history, the “Christian period” is presented as just another phase in man’s thinking. In science, the concept of the creation of the universe by God is considered a myth and the miracle of Christ’s virgin birth as sheer nonsense. Some of these colleges offer “religion” where Christianity is placed side by side with “other great religions” with the subtle inference that one is as good as another.

When boys and girls from Christian homes attend the
colleges and universities where they confront such teaching, either directly or by inference, they often graduate with little further interest in the church or the Bible. Many are often lost, either temporarily or permanently, to the church. We must have Christian education in the northeast because any education other than "Christian" is not enough.

The need for Christian education in the northeast is an expanding need because, in comparison to past decades, the church in the northeast is growing by leaps and bounds. This rapid growth means an ever-increasing number of young people ready for college training.

During the past 15 years congregations in the areas around Washington have increased from 3 to 10; in Philadelphia from 2 to 5; in New York City from 2 to 12; and in the New England states congregations have increased from 5 to 35. It is now estimated that approximately 30,000 Christians make up 400 congregations in the northeast.

This rapid growth means that within the next few years, we shall have hundreds of young people of college age. These young people are the ones who will feel most keenly the need for a Christian college in the northeast.

A Christian college in the northeast will do many things. It will:

1. Permit many young people to attend a Christian school . . . Young people now prevented by money and distance.

2. Encourage many other young people to attend a Christian school . . . Young people with not so firm con-
victions about Christian education, and who would otherwise accept less than Christian education from nearby schools.

3. Permit students to form lifelong friendships in the northeast, building up the Christian brotherhood continually in this area.

4. Encourage the proper marriages of Christian boys and girls from the same general area of the country, thus strengthening family ties—for lifetime living. These young people would make their homes in the northeast and would rear their children there.

A Christian college in the northeast would also permit students to remain in touch with the church in the northeast . . . to remain aware of its needs, its challenges, and its rewards.

It would attract great Christian leaders and teachers to locate here as a part of the faculty.

A northeastern Christian college would permit vocational and professional training to be geared to the needs and standards of the northeast. It would permit young men who plan to preach the gospel to obtain actual experience in the northeast and thus become acquainted with the peculiarities of this section of the country.

By founding all teachings on the Bible, Northeastern Institute for Christian Education will turn out more effective Christian men and women working in their chosen fields in the northeast.

We must have a Christian college in the northeast! One out of every four persons in the United States lives in the
northeast. There are 1,600 cities with a population between 5,000 and 300,000 where there is no church of Christ. The members of the church of Christ must meet this challenge. We dare not do otherwise for we are commanded to make disciples of all nations. May God help us to do what we can!
To some of you this name may mean only vaguely and indefinitely "one of our Christian schools somewhere up in the northwest." You may have known teachers who "went off up there to teach in that school and haven't been seen since," or perhaps you may have read of the work of Columbia Bible School for the past ten years in the religious papers. I am sure that a number in the audience today have heard descriptions of this school and its work through enthusiastic reports of friends who have visited with us, or a program in your city, or through personal contact or letter. At any rate many supporters of Christian education have helped build the school through financial aid, and we are very grateful for that, but probably only a few of you picture Columbia Christian College in more definite terms than "a good work in a far away place."

Two thousand miles from Abilene, over the Rockies, across the plateau of Nevada and eastern Oregon, and down the western slope of the Cascade Range, into the Williamette Valley lies the city of Portland, Oregon, the home of Columbia Christian College. Columbia Christian College is a new name—a name signifying the growth of the school from a grade school and high school to a junior college. The school has been known as Columbia Bible School since its beginning in 1947. It was renamed Columbia Christian College last September.
The school has many advantages by being located in the section of the United States known as the Pacific Northwest. Few regions of the world have greater reserves of timber than this area. The evergreen forests that cover its mountains and grow along its streams are sources of great lumber wealth. The Columbia River from which the school derives its name is one of the world's greatest salmon streams; its basin is estimated to contain more than one-third of the potential water power of the entire United States. Big hydro-electric dams dotted along the Columbia River provide plenty of electrical power for growth and expansion of heavy industry in the Pacific Northwest.

Few regions of the world have greater opportunities for preaching the gospel. It is true that churches are small and gospel preachers are few in number compared to the south, but the churches of Christ are growing in size and number in the Pacific Northwest. For example, there have been three congregations—Milwaukee, Eastside, and Sylvan Avenue—started in the Portland area in the last four years. The Eastside congregation, meeting on the school campus, was started only four years ago and has grown to a membership of three hundred. To accommodate the present attendance two services are now held on Sunday morning. Plans are under way to build a building which will seat one thousand people. A growth from eighty members to three hundred members in four years merits this visionary planning. Central congregation is growing and has plans to sell its property and build a new and larger building. Oregon City and Newberg have enlarged their auditoriums and Vancouver has purchased a larger building. Hillsboro completed a new building last year. Even after these provisions for growth have been
made these auditoriums will rarely seat the crowds at the first Sunday singing and other special occasions.

The fact that Columbia Christian College is in Portland, a large city, is an advantage. To realize the importance of a large city to the support of a college we have but to consider the case of Central Christian and the factors which prompted the decision of its Board of Directors to move the school from Bartlesville, a small town of 20,000, to Oklahoma City, a city of 250,000. Columbia Christian College is just one block within the city limits of the east side of Portland in a fast growing district of homes and suburban shopping centers. Portland is a city of nearly 400,000 people, a growing wholesale and industrial center offering many opportunities for employment to both parents and students. Its being a larger city offers cultural advantages such as programs of music, exhibitions of arts, and many public libraries.

Another advantage of the school's being located in Portland is that the climate is tempered by the Japanese current. Temperatures usually remain moderate in both summer and winter. Only a few times during the winter does the temperature drop below freezing. You have probably heard that it rains there all the time. When I first moved to Portland, I asked an old Indian, "Does it rain here all the time?" He said, "No, sir, it snows once in awhile." The average rainfall is about forty-four inches, approximately that of New York City. Students can enjoy many types of recreation with the ocean beaches only a two and a half hour drive, and Mt. Hood, a skiing resort, is just forty miles away. The Willamette and Columbia Rivers, smaller streams, and clear lakes provide opportunities for boating and fishing. There is scenic beauty of deep green forests, mountains, waterfalls, and fields of flowers with-
in the distance of a few minutes drive in almost any direction from the city. Seeing the vastness of these still undeveloped resources and the potentials they afford, I am inspired by the thought of the church and the school growing up and developing with this section of the country.

History

The first meeting of those interested in establishing a Christian school for the northwest was held May 16, 1947. In this meeting a board of nine trustees was selected. It was decided to begin the school with the elementary grades and to add one grade each year until we had grown to the junior college level. The school opened in September, 1947, under the name Columbia Bible School. Four teachers and thirty-six students held classes in the Sunday school rooms of the Central church building. The attendance grew each year, as the parents learned of the personal instruction and the wholesome Christian environment offered by the school. One or two teachers were added to the faculty each year and within five years the four high school grades were being taught. In 1953 the school received as a gift from Multnomah County and Portland General Electric Company six acres of high level ground. The purchase of an additional two acres made possible by individual gifts, provided the eight acre campus site upon which was constructed the new modern building that houses Columbia Christian Grade School, Columbia Christian High School, and Columbia Christian College. At the present time this building plus a one classroom annex-building provides facilities for the thirteen years of school work offered. The board of directors has employed an architect to draw a master plan for the school campus which calls for fifteen new buildings.
to be erected as the school grows, the first of these to be dormitories. Our greatest need just now is dormitory accommodations as we have about seventy-five students living in private homes. It has been estimated that we can build two dormitories, one for boys and one for girls, for $160,000. The basements will be used for a school cafeteria and some needed classrooms.

**How Financed**

The school is financed by tuition and individual contributions. The tuition supplies about sixty percent of the school's operation costs; therefore, we are dependent upon contributions of individuals for the remainder. The school has an easy plan by which individuals can contribute monthly. We have about two hundred who are contributing each month to the school either by authorization card or by pledge.

The Christians in the Portland area have borne the burden of the early years of the school, but now the school is reaching out into other states for help and we are finding more and more friends each year.

**Faculty**

In June, 1954, Claude A. Guild was called to join the administration as vice-president. He resigned his work with the Riverside church in Fort Worth and came with his family to Portland to assist, in any way he could, the work of the church and Christian education in the northwest. His addition to the administration has been invaluable to Columbia Christian College, in public relations, in fund raising and in helping to build the spirit of
the school. Under his direction the construction of a new wing on our present building was launched. In getting sawmills to donate lumber, in raising money, and in getting voluntary labor toward the building program, he did a phenomenal job. His coming to join our faculty has been a blessing to the northwest not only because he is a school man but also because he is a sound gospel preacher of unusual ability.

Holland L. Boring was invited to join the faculty in August, 1954. He has served two years as principal of the grade and high school and is serving this year as dean of the college. For the past three years he has taught music and developed a school chorus, which has concretely expressed the school spirit with telling effect upon the students. The chorus under his direction has traveled each year into Washington, Oregon, and California, singing before large audiences and doing much to interest other students in the school. Everywhere the chorus has sung people have been impressed with the fine Christian spirit manifested on the part of these boys and girls. When people hear them sing they know that their God is real. I received a letter from a member of the church in Eugene shortly after the chorus had sung there, saying she had kept two of the boys in her home over night. Boarding with her was a denominational lady who was so impressed by the boys' reverence shown by bowing their heads and offering thanks before eating breakfast that she said that the church of Christ must be a wonderful church to have such devoted young people.

Columbia Christian College is blessed by having a faculty of sixteen faithful Christian men and women. These people are teaching at great sacrifices, yet they work and serve
uncomplainingly for they are devoted to a cause—the cause of Christian education for youth.

**Student Body**

There are enrolled this year 176 students from eight states and the territory of Alaska in the grade school, high school and the college. Twenty students, fifteen boys and five girls, are in the first year of college. Nineteen boys are taking special courses in speech and Bible with the view of preparing themselves to preach the gospel. Some plan to continue their education in ACC or Harding with the idea of making teachers in a Christian school. It would be hard to find a better group of young people anywhere than these that make up our student body this year. Their reverence and devotion is manifested each day as they engage in the chapel devotional services. When one of the young men preaches in chapel and the invitation is extended, it is not unusual to see two or three students go forward, confess their sins, and ask for the prayers of their fellow students and the teachers. Since the church is small in most places in the northwest one seldom hears good congregational singing, but when the students sing in chapel it is truly inspiring to hear the blending of so many rich young voices. When Brother Wade from Grants Pass brought his daughter to enroll in Columbia Christian High School he attended a chapel service. Hearing the students sing thrilled him so that back home in a public announcement he said, "What we need is to load this congregation in buses and take them to Portland to hear those young people sing. It would give us all a greater spirit and zeal to serve the Lord."

Many of our students have come from small congrega-
tions where they have had little or no Christian association with other young people. After attending Bible classes and living with Christian young people on the campus, some have confessed in church services responding to the invitation, “I just didn’t know the things I was doing back home were sinful until I came here and saw so many young people studying the Bible and taking Christianity seriously. I want you to pray for me that I might live better.” We have all been uplifted and challenged by the lives and ideals of the boys and girls that make up our student body.

Roger Hudspeth, a fine Christian boy from Prineville, Oregon, enrolled in Columbia Christian High School last September as a senior. Roger’s father, a very wealthy lumberman of central Oregon, is not a Christian. He told Roger that if he would stay home instead of going down to that little religious school, he would give him a new car. Roger’s mother is a Christian and had told Roger if he came to Columbia she would pay his tuition. Roger turned down the new car and came on to be with us. He has been taking speech and Bible along with his other subjects, and has his mind set now on becoming a gospel preacher.

One of the board members, Brother Walter Burkett, worked a short while in a southern Oregon logging camp at Agness, a little community on the Rogue River. There he was impressed by Gene Brock, a fine boy of thirteen. Brother Burkett talked to Gene and convinced him that he should attend Columbia Junior High School the following year. The Agness school had only eight grades. The community is isolated; in fact it is one of the few communities where the mail is still brought up the river by
boat. Gene’s mother, a widow, was persuaded to let Gene attend our school. He came and liked it from the first day. Before long he had learned the truth, and, returning to his home one weekend, he was baptized in the Rogue River by a gospel preacher conducting services there for the benefit of the loggers. Gene was chosen valedictorian of the eighth grade graduating class. Now he is making straight A’s as a sophomore in Columbia Christian High School.

Paul Vertz was baptized only a few weeks before he entered Columbia Christian High School two years ago. While attending school and associating with other Christian young people on the campus, Paul was motivated to become a preacher. After graduating from our high school he enrolled here in ACC to prepare for preaching the gospel. His family back home, seeing his love for the church and his interest in Christian education were led to investigate the teachings of the church of Christ and in a gospel meeting in his home town of Sunnyside, Washington, I baptized his father, mother, brother and little sister into Christ. These are only a few of the many cases where young people’s lives have been influenced to higher things by daily Christian example and teaching.

Our Young People Become What They Are Taught

A child is born without a character; it has no “treasure of righteousness” nor “inherited sin.” It has the possibilities out of which character may be made. Like the rosebud it contains material but it needs growth and development. The rose needs soil, rain, and sunshine. The child must have physical, mental, and moral training. To fail in obtaining one of these it suffers in all.
Youth is the critical age; character is easier "formed" than "reformed." "As a twig is bent so grows the tree" is an illustration of the fact that childhood and youth is the seed time for character. Solomon said in Prov. 22:15, "Train up a child in the way he should go: and when he is old he will not depart from it."

It is estimated that there are 300,000,000 Catholics in the world. Why is it that when a baby is born to Catholic parents that child becomes a Catholic? Because the child is taught Catholicism! In Egypt ninety-three percent of all babies born become Mohammedans. Why? They are taught Mohammedanism! Why are there not more Christians in the world? Because boys and girls are not taught Christianity. The Jews did not depend on the Gentiles to educate their children in the Old Testament times! Neither did the early Christians depend on the pagans to educate their sons and daughters. Christians today should provide Christian schools and not depend on the scoffers and infidels to educate their children.

The Need

It is evident that there is a need for a Christian school in the northwest. If there is a need for education under Christian instructors, if there is a need for schools where the Bible is taught every day under guidance of godly teachers, then surely where members are few and preachers are scarce is the place where this need is most urgent. Columbia Christian College is one thousand miles from the nearest college run by our brethren. It is two thousand miles from ACC. The travel expense of sending a son or daughter to Abilene from the Pacific Northwest is almost prohibitive for the family of moderate income;
this is especially true if they try to bring them home during the Christmas and spring vacations. Two of our young ladies came to college this fall with only one hundred dollars and a willingness to work to pay for their room, board, and tuition for the semester. This financial condition would have prevented their traveling a greater distance to another Christian college. Having a college in Portland enables many young people to remain in an area that greatly needs their help in the work of the church; it lowers the cost of Christian education for parents in the area; it makes possible a Christian education for young people who otherwise could not have it; it means the development of talent in hundreds of boys and girls who will became great pillars in the church.

What It Will Do For The Church In The Northwest

There are many things that will help the growth of the church in the northwest, but certainly the school will be of a help to the church's future growth. Columbia Christian College will do for the church in its area what David Lipscomb and Abilene Christian College has done for the church in Tennessee and Texas. In 1864 all churches of Christ in Nashville were swept away by the digression except one little congregation. David Lipscomb and James A. Harding decided to start a school for the training of young men. Today there are over one hundred congregations of the church of Christ in Davidson County. Abilene Christian College was started here in Abilene fifty years ago; today the church can be found in just about every small village and town in west Texas. We see a similar trend in and around Columbia Christian College. Good families are moving into the area, people are being baptized and the
churches are growing. People are being awakened to the militant spirit of the church, realizing that we offer service as well as services to the community.

The Russian language is to be in the curriculum in the future; young people are being encouraged to train and prepare themselves to preach to the Russian people. We believe that God will one day open up Russia to be evangelized with the gospel of Christ. Portland is not very far from Russia if you travel up the west coast to Alaska and then across the Bering Strait. Four students from Alaska are in school this year. Some of our teachers have done evangelistic work there and are very interested in seeing the gospel spread to Russia.

Visiting Columbia Christian College last year, President Morris and Dean Adams encouraged us by predicting the growth of both the church and the school in our area, and making us believe that we have greater opportunities to grow than the schools in the south did when they started.

The ten years spent in developing Columbia Bible School provides the basis upon which we now build Columbia Christian College. We feel secure in its location, Portland—a large city in a new and developing area. We know that it answers a vital need which young people have—to associate with others of like ideals and attitudes and to enlarge their vision to see the world as the field.

Columbia Bible School has been a work of faith. It was blessed of God and grew. Columbia Christian College is now being launched upon the same ideals and principles, and we have every reason to believe it too will be blessed of God and supported by Christians.
CHRIST IN OUR CHILDREN

F. W. Mattox

A new-born babe is a marvel to all who behold it. It is impressionable, teachable and capable of becoming many things. Under certain conditions, it could become a dedicated Christian and under other situations could become a hardened criminal. John Trabonius, a humanist teacher in Florence, made it a habit to tip his hat to every little child he met on the street. When asked by a friend why he did so, he stated, "You never know what great person you might be passing." This indicates the respect that he had for the possibilities of a child.

When you look at a child, what do you see? Some see the possibility of a successful business man. Others see the possibility of an athletic champion. We would hope that these visions might be accurate, but, still, there is something far greater for us to see in each child. Actually, we should see Christ in every child, for children are born into the world as Christ would have them to be. By nature, they are pure, innocent, guileless and, of course, free from sin.

In Matthew, the 18th chapter, Jesus called to him a little child and set him in the midst of the apostles and said: "Verily, I say unto you, Except you turn and become as little children, you shall, in no wise, enter the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven; and whoso shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him
that a great millstone be hanged about his neck and that he should be sunk into the depth of the sea." On another occasion, when the little children were hanging about Jesus as he walked the streets and the disciples forbade them to do so, Jesus replied: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." With these passages in mind, it is clear to see that little children are in the likeness of Christ. They are such as God would have them to be and it is his plan that they remain in this holy state. Children described in these terms surely have the right to walk and talk with God.

There is a strange development, growing out of our historical background, that some people today are of the opinion that children should not be taught to pray. Out of the struggles with denominational teaching, relating to the mourner's bench system, our pioneer preachers used the statement of the man Jesus healed of blindness, who said: "We know that God heareth not sinners" to apply to the mourner's bench situation. In this passage of scripture, a man who was blind was cured and the Pharisees tried to establish the fact that Jesus, who had healed him, was a sinner. The man defended Jesus, stating that Jesus had healed him and he did not believe that God would hear a sinner and therefore, Jesus, having been heard of God, was not a sinner. Our brethren, however, using this passage out of context to apply to the mourner's bench, created a theological argument that has been repeated through the years and has become so well established in the minds of some people that they even believe that little children, not having been baptized, should be taught that it was useless for them to pray. This is an absurd turn of events. It is true that after children reach what we call the "age of accountability" and their sin is recognized before God,
they are counted transgressors. Then, they need to be baptized to obtain remission of sins. This truth, however, does not mean that children should not be taught to pray.

The nature of the child is such that all he is to become must be brought through his senses. He is indeed a teachable creature and all that he can become must come through teaching. Christianity takes the nature of the child into full account and the principles of Christ are principles that are instilled in the human heart through the teaching process. In John 6:44, 45, Jesus teaches that those who are drawn to God are drawn through teaching, stating: "As it is written in the prophets, they shall all be taught of God. Whosoever, therefore, heareth from the Father and learneth, cometh unto me."

As children are brought into the world through parents, it is the parents' responsibility to train the child in the way that he should go. Both in the Old and the New Testaments, this responsibility of parents is clearly set forth. The trend of many modern parents, however, to turn over the training of their children to the state, should be alarming to serious-thinking Christians. This is a totalitarian idea. It is not the public duty to train my child. It is the Christian parents' duty to see that the child is brought up in the nurture and the chastening of the Lord. The State now provides non-Christian education. It may come to where the State would provide only anti-Christian education. But, regardless of public education, the Christian education, the Christian parent can not be relieved of his God-given responsibility.

There has never been a time but that the influences of the world were combined to prevent children from being brought up in the nurture and admonition of the Lord. The
non-Christian school, combined with the emphasis of the world, makes an impact upon young people, to the end that all that is important in life is pleasure, which comes from material gain and worldly satisfaction. There has never been a time in the history of the world when Christian parents should give more consideration to joining forces to combat these worldly influences than now.

Christian schools on the elementary, secondary, and college level provide, in my judgment, the best answer to this problem. To those who have been critical of Christian schools, I would like to suggest that any two or three Christian parents have the right to create a school of their own, hire their own teacher and see that their children are properly taught. If two or three parents can join forces and create a little school of their own, it is also right for other parents to join with them in helping pay the teacher's salary in order to include their children under correct teaching. If this is true, and it cannot be questioned, then, it is right for large numbers of Christian parents to join forces and create high schools and colleges. This points out clearly the fact that the Christian school is an adjunct to the home, rather than of the church, and as such it has every right to exist and serve to save the faith of our children.

In the 18th chapter of Matthew, it is clearly pointed out that children come into the world as God would have them to be. It is also clear that God would like for these children to remain as they come into the world, yet, the Lord knew that offenses would come and pronounced a woe upon all who would bring occasions of stumbling to our children. If it is such a serious matter for our children to stumble, should we not as parents go to every extreme necessary
to provide an environment and teaching that would help the child withstand the occasion of stumbling and to keep the Christ-like nature foremost in the hearts and lives of our children? As parents, we have the Christian obligation to do this. We, also, have the obligation to reform Christ in the lives of our children after the occasion of stumbling has come. This responsibility must be taken seriously.

Attitudes are not inherited, but are the result of a teaching situation. The sons of Eli, as described in the second chapter of 1 Samuel, had good heredity, for Eli was a godly father. They had the opportunity of a godly environment, yet, the proper teaching was lacking. Another boy, however, by the name of Samuel, who Eli accepted as an understudy, was reared a godly man. The sons of Eli in the same general environment became the most evil men in Israel. The difference was that Eli took for granted his own sons would turn out right, while he felt it necessary to give special attention to little Samuel.

Many parents today are making the fatal mistake of believing that because their children have good heredity and the environment of their home, that their attitudes will develop properly and they will remain dedicated to Christ. Too often, parents wake up too late, realizing that their heredity and their home environment was not sufficient.

As parents, we can do a much better job in protecting the Christ-likeness that is inherent in our children and preventing our children from stumbling. We, also, can do a better job in reforming the likeness of Christ in the hearts and lives of our children after occasions of stumbling have come. This is a responsibility we have that cannot be shirked by closing our eyes to the need.
Having spent most of my life since the age of four at one end or the other of the classroom, I have some interest in formal education. Giving the larger part of my waking hours to a college community, I have some knowledge of the life on a campus. Having devoted a good many, and the most recent, years of my life to teaching in college, I have had an opportunity to learn something about the problems of colleges, as distinct from other educative forces. Having been a preacher of the gospel since I was seventeen years of age, I have the overpowering conviction that “woe is me if I ever preach not the gospel,” whether on or off the campus—that wherever the Christian is, he must use unceasing energy to make himself and to influence others to show Christ as “all and in all.”

All of these considerations might cause me to feel that I could say something authoritative about “Christ on the campus” were it not for two other factors. If I were a little older, I would assure you that I am not an old man. Not being old enough to make that declaration necessary, I merely will confess that I am not quite young enough to know all of the answers as well as I once did.

The other truly humbling reflection is that being the head of the Department of Religion, and chairman of the Religious Life Committee upon the campus of a Christian college, and therefore having a little part in not only teaching Christ, but in administering Christian activities, I
Am keenly aware of how much easier it is to preach than to practice, to state problems rather than to solve them, to be aware of needs rather than to satisfy them, and to pleasantly discuss generalities rather than to clearly analyze complex and difficult problems.

For many years, religious educators have asked the question, “what makes a campus Christian?” In a twenty minute speech, we are not likely to give a completely satisfactory answer to that question. Still, I shall suggest several elements which seem to be essential to a Christian college, if the word “Christian” is to be anything more than a name. The purpose of enumerating these items is not to wander from the subject assigned me to the more theoretical one of the philosophy of Christian education.

The list is presented in the light of what ought to be axiomatic. If a college fails to make Christ the center of all its life, it has no right to be called Christian. On the other hand, any college campus which is Christ-centered is certainly a Christian college, whatever its name.

So, from this point of view, let us consider some of the things which, it seems to me, must be present in order to entitle a college to be called Christian.

1. *The Board of Trustees*. There must be a Board of Trustees, composed of men of wisdom and experience, who are devoted Christians. They will be interested in building and equipment, in endowments, in teachers and salaries, in curriculums and campuses. They will be far more concerned about their responsibility for providing an environment in which students will be oriented constantly toward a life that has meaning and purpose—in short, a creative and productive Christian life.
2. The Administration. The administration will have professional competence, inspiring leadership, and calm judgment. Less than any other institution can the Christian college afford second-rate equipment, a second-rate faculty and second-rate instruction. Since it has the greatest opportunity, the most challenging program and the most vital mission, it needs the best in facilities, means and men. It is the function of the administration to plan for, select and administer these. When an administration does these things well, there is likely to be a good college.

The administration of a Christian college goes beyond this point. It strives to create a campus where there is freedom to live the Christian life, in and out of the classroom—a freedom which is not secure upon every campus. More than this, a climate will be provided which will encourage students, not to "live it up," but to live up to the highest levels of Christian faith and devotion.

3. The Faculty. Every good college teacher "knows his stuff" and also knows his own weaknesses. He is enthusiastic about his chosen field, but he sees its relationship to other fields of learning. He knows his students and both training and experience have helped him find ways in which to guide them in solving their difficulties and realizing their potentialities.

The Christian teacher is all of these things and more. It cannot be too strongly emphasized that the Christian teacher is more than a well-trained instructor who happens to be faithful in church attendance. The Christian teacher never boasts of his superior scholarship, for while he is a teacher, he is also a disciple—a learner—of Jesus Christ. He inculcates character, while he humbly strives to embody the spirit of Christ.
4. The Curriculum. The Christian college may not have the facilities—or the interest—to offer courses in “The Culture of African Violets” or in “The Care, Keeping and Financing of Chinchillas.” The curriculum will include all that is indispensable to true learning. Eager young minds will be introduced to the beautiful, the significant, and the profound in art, history, language, literature, music, philosophy and science.

I owe much to some great teachers who patiently guided me into those and other pathways of learning. I owe far more to those godly instructors in three Christian colleges, including this one, who led me into a better understanding of the Book of books. The glory of the Christian college is that in seeking truths it has not ignored the Truth, in imparting knowledge it has not neglected the “love of Christ which passeth knowledge,” in building scholarship it starts with character which is the necessary foundation for scholarship.

5. The Department of Religion. Here at Abilene Christian College, I believe, there is a Bible Department and a separate Department of Christian Education. At the school where I teach, we have placed together in one department those courses which are concerned with the study of the Bible itself, courses—such as church history and the geography of Bible lands—which are contextual to the study of the Bible, and the so-called practical studies—the preparations and delivery of sermons, counseling, Christian education and the like. As an inclusive term, department of religion will be used here.

It is quite true that religion cannot be segmented into one department, as the exclusive possession of that department. The Bible and the Christianity which grows from it
will be the prime concern of every nook and corner of the campus of a Christian college.

However, we do not expect students to become chemists by virtue of the fact that all of the faculty members have a respect for the great contribution which science has made to our lives. We do not envision their becoming historians simply because their teachers are patriotic Americans.

The spirit of Christ is not some nebulous ectoplasm which can be caught by breathing the atmosphere upon the campus of a Christian college. To the contrary, it is rooted and grounded in Christian fundamentals of faith and action. In all of nature, there can be no fruit borne except as the product of a seed sown in the right soil. The fruits of the Christian life are beautiful to behold, but the seed is the Word of God.

Every member of a faculty may know and appreciate English literature and may be skillful in the use of the mother tongue. There still is need for a departmental organization in English, or necessary subject-matter content will never be taught. So the Department of Religion will be a necessity to adequately foster the greatest of all disciplines, academic or otherwise. Such a department ought not to be a pasture for superannuated preachers, or for teachers who lack sufficient specialized training in other disciplines.

Such a department will not free faculty members in other departments from their own responsibility to teach and live the Christian life. As Kenneth Irving Brown asks theoretically in his excellent book, "Not Minds Alone," Is it true that the presence of an English department relieves
the teachers of history and economics and the natural sciences of all responsibility for detecting and waylaying the young criminals who are guilty of felonious assault upon the King's language?"

6. The Chapel. Many schools have chapel services. Some are voluntary, some required. Some are perfunctory or insipid, while some are meaningful. One of the distinguishing characteristics of a Christian college is that the chapel is the heart of the campus. It is the strongest single influence in the spiritual life of the college community. Here, spiritual values are taught, practiced and grasped. Here, students, faculty and visitors join in making worship a fact of human experience. This is something far more than the physical presence of so-many bodies, pressed into so-many chairs at a certain hour of the day.

As Christian colleges grow—and they grow far beyond the present size of any of them—they will be faced with problems which arise out of growth. All of our colleges are growing. In spite of the fact that new ones seem to be springing up in every section of the country and others are being talked about, the older schools will find increasing difficulties in meeting the demands of ever larger enrollments. I know of at least one Christian college which is seriously considered placing a limit upon increased enrollment—a limit which will be reached within the next year or two.

There may be danger that some schools may become so big that the effectiveness of the chapel will be weakened. Do you recognize that word "danger" in connection with bigness? Maybe someone should become alarmed about the threatening bigness of our colleges. Maybe we should offer
that as an issue to someone who has about exhausted other “issues.”

Thank God that so many parents realize the importance of having their children educated in a Christian college. Thank God that so many students are willing to live and work under great difficulties in order to have a Christian education. Thank God that so many able, competent, godly teachers have chosen to “share ill treatment with the people of God,” because they “looked unto the recompense of reward.”

I hope that our college administrators will wisely consider and solve the problems of growth as they affect the Christian life. I know most of them and have confidence that they will.

7. Counseling. Counseling is not new. Good teachers have always been counselors. The young Christian student has a right to expect that his teachers will counsel him patiently and understandingly.

In the Christian college, the counselor may be able to talk about insecurity, defense mechanisms, inner conflicts, psychoneurosis and therapy just as glibly as can anyone else, but he has another dimension.

He cares about young people. He knows love not from books, but from an intimate fellowship with God. He is familiar with the latest findings of psychology, but his counseling is rooted in the nature of God, in the nature of man, who was created in the image of God, and in the nature of the universe which was created so that God and man might dwell together.

8. Leadership. It is trite to say that the college students
of today will be the leaders of tomorrow. The young men in Christian colleges will be the elders, the deacons, the preachers, the backbone of the church in thousands of communities. Look out at the audiences gathered at this lectureship and you will see evidences upon every hand of the kind of Christian leadership largely trained by our colleges. To a large degree the preachers, the elders and the church members who are active in the tremendous growth of the church are products of our colleges. What a proof that Christ is on the campus!

9. Parents. Parents are mentioned at this point, not because they furnish matriculates—and some money—but because they play a vital part in making the Christian campus Christian. Thankfully, we have almost entirely passed out of the stage in which the Christian college was considered a reform school to succeed where the home had failed.

I know, love and respect the kind of students who are upon the campuses of our Christian colleges. They are a wonderful group. They are in many ways better than my generation. So it is no reflection upon them to say to parents that if you want better Christian colleges, send us better boys and girls. We can teach them and guide them, but we can’t remake them.

10. Students. The ultimate test of any college is the quality of its student body. After all, the buildings and equipment, the faculty and all else connected with a school exist for the purpose of molding the lives and characters of the students. What kind of students will be found at a Christian college?

We would be unrealistic, even less than human, if we
expected students to never laugh or engage in banter, to never speak of the trivial or indulge in the frivolous. Most of them are young. Older Christians than they have been known to engage in conversation which is largely banal—even inane.

However, there are some questions which we might ask. Is the campus conversation uplifting and inspiring or is it coarse and degrading? Is the fun and frolic clean and wholesome or is it crude and dirty? Is there concern for others or an attitude of dog-eat-dog? Is there respect for human personality? Is the name of Christ honored or relegated to oaths? Is it evident that students have dedicated their lives to the service of Christ?

11. Religious Activities. It is an axiom of education that, “we learn by doing,” that is, that to be significant to the individual, learning must be more than acquiring information. It must be an active process which culminates in meaningful experience. Long before Progressive Education was conceived, the Spirit of truth, speaking through James, admonished Christians to “be doers of the word, and not hearers only, deluding your own selves.”

It is a half truth to say that “religion cannot be taught, but caught.” The fact is that “catching” religion or anything else is part and parcel of the learning process. Therefore, the Christian college will foster, encourage and stimulate student participation in activities which will develop the Christian life.

This expression may take the form of services, meetings, group discussions, programs, projects or field trips. It may take place on or off the campus. It may be initiated by the faculty or arise from the zeal of students. The mini-
mum and maximum limits to these opportunities for expression are that they be meaningful, rewarding, continuous and, of course, truly Christian.

12. Wholeness. Every college campus has a quality which is unique to it and which cannot be broken down into segments which can be discussed one by one. That quality is the total impact of the campus. Long after the students have forgotten most of the facts learned in classrooms, they will be keenly alive to this quality. I call it the wholeness of the college, for while it is dependent upon many factors, it is something more than the sum of the parts.

Does the practice of the college square up with its principles? Do the ideals become realities? Are the practical ethics of the Board of Trustees, the administration and the faculty in harmony with highest standards of Christian living? In short, is preaching transformed into performance?

13. The Church. The Christian is neither the creature nor the agency of the church, as such. Nevertheless, its faculty is Christian, most of its student body is Christian, nearly all of the families represented are Christian, and its aims and ideals are Christian. There cannot be a wall of distrust or misunderstanding between church and college.

Wise administrators are keenly aware of this common interest. They will seek in every possible way to discover the spirit and will of the brotherhood. It is their lifeline. There is far more danger that the church will become worldly and secular and lead the college astray than there is that the college will lead the church astray. However,
I have great confidence in the soundness and common sense of the brotherhood-at-large—although the antics of some individual brethren sometimes make that judgment difficult.

As the college is interested in the church, so the church has a vital interest in the Christian college. Individual Christians ought to support the college when it needs support and give it friendly criticism when it needs criticism. As never before, the church needs leadership. The Christian college will increasingly supply that leadership.

Kenneth Irving Brown, former president of Hiram college, in the book "Not Minds Alone," already quoted, states as one of the "Ten Axioms for a Christian Teacher,"

The goal of education is the full development of the whole man, according to his potentialities in harmony with the will of God. Secular education agrees heartily with this axiom, provided you omit the last seven words.

It is this shortsightedness of secular education that makes the Christian college vitally necessary. I believe that the campus which meets the criteria presented to you will "develop the whole man in harmony with the will of God." Surely, Christ is present on such a campus as this.
Section III

Mission Speeches
RUSSIA

R. J. Smith, Jr.

After more than a year of negotiations with the Soviet government I was given a ten day visa in July of last year to visit in the mysterious country behind the iron curtain known as Russia. The purpose of this trip was threefold. (1) We in Germany had received numerous reports through Polish refugees that there were a number of congregations meeting in Poland and Russia which were similar to the churches of Christ. I went to see if contact could be made with such groups. (2) I wanted to meet with the responsible officials in the Soviet Union for the purpose of obtaining permission for evangelists of the church to preach in Russia, and (3) I had always heard that there was religious freedom in Russia but did not believe it and wanted to see whether or not this was true.

I met in Warsaw, Poland, with two leaders of the church of Christ (as it is known in Poland) and was told their work was begun in 1921 by a Polish convert from America who returned to Poland and began preaching. As a result of his work there are now about 17 congregations in Poland with a membership of over 6,000 with 500 of this number meeting in Warsaw. I was told that this work spread into the Ukraine of Russia where there were some 85 congregations meeting. The total membership of these congregations was unknown but are estimated to be very large. These people believe in baptism for the remission of sins and the congregational form of government. Each congregation has elders who must meet the qualifications
as set forth in the New Testament. They believe the Bible to be the only rule of authority but in some instances use an instrument of music in their services. However, they were very surprised that there might be some Biblical objection to the use of an instrument in worship services, and were eager to discuss this point further.

While in Moscow I met with the leaders of the Evangelical Christian Baptist Union, which is an alliance that has been formed to include all so-called Protestant groups. This alliance includes such groups as the Baptist, Methodist, Evangelical Christian, Churches of Christ, Adventist, and Pentecostal. It has been learned in later months that this alliance was forced upon the churches by the government that they might get all religious groups into one organization and under one head. We have also learned that there are many people who are not satisfied with this arrangement and have every reason to believe that the main factor in this dissatisfaction is attributable to their search for New Testament Christianity.

I was told that Bibles had been out of print for almost 30 years in Russia and that the printing of religious material was prohibited. Upon presenting an acquaintance I had made in Moscow with a Bible I had purchased in Germany, he broke into tears and said it was the finest gift he had ever received. We are now sending Bibles and tracts that have been translated into the Polish and Russian languages to these people, believing they will help them in serving God more perfectly.

Plans are now being made to return to Russia this summer with a group of evangelists who will work with groups and individuals that have been contacted in an effort to show them the way of the Lord more perfectly and begin
what we believe will be a true New Testament restoration in Russia. It will cost about $1500.00 to send each of these evangelists to Russia for one month, or about $2,000.00 for a six-week period. My plea today is for congregations and individuals who will accept this challenge by giving even to the point of sacrifice, that those who are living in Russia without God will not die without God.

While in Moscow, I met with a Mr. Polanski, who is in charge of all religious affairs in the Soviet Union, for the purpose of obtaining permission for evangelists of the church to work on a permanent basis in Russia. Although Mr. Polanski is no doubt an atheist, he was very receptive and favorable toward such plans. He, as well as all other officials with whom I spoke, stated there was no reason why such permission could not be granted. He said he was not the one to give the final permission, but when such a proposal came before him for approval, he would give it his support. Recently I received a letter from the Soviet government asking that I appear before the Russian Ambassador to America in Washington to work out the details of this proposal for the purpose of living and preaching in the Soviet Union.

While in Moscow I was invited to speak to a gathering of the Alliance that I referred to earlier. On this occasion there were over two thousand people present in an auditorium that would normally seat about eight hundred. There was not an available space left. And that does not mean a place to sit, but there was not an available space left to stand. The people were standing shoulder to shoulder, packed down against the pulpit, throughout the auditorium, out the entrance in the rear, and were standing for half a block in both directions in the street. This service
lasted for two hours, and the people remained standing the entire time. On a previous Sunday morning a similar service was held in this same building. The service began at 10 o'clock, and was over at 12:30 with the audience standing throughout the two and a half hours. It was told that many had begun coming as early as 7:30 in the morning in order to get a place inside the auditorium. Such examples are characteristic of the religious zeal and interest I experienced in all places that I visited while in Russia.

After I had finished speaking in Moscow, it seemed that each person present tried to shake my hand and offer words of parting. But the words of one woman, as she spoke to me in English, I think I shall never forget. She said, "I am so happy that you have been able to come to us and tell us what you have about the people in America, and their love for God. When you go back to America please tell them about us, and tell them that we love them and are praying for them. And ask them to pray for us." I believe today that each of you will want to pray for them, and not pray only, but move into action and answer the challenge that God has set before us. The Lord has opened a small crack in the door of opportunity for us, but I believe he has left to us the responsibility of forcing that door wide open. I believe that if we truly love the people in Russia and if we truly believe that we are the fulfillers of the Great Commission, that we will sacrifice even to the point of death that the love of God we enjoy might be shared with those in that foreign land. I ask today above all for your prayers, and I pray for your financial assistance that the preaching of the gospel in Russia might well be a dream come true. I am convinced that if this challenge is not accepted today by the church of the Lord that God will close this door of opportunity, and we shall
give answer to him in his judgment for our failure to answer his call.

(Editor’s note: Those wishing to assist financially in this work may send their contributions to the church of Christ, Terrell, Texas, clearly marked, “Russian Fund.”)
Twenty-four hundred miles from our west coast are the widely known Hawaiian Islands. Though they number upward to one half million inhabitants, they have been virtually neglected by New Testament Christianity, as there are but four small congregations to supply their needs. These congregations are located at Honolulu, Wahiawa, Pearl Harbor and Kailua, all on the island of Oahu.

There have been but few places where the church of our Lord has been established in modern times that have demanded the attention and capture the affection of the people as has Pearl Harbor. Its history is glorious, demonstrating the American way of life—from defeat to victory. After the attack on December 7, 1941, there was an immortal cry born amid the dead and dying, “Remember Pearl Harbor.”

With world conflict upon us, thousands of boys were soon rushed into this area. Pearl Harbor was being remembered with our guns, our bonds and our sons.

But we had forgotten one thing! These boys had been forgotten as far as a place to worship in this immediate area. There was no church of the Lord to receive and encourage them. There were no farewell sermons to admonish them to forget not the principles of our Master. We had only remembered Pearl Harbor’s dead—we had forgotten the living.
With the surrender of Japan the need and importance of Pearl Harbor continued. Since the end of the war there have been hundreds of thousands of service personnel stationed here as well as the continued influx of native peoples to reside in this area to work on the surrounding military bases and other jobs afforded them by the Government. Due to these conditions, plus the number of members of the body of Christ already here, it was believed an opportunity should be made available for residents in this area to hear the gospel and be permitted to worship after the New Testament pattern. Therefore, a committee was appointed by the Honolulu Church of Christ to seek out a suitable meeting place to start this work. The church began meeting on April 29, 1956, in a quonset hut on Johnson Circle, with approximately forty present. In four months it had grown to 125 present for morning worship.

A Strong Church Is Needed

The potentialities are so great at Pearl Harbor that they necessitate a strong congregation. Residing in this area are approximately 75,000 people consisting of service personnel, Japanese, Chinese, Hawaiian and Samoan, as well as many other Oriental races. This is the melting pot of the Pacific—the gate-way to the Oriental world and to the South Pacific islands. Here should stand a lighthouse to aid the seafarer; here is a high hill to set forth the city.

We need to teach Christianity to the natives who for many centuries have worshiped Polynesian, Taoistic, and Shinto “gods.” Also we need to teach our servicemen the truth, so in their travels to the uttermost parts of the world they can be bearers of the gospel of our Lord. Over 75 percent of congregations outside America exist through the efforts of G. I.’s who are Christians. The more of such men
that can be taught, the more will established overseas congregations be strengthened, and the more will new ones be established where the need exists. The need is also great in that many of the boys coming here for their tour of duty are away from home for the first time and need a strong hand of spiritual guidance that can come only from a strong church being established here. We raise the cry—"Remember Pearl Harbor." Statistical proof exists, through house to house canvassing and perusal of military rosters, that without an established congregation within reasonable distance, 8 out of 10 fall victim to indifference—80 percent become unfaithful to our Lord. We raise the cry anew—"Remember Pearl Harbor."

Our Opportunity

When the church began meeting, the only available place was a quonset hut, which, due to previous arrangements will not be available to us after September, 1957.

Due to an acute shortage of chaplains and chapels at Pearl Harbor, a ruling was recently passed which enables the Navy to lease land for the construction of churches and preachers' homes. The Navy has agreed to lease us a three acre plot in the heart of the Hickam Air Force Base and Pearl Harbor residential area. The location is ideal in every way for a building. It is a level corner lot, located one-half block off the main highway to the Harbor and across the street from the Nimitz School.

The lease will have to be renewed every 25 years at a cost of one dollar each period, or four dollars a century. According to the cost of land in this area, the land to be leased would be valued at $3.00 a square foot, making a total value of around $397,000.00. The only provisions the
Navy makes are that we build a respectable meeting house, and it must be constructed within one year.

Proposed Building

The proposed building is of Polynesian design which cannot only be built at a minimum cost but will also afford us the maximum of space and facilities we need. It will seat 242 and have five class-rooms, study, restrooms, baptismery and cry room. It will cost $35,000.00. Although every building item must be shipped in, making construction costs high, the building will be erected at a cost less than any its equal here.

We will need this work placed in the budgets of sister congregations. Surely there is a warm spot in the hearts of every Christian for the work at Pearl Harbor. You, your boys, or one of your loved ones has been there! Our sympathy is for those who never returned. You remembered Pearl Harbor once. Remember it again; this time for the cause of Christ.

What Others Say

The possibilities afforded the church at Pearl Harbor has met with enthusiastic optimism from everyone who investigated its potentialities. Brother Guy N. Woods spoke of it as existing by “God’s Providence.” Major Frank Trayler, chaplain and gospel preacher, made a good observation when he said: “If the Navy is willing to invest $397,000.00 in New Testament Christianity, surely we can raise funds to build an adequate building for worship and service . . . an opportunity of a lifetime.”

It is not often that the church is fortunate to receive grants of this size. But God’s providential hand has seen
fit to smile graciously upon us. By his grace this opportunity will be utilized for the betterment of man and to the glory of God.

Why We Appeal

We offer this appeal to the brotherhood because we feel Pearl Harbor is worthy of your consideration. The church is active with a well grounded plan of work. Nearly 3,000 homes have been visited; a continued increase in attendance is shown and all newcomers to the area are sent a special invitation as well as an appropriate tract. This has and will continue to result in conversions. We are now negotiating with Station KULA for a TV and radio program. This program of work has been carried out at a minimum of expense.

The real and lasting success depends upon the assistance we receive from the brotherhood. Your contribution may make it possible to encourage your boy while there or teach a hometown boy the truth or take the gospel into a native home that knows nothing of the resurrected Christ. “Remember Pearl Harbor—Today.”
THE WORK IN THE NORTHEAST

Edward H. Rockey

It is my privilege to acquaint you with the progress and needs of the Lord's work in the northeast.

The Fruits

Through a questionnaire, I received information from fifty-five congregations in the area from Washington, D. C. to Maine and from Pennsylvania to the Atlantic Ocean (including Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, New Jersey, Maryland, Delaware, and the Dist. of Columbia). The total number of congregations in this region is about one hundred and seventy, but in the fifty-five churches I contacted there are over three thousand members, and the total average Lord's day morning attendance is thirty-eight hundred.

During a twelve month period recently there were 679 additions, including 333 baptisms. If this success holds true throughout the northeast, we have about ten thousand active members of the church there, and there were about one thousand conversions last year. Most of these congregations (80% of those I contacted) were begun since 1940. These results reflect a growing awareness on the part of the Lord's church of the need and potential for spreading the gospel in the northeast. May God help us to do even greater things in the future in this important mission field.
A Great Field

Viewing the northeast from the standpoint of the great Commission, it is in every sense an important mission field. In Matthew 28 the Lord commands that we “teach all nations.” There are people of every nation in the northeast—millions of foreign born. Would you like to make disciples of Italians? In New York City alone there are over a half million native born Italians—twice as many as live in the province of Livorno, Italy (which includes the city of Leghorn). How many of you would relish the opportunity of preaching the gospel in Stalingrad, Russia? There are four hundred and thirty-six thousand Russians in New York State—as many as live in Stalingrad. In addition there are, in New York State alone, hundreds of thousands of Germans and Poles and Irishmen and tens of thousands of Austrians and English. There are also thousands of Chinese and people of other races and countries. Other areas in the northeast have a large foreign born population. Perhaps you have often thought you would like to preach in Jerusalem. Well, there are more Jews in New York than any other city in the world—about two million of them.

In Mark 16 we are told to go into all the world and “preach the gospel to every creature” (or, “to the whole creation,” ASV). We have lots of “creatures” in the northeast. A large part of God’s creation is there, as far as humanity on our hemisphere is concerned. The northeast has a concentration of 32% of the population of the continental United States in 6% of the land area. Almost fifty million people live in the northeast. Let me make it more clear to you. The State of Texas is larger than the northeast—including all eleven States and Washington, D.C., but there are six times as many people in the northeast as
there are in Texas. About one-third of the population lives in one-sixteenth of the land area. The northeast is not all crowded, however. The fact that 309 people per square mile is the average for New York State is deceptive, because this represents the two extremes of the eight hundred towns in New York which have less than twenty-five hundred people each and the areas of New York City which have over two hundred people per acre.

In Acts 1 we learn that the disciples were instructed to begin their ministry in Jerusalem, and then they were to preach in Judea and Samaria, and finally they were to spread the gospel throughout the whole earth. While we are reaching foreign lands with the truth (and we desperately need funds and workers abroad, of course) let us be certain that we have evangelized our homeland. Without crossing an ocean, obtaining a passport, or learning a strange tongue, you can preach the truth to millions of people who have never heard the gospel of Christ—sincere people who have been blighted with the leprosy of sin and the plagues of denominationalism. They will die without Christ and without hope unless you help them.

*What You Can Do*

You can help. In the questionnaire I mentioned earlier, I asked for a brief statement regarding the most difficult obstacles that are encountered in the northeast. You can do something about the three most often mentioned difficulties.

1. Lack of meeting houses. Many congregations do not have a church building in which to meet. This not only makes Bible study and worship quite difficult, because of
lack of facilities and crowded conditions, but even more discouraging, we are classified as a fanatical sect or strange cult. We know that a special building is not required by the New Testament for worship. We could assemble anywhere, for we are “the temple of the living God,” we are “God’s building.” But how well would your congregation flourish if you met in a rented room over a store, and drunks from a nearby saloon drifted in during worship services? This actually happens in Springfield, Mass., where a congregation has been meeting since 1954. The churches at the crossroad of the world meet in converted residences and funeral parlors and in rented halls. The Manhattan congregation, now in the midst of an ambitious building program, meets in a former residence. The Eastside church carries on its program in a converted funeral parlor. The only white congregation in Brooklyn, which has a population of three million, meets in a rented hall. How well would the Lord’s church prosper or be known in Dallas or Nashville (which have fewer people than Brooklyn), if there were only one New Testament church in each of those cities and if those congregations met in a rented hall?

2. Need for leaders and workers. Most of the congregations in the northeast do not have elders and deacons. There are not even one half dozen elders in the Greater New York area, where the population is about twice that of the State of Texas. Pennsylvania, with about seventy congregations, has only a few elderships. Where I am laboring, in Bethpage, Long Island, virtually all the men are young. Unless elders move into areas like these, we will not have leaders in many congregations for about ten years or more. This will hinder the cause. Will you help? Where are you needed the most? What will you say to the Lord
at the judgment day, when you know that he said, "... whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The apostle Paul, as he was inspired by the Holy Spirit, wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Not only elders and deacons are needed, but we need all faithful members who will teach others and use their influence to spread the cause of Christ. Opportunities are numerous for people of almost every trade, business and profession, and we will do all we can to help you locate and become established.

3. Lack of full-time preachers. Several congregations now meeting in the northeast do not have a full-time evangelist. There are other localities where there are enough members to begin a work. You will be kept busy, but you will be spending your time in the greatest work in the world. Very few preachers in the northeast are "Marrying Sams," or office boys. Few suffer from "preachers' luncheon indigestion," "conference backache, or "telephone earache." However, you should expect to have the more desirable inconveniences of worn-out shoes and Bible. You will not have great crowds present at the services, but you will come in contact with as many people as you have time for, and they will be hearing the gospel for the first time. You will represent a cause which is unknown, but there will be no bitter prejudice against you. You may not make as much money, but all your needs will be met and you will be laying up treasure in heaven. You may have to leave familiar scenes and good friends, but you will become attached to many aspects of the northeast, and I promise you that you will find some precious friends whom you will never forget.
And so, my beloved brethren, all of you, we need your support and we need you. A great mission field with millions of precious souls for whom Christ died awaits your decision. Scattered handfuls of your Christian brethren await your decision. The Lord Jesus Christ awaits your decision. Will you do more to help the cause of Christ in the northeast? Will you come and labor with us? May God help you to make the right decision.
Guy V. Caskey

One year ago there were no Christians in the East African territory of Tanganyika; today there are six congregations. Five years ago there were no churches of Christ in Central East Africa; today there are twenty-five. One may leave Cape Town on the southern tip of the continent and drive to the border of Kenya Colony on the north, three thousand miles away, without ever being more than one day's journey from a church of the Lord. Indeed, a shaft of light has pierced the pagan heart of the Dark Continent. You can worship God with New Testament Christians in a beautiful, comfortable building in the large, modern city of Johannesburg, or in the quiet, picturesque village of Tanga, amid coconut groves and avenues of Mango trees. The church of our Lord has been established on the shores of Table Bay and in the shadows of Kilimanjaro.

There are eighteen hundred Christians in the Union of South Africa, thousands in the Rhodesias, and, perhaps, tens of thousands in Nigeria. While this is very gratifying, and in it all we are inclined to take pride, those who are acquainted with the immensity of Africa and have personal knowledge of the great task of turning these people from darkness to light, know that the work has scarcely begun. For Africa is almost illimitable in size and its people incalculable in number. Its land area, four times that of the United States, subsumes forty countries; its peoples, two hundred million, or more of them, embody six distinct racial groups—European, Asiatic Indian,
Abilene Christian College Lectures

Arab, Bantu-Negroid-Hamitic, Colored and Hottentot-Bushman. Eight hundred languages and dialects are spoken. The cities of Africa are as modern as America; the remote areas are as primitive as the Middle Ages.

The great problem facing the church in Africa today is the task of converting and training Africans to teach the gospel of Christ to their own races and tribes. No sizable segment of any of the hundreds of categories into which these people fall will be touched with New Testament Christianity until we have had this fact etched in our thinking and blended in our plans of evangelization. The conversion of Africa to Christ will be accomplished by Africans, if accomplished at all. This fact holds true in every country around the world. The salvation of Europe, Asia, Africa and America is contingent upon the dissemination of the gospel of Christ by its respective peoples. The strength of the church in Germany will be effected by the preaching of the gospel by Germans. The influence of the truth pervading Italy will be the achievement of Italian teachers and preachers of the word of God.

Prompted by the knowledge of this fact, we have established a Bible training school in the Southern Highlands of Tanganyika, to which young men come from many African countries to study the Bible for two or three years. Under such able men as Brethren Eldred and Roy Echols and Ahazio Apollo, they are taught Church History, Bible Geography, New Testament Greek, Homiletics and such Bible courses as they would receive in our colleges here. During this period, they are thoroughly rooted and grounded in the faith, and will return to their towns and villages strong and stable gospel preachers. A young preacher, his wife and child are provided food for approxi-
mately ten dollars ($10.00) a month. A clean, comfortable brick cottage can be built for them for about fifty dollars ($50.00). It is our plan to have fifty of these students and their families in the Bible school within the next two years. And, eventually, we hope to have a hundred, or more. Within five years it is expected that the school will be completely self-supporting—from the products of the farm, privately owned by Christians. The buildings of the Bible school, the church building and cottages will be deeded to the church there, upon receipt of government recognition, to be used exclusively for the teaching of the word of God.

In the beginning of such a work as this, we need some assistance. We do not hesitate to inform brethren of our needs, because we believe that teaching young men the word of God, schooling them to become preachers to their own people, is the work of the church. The majority of brethren today live like kings in comparison with the peoples of other countries. Truly we live luxuriously. We buy almost anything we want—houses, automobiles, clothing, food, pleasure. The American people spend twice as much on patented dog foods as on world evangelism, and twenty-five times as much on the complete care of dogs as on preaching to people beyond our borders. If we can spend that much on our dogs, surely almost any of us can give ten dollars a month with which to provide food for a native preacher of the word of God.

“What is this world?” “That mystic haze
Where sin has tramped a thousand ways
Her victims to ensnare.

“Thousands of pilgrims throng those roads,
Bearing their baubles or their loads
Down to eternal night.

"Only one road that never bends,
That is narrow and straight and steep, ascends
Through the darkness into the light."

"Is there no guide to show that way?"
"The Bible; he alone who has the Bible need not stray.
But he who hath and will not give
That light of life to all that live,
Himself shall lose the way."
THE WORK IN SCANDINAVIA

Cline R. Paden

If present plans materialize, a whole new part of the world will be opened up for evangelization in April of this year. Norway, Sweden, and Denmark, the three highly socialized Scandinavian countries will be the newest mission effort of the churches of Christ, as workers in reasonable strength pour into the capitol cities of each of these nations.

It is hoped that with the work beginning simultaneously in each of the three countries that interest and strength will be added to the undertaking. Sufficient numbers of workers are already committed to each field to assure a good working force in each country. Several other families who are still undecided about going, are seriously considering the advantages of working among the highest class people in Europe in the pleasant circumstances these nations afford.

Progress, so far as numbers of conversions made, will likely be slow. The state religion, Lutheranism, has all but stifled the religious inclination of these people. The state church is subsidized by the government and consequently the people feel no special devotion to it. Yet there are several "free churches," representing the major denominations, which operate in each country without any restrictions or interference whatsoever. These "free churches" are making progress proportionate to their zeal. The Mormons, in spite of the general indifference to re-
ligion that prevails in Scandinavia, claim that this is their most fertile field in the world. The Baptists, operating in Denmark for over 100 years, claim some 7,000 members. They have a similar number in Norway. The Pentecostal churches—some of which go by the name "church of Christ" in both Norway and Denmark, have gained some 240,000 members since 1923 in the country of Sweden alone. The Methodist and Catholic churches are also well represented among the minority groups.

The true church is not represented in either country. One member of the church is known to live in Copenhagen, Denmark, and so far as is presently known that is the extent of the church in that part of the world. It goes without saying that something must be done to change this sad picture.

To prepare the way for this new work, the Sunset church of Christ in Lubbock, Texas, decided to help supply the answers to the many questions that would have to be answered before adequate planning could be done. Two members of that congregation, Brethren Joe Phillips and Billy Meeks, paid their own way, and accompanied Brother Carrell Anderson, who was preaching for the Parkway Drive church in Lubbock, on this fact-finding tour. The Sunset church is supporting and sending Brother Anderson to Norway to work. The information gathered on this trip has made possible the laying of careful plans that will, the Lord willing, begin to be carried into effect later this year.

Norway

The work in Norway will be the first one underway. Brethren Carrell Anderson and Claud Parrish, both of
Lubbock, Texas; E. P. Lake of Gladwin, Michigan, and possibly others, are scheduled to sail on April 18 this year for Oslo. Sister Lake is a native Norwegian, and speaks the language. This will make the work much easier for all. Sister Lake also has a number of relatives in Norway and it is expected that they will be charitable if not responsive to the truth. Brother Lake is a native of England, and will probably be holding meetings in the summer in that nearby kingdom.

The friendliness of the Norwegians, with their culture, which includes a greater emphasis on religion than their Scandinavian neighbors to the South and East, makes this nation perhaps a more favorable place for preaching than the other two. The city of Oslo with over 300,000 population stands as a challenge to these brethren going there. They will need the prayers and full support of the brotherhood as they answer this call from the land of the midnight sun.

Sweden

As this book goes to press, only Brother Payne Hattox of Munday, Texas, and Mitchell Greer, of Knox City, Texas, are planning to go into Sweden. Sister Hattox is of Swedish descent and has relatives who live in and around the city of Stockholm. She is able to speak some of the language, and hopes to be able to enter into the work with her husband immediately upon arrival there. This work, like all the others, is planned for the capitol city, Stockholm. Stockholm has over 1,500,000 population. This prosperous city, resplendent with beautiful parks, and lovely copper-roofed buildings, and peopled with men and women who know not God, must be evangelized. But two families against such odds is a great
disadvantage. There could be more—there should be more. Who will go to help lower the odds facing these two devoted families?

**Denmark**

Denmark's capital city, Copenhagen, is proud to be called the "gayest city in Scandinavia," and advertises herself as the "Paris of the North." While we doubt that this fact will lend itself to making an easy task for the workers going there, we believe that even here the gospel can be preached and believed. The only known member of the church in all Scandinavia lives here. She is a Danish woman, who during a visit to the United States was converted. We expect to find her very helpful in the beginning of our work. Workers living in Copenhagen will find one of the most beautiful cities in the world in which to do their work.

Most of those going to Denmark will sail either on May 15, or May 29. At the present time Brother Earl Danley, of New Deal, Texas; Brother Hollis Prine, of Bula, Texas; Brother Fred Davis, of Dora, N. M.; Marcella Johnson, of Lubbock, Texas, and the writer of Lubbock, and their families, are making plans to go.

Extensive newspaper advertisement, correspondence courses—offered in English and Danish—visual aids of all kinds, cottage meetings, and printed materials including tracts, booklets, and a monthly journal are some of the media through which we hope to do our work.

While no one church will be overseeing the whole work in any one field, we submit the names of three men and their supporting congregations, and ask that you contact them for further information about their respective fields.
Write to Carrell Anderson, care of the Sunset church of Christ, Lubbock, Texas, for information concerning Norway; write Payne Hattox, % the church of Christ, Munday, Texas, for information concerning Sweden; write Cline R. Paden, % the Southside church of Christ, Lubbock, Texas, for information concerning Denmark.
THE WORK AMONG THE LATIN-AMERICANS

J. W. Treat

The apostle Paul wrote to the Christians in Rome (Romans 15:24, 28) that he hoped to visit them and go on by way of them to Spain. History does not record any visit of Paul to Spain. However, one of the great chapters of history is that of the coming of Spain to America. The Spanish soldier, statesman, merchant and priest carved out a great empire in the New World in the sixteenth and seventeenth centuries, stamping upon the land a beautiful language, many fine customs, but a perverted form of Christianity—Roman Catholicism. From 1492 to 1957 is a staggering expanse of history making.

How long we have been in seeing Paul’s vision of “going into Spain”—the Spain of the New World as well as the Iberian Peninsula! Some twenty-eight to thirty years ago there was preaching in Spanish at a few points here and there in the Southwest of the United States; twenty years ago, a beginning in Cuba; seventeen years ago, in Mexico; about four years ago, in Puerto Rico; in Brazil (a Portuguese nation in South America) an effort or two in the late twenties, and then last summer (1955) one couple to Sao Paulo; an effort in Uruguay some four or five years ago. As for the other 15 Latin American countries: not yet!

In the Southwest

Some thirty years ago—and immediately thereafter—
preaching in Spanish was being done in Abilene, Harlingen, El Paso, and possibly another place or two. Such names as Howard L. Schug, Rosendo Cantu, Jesse Gill, John Wolfe, Arturo Amaro, and Daniel Sanchez figured in that work. Now there are some forty to forty-five Spanish-speaking congregations throughout the southwest with a full-time preacher at most of them, and part-time evangelists at nearly all the others. Special training-for-leadership summer programs were conducted in the El Paso area during the 1947-1950 period. Since then, as well as before, many young Timothys have been developed. Many relatively small but nice church buildings have been erected. A printing press operated by Wayne Partain and Glenn Rogers in McAllen, Texas, beginning in 1955, is helping fill a great need for inexpensive literature in Spanish.

Although there are a few Christians of Spanish background who are members of English-speaking congregations, there is no real reason why we should not reach these bi-lingual people and make that a much more fruitful field. Evangelize!

Pecos! This is not just the name of a town in Southwest Texas, but a great new chapter on evangelism! With the influx of thousands of “braceros” (hands) from Mexico, brethren caught a vision of a greater harvest than that of cotton—souls for Christ! Nightly preaching (in a great cooperative effort of from three to seven gospel preachers working jointly and for varying periods of time in the fall of the year) and intensive efforts on Lord's Days spelled many baptisms following simple confessions of faith in Christ, about as follows: 1953—90; 1954—150; 1955—237; 1956—216. Many remained true to the
profession of faith, returning to Mexico to help begin a new congregation or to take their places among brethren in established congregations. The summer of 1955 was another new phase. Two Spanish-speaking evangelists (Wendle Scott and Samuel Vasquez) and their families visited these new converts with these results: 5 new congregations established and 53 baptized in Mexico by these two evangelists.

Cuba

From 1937 to the middle of 1956, 1819 people have been baptized into Christ in Cuba, the “Pearl of the Antilles.” The work so far has extended through four of the six Provinces of the island. Wrapped up in the story of the conversion of those 1819 brethren is the pioneering work of J. R. Jimenez and Ernesto Estevez plus that of several other faithful evangelists and teachers resulting in 33,890 services held with an average attendance of 36—to mention just some of the statistical features of a glorious campaign for souls. Some 500 radio programs from Havana and Matanzas City have helped greatly in that work.

Puerto Rico

Clark Hanna, an air line pilot on a run from New York to Puerto Rico (San Juan), gave the impetus and initial contact for the beginning of gospel preaching in Puerto Rico. In 1953, the congregation at Dalhart, Texas, sent the initial Bible correspondence course and along with Saner Avenue congregation of Dallas, two evangelists on a two-week trip to look over possibilities. In that same year Winston Atkinson and Cecil Freeman began the work in the island, the former staying until December. In November, 1954, Charles Kilgore joined Freeman. As a re-
result of the work of these evangelists and their families, along with that of native converts and the fine support from brethren stationed there at military posts, there are now five Spanish-speaking congregations (Caparra, Montana, Vega Alta, Dorado and Arecibo) and two English-speaking (Caparra—suburb of San Juan—and Montana—near Ramey Air Force Base).

The return of Kilgore and Freeman to the States in 1956 left four men to serve as preachers: three natives—Brethren Modest, Diaz, and Manuel Jordan; and Dale Danford, ROTC student in the University of Puerto Rico at Rio Piedras. Indeed a great door in Puerto Rico is open and beckoning!

**Mexico**

With a beginning in 1933-40, the churches of the Lord in Mexico have grown to number now forty-five or fifty, with about that many native preachers in ten states. Much and wonderful progress—but nineteen (19) more states still untouched! The church at Torreon, Coah., has a wonderful work in Training for Leadership on a nine-months’ basis with practical training and experience during that time and during the summer months.

**Spanish Radio Programs**

In Cuba radio preaching has been used several years. More recently many local programs have been carried on Texas stations and even now number some ten or twelve.

In June of 1955, the College congregation of Abilene, Texas, (thanks to the excellent ground work of inquiries, publicity and enthusiasm of Brother L. D. Lawrence, Jr., Nashville, Tenn.) initiated a radio program in Spanish de-
signed for all of Spanish America. With preaching done at first by Brother J. R. Jimenez of Havana, and now continued with different brethren as speakers, programs are built in Abilene, sent out by tapes to Costa Rica, Guatemala, and the Dominican Republic, Honduras, two stations in Puerto Rico, Panama, and some six stations in Texas and Arizona.

Thanks to Brother and Sister Phillip Morgan, Station KGBT, the powerful 50,000-watt station at Harlingen, Texas, beamed our program over nearly all of Mexico during 1956. This still is the most fruitful program we have. Thus a fifteen-minute Gospel Program (hymns and sermon) is available to any person or congregation anywhere who wants to finance the radio time for it. As a result of one response, many Bibles and tracts are going into Mexican homes, and from El Paso, Texas, Brother Mack Kercheville and Brother Gene Wilson are sending those who so desire Kercheville’s Bible Correspondence Course of 12 lessons.

Pray for the harvest from the sowing of the gospel seed in the hearts of Spanish-speaking peoples. God will give the increase!
The Work in Nigeria

Tommy Kelton

There are pinpoints of time when fields are especially white unto the harvest. Today is such a time in the country of Nigeria. Countless thousands are begging for someone "to come over and help them."

In 1945, the church of our Lord was begun in Nigeria by one man learning the truth through a correspondence course. By 1948, over a thousand persons had obeyed the truth and some twenty congregations were meeting. In 1950, when the first white men visited Nigeria, forty-five congregations had been established. When Eldred Echols returned in 1951 to teach a four month training course, the number had swelled to sixty. In December, 1952, when the first white families arrived to work full time, the number was one hundred. Today, after white men have helped for only four years, there are 30,000 Christians meeting in over 300 congregations.

This unbelievable growth has resulted from a well planned, three phase program of work carried on by four white families in an area with a radius of about fifty miles.

(1) The training of Nigerians to preach the gospel has been the core of the work. In February, 1954, a two-year training program was begun at Ukpom, which is in the center of the area covered. Seventy men from 18 to 40 years of age, study the Bible four hours a day, five days a week. On week-ends these brethren scatter over
the entire area preaching to various congregations. Two white men have given their time primarily to this training work and teach at Ukpom on Monday, Wednesday and Friday of each week. The other two white men teach on Tuesday and Thursday. (2) One white man has as his chief objective the work of the village schools. These schools are completely paid for by taxation and village aid. At the present Brother Leonard Johnson has charge of twelve schools with over 2500 students in them. These schools are manned by teachers that are all Christians. Every student is taught the Bible an hour every day. (3) The fourth white man has charge of spearheading the evangelistic work in the area. On the days he is not teaching at Ukpom he is in the field working with the Nigerian preachers and churches. All four white men preach but one has evangelism as his chief object.

Certainly there is no area of the world more important than any other. Yet, at the same time, there is no area that is any more receptive of the truth than Nigeria. Over one hundred people are obeying the gospel every week. Two out of every three that want to train to preach the gospel are having to be rejected. Countless villages are begging for gospel preachers to manage their schools. Village after village is crying for men to come and preach undenominational Christianity. To my knowledge this is the only area in the world where we are baptizing so many people that serious problems have arisen. These problems are not of the nature we generally have here in the United States when a congregation grows—that of providing a meeting house. Every congregation in Nigeria has built its own building. The problem is providing adequately taught preachers and leaders. To train strong Christians in all of the congregations there must be well trained Ni-
gerian preachers. In order to train these preachers there must be adequate facilities and white preachers. Here is the heart of the challenge facing us in Nigeria. In the Calabar Province we have sufficient personnel but the facilities are not adequate. A concrete block classroom building has been built but the students have had to live in a large mud dormitory for the past three years. The floors are damp and there are no windows or doors. Mosquitoes swarm over the students night and day. Recently, the health officer has condemned this building with orders to build a new one or close the training program. This building with cost $12,000. $6,000 of this amount has already been raised—$6,000 more must be raised. Think of it, the entire future of over 30,000 Christians hangs on the cost of one medium priced preacher's home here in America. The training of seventy gospel preachers each year, that are desperately needed, could be stopped because 600 of us, that are supposedly seeking first the kingdom of God, will not give $10.00 each. In Ukpom, there is also a grave need for a cafeteria. At the present each student must rustle his own wood and cook his own food. This results in a waste of studying time and money as well as improper eating. This addition will cost $4,000. When both of these buildings are completed the training school at Ukpom will be on its feet.

In Iboland two men are being worked to death. Churches are mushrooming and an average of one hundred are obeying the gospel each week. There are only two white and eight Nigerian preachers to ground these hundreds in the faith. There is only one possible way to do this—train more Ibo preachers. To do this, two more white families must move into Iboland. A Bible training program, like that at Ukpom, must be started. This will require a class-
room building and the first section of a dormitory. Both buildings will cost $10,000. If you lived in a city where over one hundred were being baptized each week, would you give $10.00 above what you are now giving to train gospel preachers if there were none to help these babes in Christ? I’m sure that if these circumstances existed in your home town that you would not stop at this small amount. You would give gladly, and rejoice at the privilege. Why then should it be any different in Nigeria? The same Lord has added these thousands to his church. Their soul is worth more than all the world, just like ours is. It is no farther to heaven from Nigeria than it is from Texas. Will the Lord understand when we try to explain why we would have given if these circumstances existed in our home town, but didn’t when they were in Nigeria?

I love west Texas. I love the members of the Southside congregation in Odessa; but I love my Lord more. I know that he tasted death for these Nigerian people. I do not want to meet him at the judgment, knowing of these people’s hunger for the Lord, without going to break unto them the bread of life. We can’t all go. Some must go and some must stay. Those that go must have their hands upheld by those that stay. I do not intend to infer that a man will go to hell if he does not go to Nigeria. I do not want to leave the impression that you will be lost if you do not contribute to this work. But I do want everyone of you to know that your help is desperately needed right now. So very little can do so very much. This work is not ours, it is the Lord’s. We are simply partners with him in it. Won’t you be a partner with us?
THE WORK IN KOREA

A. R. Holton

This Lectureship of 1957 will see us on the way to Korea. Reuel Lemmons, Editor of the Firm Foundation, Austin, Texas, was in Korea in November, 1956. He stated that he could appreciate the expression “teeming millions” more than ever before, because he saw the crowded conditions of Seoul. These people, however, are making a gallant effort to sustain themselves and to begin the long march toward a democratic way of living which will mean liberty and freedom as they have never known it before. There is no doubt but what the basic element in all freedom is a knowledge of God. Where else can God be known except in Jesus Christ our Lord? And where else can you know Jesus except as he is revealed in the New Testament?

Therefore, the message we shall bring to Korea is clear and definite. We shall say to them as we say to ourselves that Christianity is the religion of a Savior, and that faith and obedience is the only way to come to know him. And to know him is to give dignity and worth to human existence. There can be no real freedom without this recognition of the worth of the individual soul.

The people of Korea are ready to hear this message. Brother Haskell Chesshir is now finishing out two whole years in Seoul and he assures us that Korea is a wide open door for the gospel. If suffering makes a people great, then the Korean people are a great people. If eagerness
to know is a characteristic of good men, then the Korean people are a good people. They are friendly, they are courteous, they want to learn a better way of living.

There are twelve congregations now in Korea. It will be our hope to strengthen the leadership of these congregations in order that the Korean church may carry on. These people are being taught now to rely upon themselves. The message we have to bring them is that Jesus Christ walks among the candlesticks now as he did in the first century. We are to warn them that they, too, can leave their first love. They, too, can be dead and think they are living. They, too, can fail to hear the knock on the door, "Behold, I stand at the door and knock." These words are from our Lord. We have every indication that leads us to believe that the Korean churches will some day take their place by the side of the churches of Christ in all parts of the world, to say again to all mankind that the prayer of Jesus Christ in the 17th chapter of John will be answered, and that the Great Commission will find an ear in Korea. The God of nations and the God of peoples will give to Korea the place where she can be useful, if they have it in their hearts to use their blessings to the glory of God.

We are going to Korea, not to talk down to them, and not to talk up to them, but to talk straight across, eye to eye, about the hope that is in our hearts, and the hope that can be in their hearts if they accept the Lord Jesus Christ. We believe that you can make love in any language, and that the Korean people need love and understanding.

Mrs. Holton is making this trip with me, and Miss Melba Carlon, the efficient secretary of the 16th Street
Church of Christ, Washington, D. C., is going with us. Mrs. Holton plans to teach the women in the churches of Korea to be better homemakers and mothers. Miss Carlon will assist in the teaching and will keep the records and will act as secretary for all of the mission work. We hope then, to interpret to the church here the great need in Korea, and we hope to interpret to the Korean churches the spirit and hope of the American churches in this great restoration plea. This restoration movement has certain great cardinal principles that will keep us close to the Bible. These principles are that the Bible is the religion of God, and that God's people have always been one people. I do not know of anything the world needs any more today than a renewal of its faith in the word of God, and in the essential unity of the people of God. The 16th Street Church in Washington solicits your financial aid and your prayers. Will you bear with us, brethren, some of the burden of this vast undertaking? Perhaps $100,000.00 will be spent in this Korean Advance. We are asking the churches to help us evangelize Korea. Fathers and mothers and individuals should know the value that comes to boys and girls by having the proper training. Your help will be greatly appreciated. We will be visiting military personnel in all places where we stop and we hope to see our boys in every country of the world where they are located. Send all personal gifts and contributions to 16th Street Church of Christ, 4801 Sixteenth Street, N. W., Washington 11, D. C.
Section IV

Panel Discussions
CRITICISM OF THE TEXT

“How do we know we have the same Bible today as when it was written?”

J. W. Roberts

The question which we propound may come from several sources: it may be the sincere curiosity of the Christian about the transmission of the documents on which his faith rests; it may be the crafty doubt of the unbeliever who would raise a question concerning the credibility of the Christian’s faith which the average person is not equipped to answer; it may be desire for sensationalism on the part of a newspaper or magazine reporter; it may be the presumptuous claim of a representative of the Roman church that the non-Catholic must rest the question of the reliability of the Bible on the authority of an infallible church which (he says) gave the modern world the Bible; or, finally, it may be the apology of a denominationalist or modern revelationist who confesses faith in the Bible in one breath and then raises doubt about its origin when it condemns his practice and doctrine.

Just how do we know that we still have the word of God?

The believer who knows nothing of the history of the Bible may correctly answer that he accepts the Bible today for the same reason that he accepts the original as the word of God—that is, because of his faith in its Author. Jesus promised, “Heaven and earth shall pass away but
my word shall never pass away” (Matt. 24:35). An inspired apostle said, “The word of God abides forever” (1 Peter 1:25). The Christian trusts the providence of the God in whom his faith rests for the preservation of his word.

The Christian may go on from that faith to inquire if there is any concrete evidence to support his confidence. The answer is that there is a field of study—the science of textual criticism—which answers our question definitely and undoubtedly. It allows the believer the full confidence of his faith that God’s word is eternal and exists today as it was given by “the apostles and prophets who preached the gospel by the Holy Spirit sent down from heaven.”

What is Textual Criticism? It is the branch of science dealing with manuscripts, which seeks to determine “what differences, if any, are to be found in the various copies of a book and to determine which of the various readings is the original one.” The study is often referred to as “Biblical Criticism.” But it is only one phase of Biblical Criticism and should be carefully distinguished from Historical and Literary Criticism. These fields which purport to deal with the origin, dating, style, authorship, and value of the documents are called Higher Criticism and have generally been destructive of faith, being the tools of liberal and modernistic forces. Textual or Lower Criticism, on the other hand, has rendered the believer a great service by showing that though our Bible today is separated from its ancestors by thousands of copies it nevertheless is the Bible.

In this paper we will deal only with the New Testament. What is the need for Textual Criticism? Printing was
not invented until the fifteenth century. So for approximately 1400 years the Bible was reproduced by hand copyists. This process is very subject to error. There are perhaps more than 120,000 variations of all kinds in existing MSS of the New Testament. Though many of these are inconsequential and are in MSS so late and inferior that they may be dismissed, yet Von Soden's apparatus gives some 45,000 variants which he considered important enough to list. This, of course, is impressive and without explanation might shake the faith of one in the integrity of his New Testament. One magazine carried in bold headlines the statement that scholars had found thousands of errors in our Bible.

What are the materials of Textual Criticism? With what must the textual critic work in determining the true text of the Bible? Basically there are three types of material which undergird the text and help in the final answer to the problem: (1) the manuscripts, (2) the ancient versions or translations, and (3) the quotations in extant works from the Bible. The wealth of material is so great that it almost becomes overburdening. Let us look briefly at each of these three:

The Manuscripts. There are known at present 63 papyri, 25 ostraca; 9 talismans, 232 uncial MSS, 2440 minuscule MSS, and 1678 lectionaries, each a witness to a part or all of the N. T. in Greek. This means that there are 4447 different witnesses to the text of the N. T. as it existed in copies before the invention of printing. The most amazing thing is the age of this evidence. There is no MS of Tacitus, a first century Roman Historian, older than the eleventh century. The oldest MSS of Demosthenes, Plato, Thucydides, Aeschylus, Aristophanes, Sophocles, or Eurip-
ides are more than a thousand years later than the date of publication of their works. Yet papyri give us witnesses to parts of the N. T. in the second century, within slightly over 100 years of its writing. While they are fragmentary, their agreement in parts argues the agreement of the whole. We have complete copies in the great uncial MSS (Aleph, A, B, C) from the fourth and fifth centuries. No other book of antiquity can claim even a tithe of such solid manuscript evidence.

The Versions. Ancient versions of the scriptures began to be made almost from the completion of the N. T. The most important of these are the Old Italic or Latin versions (represented in some 50 MSS from as early as the fourth century and representing a 2nd (?) century translation), the Syriac (probably translated in 2nd century—Nestle), the Sahidic (2nd or 3rd century); the Bohairic; the Ethiopian, Arabic, and Armenian. The MSS of these versions naturally bear witness to the type of text from which they were translated. They form an important link in restoring the original text.

The Quotations. It has become a commonplace statement that if all the early copies and versions of the Bible should be lost, it could be restored from the quotations made from it in the early centuries. In an earlier century one student affirmed that every verse of the Greek N. T. had been verified by him from quotations in the early centuries except 11 verses.

This tripod of evidence: the manuscripts, the versions, and the quotations constitute a mass of evidence for the early dissemination of the N. T. The finding of so much text of the N. T. which is an astounding testimony to the evidence after it has lain uncovered in monasteries and in
the sand heaps of Egypt testifies to the providence of God to the point of prodigality.

What are the methods of Textual Criticism? How does the worker go about assimilating this mass of material and reaching a conclusion? This is not an easy question to answer. The subject is a technical one which cannot be covered briefly. The principles of Textual Criticism are largely the same whether concerned with the N. T. or with a MS of Homer or Virgil. First, there is the field of verbal criticism which analyzes changes. Copyist errors may thus be detected by showing that a variation fits in with the misinformation or desire for a change on the part of the scribe. Next, there is external criticism which studies variants from the number of MSS, the age of the documents, the general reliability, and the relation of the MSS to each other in groups or families. Variants may thus be weeded out by showing that they exist only in related families and are not represented in earlier texts. Finally, there is internal criticism, which estimates the variant according to text and context as to the intrinsic value of the reading. This is the rule of common sense that a reading must make sense in its context. Utilizing all these methods the scholar begins at the end and works back, selecting the best among several readings until he arrives at what is considered the original text. If the evidence is not conclusive for one reading, then the alternate must be preserved in the margin. This is the basic process by which the text of every work of antiquity is reached. A broader description may be obtained by reading the article on Textual Criticism in the Encyclopedia Britannica or by reading a book like Kenyon's Handbook to the Textual Criticism of the New Testament.
The results of Textual Criticism. The final result of this investigation cannot yet be written. The evidence is still coming in. It is agreed that the N. T. was widely circulated and copied very early; that the autographs were lost but only after many copies had been made of them; that many variant readings arose in this early process. It is agreed that efforts were made within the early centuries to correct the copying errors and that these efforts produced recensions or different type-texts which became current in different localities. The better known of these are the "Caesarean," the "Alexandrian," the "Western," the "Neutral," and the "koine" or "Byzantine." There still exists a slight difference of opinion among the experts as to whether the Neutral or Western text is to be preferred when a choice between them has to be made, with the majority perhaps leaning to the Neutral. Most modern editions of the Greek Testament and most modern translations do not follow any one type text, but are eclectic.

This process has shown that even the most carelessly written of the late MSS present the truth substantially, from which one could learn his duty. It is true that some readings which had crept into the received text from which the King James Version was translated have had to be given up. Here we are not giving up a part of the Bible; we are simply omitting what good evidence shows us are late additions to it by men. And we are the gainers by it, for with that process complete, we are left with a text which is the word of God.

The net result of this is that in a modern edition of the Greek N. T. a text is presented which differs from another text edited in the same way hardly at all and leaves any serious doubt as to the original text in only one place in
many hundred. Those places where there is any real doubt are not hidden within the text so as to be a matter of concern, but are well known and are indicated by alternate readings in the margins. In no instance is there any passage concerned which would vitally affect any doctrinal belief. If we threw out every passage or reading about which there is any absolute doubt, we would not thereby sacrifice or be forced to change a single item of Biblical teaching. Modern translations generally reflect the textual readings commonly agreed on.

The fact is, then, that that person who would cast doubt upon the authority of the Bible because he alleges that we cannot know whether we have the same Bible today does so either in ignorance or prejudice. The Bible of today is the Bible of the days of inspiration.
SOME ALLEGED DISCREPANCIES

Paul Southern

Critics of the Bible constantly remind us that the old book is "full of contradictions." Some infidel scholars are sufficiently acquainted with the Bible to point out a number of apparent contradictions. Durant Drake (Problems of Religion, pp. 269-270), said concerning the Bible: "Many inconsistencies exist between different traditions that have both been incorporated. When one verse flatly contradicts another, it is only by a different evasion that the believer can preserve his devout belief in the truth of both." Professor Drake further stated: "Obviously, when two inconsistent statements are made, one of them at least must be untrue" (Invitation to Philosophy, p. 17).

The Invisible Nature of God

One of the apparent contradictions often cited relates to the invisible nature of God. In John 1:18 we read, "No man hath seen God at any time." However, in Ex. 24:9, 10 we are told that Moses, Aaron, Nadab, and Abihu, and seventy of the elders of Israel "saw the God of Israel." On the surface these statements appear contradictory, but the solution of this seemingly insoluble problem is very simple. Due to the differences in languages and the nature of the human mind, it is difficult for some to understand Biblical statements regarding divine manifestations. Two statements may appear contradictory for the simple reason that a word may not be used in the same sense in both statements.
From the general teaching of the Bible we learn that God in his eternal essence is invisible (1 Tim. 1:17), "whom no man hath seen, nor can see" (1 Tim. 6:16). God is spirit, not a physical form or body (John 4:23, 24). This essentially invisible God has manifested various aspects of himself in many degrees and in various manners. What Moses and the seventy elders saw was simply a manifestation of God, a Theophany. In describing the manifestation of God which he saw in the temple Isaiah said, "I saw the Lord" (Isa. 6:1). The manifestation of God which Job saw so humbled him that he cried, "I abhor myself and repent in dust and ashes" (Job 42:5, 6).

The supreme manifestation of God was revealed in the person of Jesus Christ. The Lord said, "he that hath seen me hath seen the Father" (John 14:9). Although "existing in the form of God" (Phil. 2:6), "the Word became flesh and dwelt among us (and we beheld his glory, glory as of the onlybegotten of the Father), full of grace and truth" (John 1:14). In Christ "dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Thus we conclude that no one has seen the invisible God, who is spirit in his essential essence. We see only manifestations of God in external, visible forms. He may appear as an angel "in a flame of fire out of the midst of a bush" (Ex. 3:2), or descend in fire amid thunders and lightnings on quaking Sinai (Ex. 19:16-20). God sets his glory upon the heavens (Psa. 8:1), "And the firmament showeth his handiwork" (Psa. 19:1). The real essence of God remains invisible and we see only his afterglow. We see God only as we see the sun. Men see only the faint rays of the sun blazing through the mists that surround our earth. No mortal being could live in the unveiled glory of the im-
mortal God any more than one could live in the direct presence of the sun’s terrible power. We view the invisible through his manifestations and realize that “behind the dim unknown standeth God within the shadow keeping watch over his own.”

Does God Err?

Some critics claim that the Bible contradicts itself regarding the unchangeable nature of God. In Mal. 3:6 we read: “For I, Jehovah, change not.” Similar statements are found in other parts of the Bible. Samuel said: “Jehovah . . . is not a man, that he should repent” (1 Sam. 15:28, 29). In his message to Balak the prophet Balaam said: “God is not a man, that he should lie, Neither the son of man, that he should repent” (Num. 23:19). With God there is “no variation, neither shadow that is cast by turning” (James 1:17). Over against these passages, however, we note the following statements: “And it repented Jehovah that he had made man on the earth, and it grieved him at his heart” (Gen. 6:6). “And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not” (Jonah 3:10).

A casual reading of the foregoing passages makes one wonder if they present contradictory views of God. Upon closer investigation, however, we note how beautifully they harmonize with the perfect character of the Lord, who is “the same yesterday and today, yea and for ever” (Heb. 13:8). God does not make mistakes and he does not need to repent as man does. The word for repentance which is always used to define the actions of God means to “grieve.” Naturally, God was disappointed when he looked upon the
rebellion and gross immoralities of men, and it grieved him that they would act that way. The seeming contradiction in these passages is further removed when we understand the merciful, forgiving nature of God. The Lord is unchangeable in his attitude toward sin, but his dealings with men change as they change “from the position that is hateful to his righteousness” (R. A. Torrey, Difficulties in the Bible, pp. 89, 90). What appears at first to be contradictory is perfectly harmonious.

Who Caused David to Number Israel?

Another alleged contradiction of Scripture is found in the passages that tell of David’s numbering of Israel and Judah. In 2 Sam. 24:1 we read: “And again the anger of Jehovah was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah.” Turning to 1 Chron. 21:1, we note that “Satan stood up against Israel, and moved David to number Israel.” One passage makes God responsible for David’s numbering of Israel whereas the other passage makes Satan responsible. Which account is correct? Some students try to harmonize these two passages by suggesting that the antecedent of the pronoun “he” in 2 Sam. 24:1 is Satan and not Jehovah. However, we do not have to admit that an error has crept into the text in order to remove the apparent discrepancy. Both accounts of the event can be correct in the light of Bible teaching regarding God’s attitude toward sin and Satan.

In 2 Cor. 12:7 we note that Paul was given “a thorn in the flesh, a messenger of Satan,” to buffet him, that he “should not be exalted overmuch.” It is obvious that it was God who gave Paul this thorn in the flesh, this “messenger of Satan.” It is possible for God to use Satan for man’s
moral and spiritual discipline, just as he makes the wrath of man to praise him (Psa. 76:10). We conclude, therefore, that Satan moved David to number Israel, but it was by God’s permission that Satan tried David in this way. Back of the testing of David and the humiliation that he experienced from the event stands God, who can make the winds his messengers (Heb. 1:7) and cause a burning bush to cry out (Ex. 3:1-5).

The Voice That Spoke to Saul

Another alleged “contradiction” involves the two accounts of the conversion of Saul of Tarsus. In Acts 9:7 we read: “And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.” When Paul related to the Jews in Jerusalem the story of his conversion, he said: “And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me” (Acts 22:9). These two statements in the English translation apparently contradict one another. To conclude that they are contradictory, however, is to betray one’s ignorance of the Greek language. The Greek word translated “hear” was construed with two cases in New Testament times, the genitive and the accusative. When both cases are used regarding persons and circumstances involved in the same event, they represent distinctions in meaning. When a person or thing is spoken of and only the voice is heard, the verb meaning “to hear” is followed by the genitive case. If the message conveyed by the voice or sound is understood, the verb is followed by the accusative case. In Acts 9:7 the genitive case is used, indicating that the men travelling with Paul heard the voice or sound but did not understand what was said. In Acts 22:9 the
word translated “voice” is in the accusative case (the extent of the hearing), indicating that the men did not comprehend the message of the one that spoke. The Greek word translated “voice” also has two meanings. It may simply mean a “sound, voice,” or it may mean “a sound of uttered words, language.” Thus those with Paul at the time the light appeared to him heard the voice as a mere sound, but they did not hear the sound of uttered words, the message conveyed by the voice that spoke to him. Instead of being contradictory, these two passages show the absolute accuracy with which the inspired historian reported the Lord’s appearance to Saul.

There are no contradictions in the essential teaching of God’s holy word. Truly, “the Bible has nothing to be ashamed of. Let it speak clearly, distinctly, and above its breath—always and in any society.”
A RATIONALE OF ALLEGED DISCREPANCIES

Carl Spain

There have been many sincere efforts to explain the divine purpose and design of the so-called "discrepancies" which occur in the Bible. There are those who attribute them to the deliberate design of God. Representative of these is Whately who says:

"The seeming contradictions are too numerous not to be the result of design; and doubtless were designed, not as mere difficulties to try our faith and patience, but as furnishing the most suitable mode of instruction that could have been devised." And he adds:

"Instructions thus conveyed are evidently more striking and more likely to arouse attention; and also, from the very circumstance that they call for careful reflection, more likely to make a lasting impression." (Alleged Discrepancies of the Bible, Haley, p. 31).

It is possible that some of these apparent contradictions reflect divine wisdom and foresight for some good purpose. On the other hand, in many instances the discrepancy is due to our own ignorance with regard to historical, geographical and linguistic data. It is difficult for us to determine whether to attribute the "discrepancy" to God, or to blame it on man's state of mind as he reads and interprets. I am certain that God did not intend for us to have as much difficulty as we often have in wrestling with "contradictions." Stubborn "inconsistencies" or "contradictions" dissolve in the light of honest and truthful investigation.
The following statement seems contradictory:

“One Sunday in November, 1956, as a young American athlete in Australia prepared to meet with fellow Christians to observe the Lord’s Supper, he was comforted by the thought that at that very moment a great throng of faithful Christians, watching an exciting football game in Abilene, Texas, were remembering him in a very special way.”

The apparent contradiction in the above statement is in the reader’s mind. When it is known that it was Saturday in Texas and Sunday in Australia at the same time, the problem vanishes away.

An informed man will often make statements that do not make sense to the mind of the uninformed. The fact that one is misunderstood and even appears to contradict himself, does not mean that he was inaccurate and obscure in what he said.

Even though the “alleged discrepancies” do not necessarily represent the deliberate design of God, nevertheless, we have found that they do accomplish several very good purposes.

In the first place, they help to expose the ignorance and prejudice of men who search the scriptures with ulterior motives. A proud-headed agnostic once confronted me with the trite question: “If the Bible story of Adam and Eve is true, then where did Cain meet his wife?” He was embarrassed to find that the word “knew” in the expression “Cain knew his wife in the land of Nod” had reference to the conception of a child, and nothing to do with where he met her. As Grotius says, the “discrepancy” is a “touchstone to test the honesty of men’s dispositions.”
Many people approach their Bibles like the scribes and Pharisees approached Jesus to “take hold of his words” (Luke 20:20), or “to catch him in his talk” (Mark 12:13). If we accepted the interpretation they made of Jesus’ words we would conclude that Jesus was very confused. He completely baffled them when he said: “Destroy this temple and in three days I will raise it up” (John 2:19).

Many people study their Bible with the same prejudiced attitude with which a brother often studies an article written by another brother for whom he has little love. It is easy for a prejudiced mind to see discrepancies in the talk of someone who is his personal enemy. The result is that men are often accused of saying things they did not intend to say and did not say. Many people have the Bible saying things that it does not say. When they read it, however, they see it, just as they hear a man say something he did not actually say. If we love a man, we will try to understand what he is saying. If we do not love him, we take delight in “misunderstanding” him.

In the second place, the “discrepancies” challenge us to a further study and investigation, thus stimulating us to apply our hearts and minds in search for truth. Many times we have been led to fuller understanding of truth by wrestling with apparent contradictions.

Scientists in any area of research are often baffled in their search for truth when two things they know to be true seem so contradictory. In their frustration they search diligently until a new truth is discovered which dissolves the difficulty.

The casual observer who is not a real student of the word of God may see a contradiction in the language of
the gospel writers where John’s gospel has Jesus before Pilate at the sixth hour of the day, whereas the other gospel writers have him on the cross at that very hour (John 19:13, 14 and Matt. 27:45). When one learns the truth about the difference between the hours of the Jewish day and those of the Greek and Roman day, he is no longer disturbed. He has learned a truth that is essential to the understanding of truth.

In the third place, they test our faith. Oftentimes two things a parent may say or do seem contradictory to the immature mind of a child. If the child is unfaithful and rebellious, he will make a big issue and fuss over the apparent contradiction. If he loves his parents and is obedient in spirit, he will try to understand. He will wrestle with the problem until he is blessed with greater understanding.

Many scholars try to make it appear that Paul and James contradict each other in the matter of salvation by faith. It is apparent on the surface of the matter that there is a discrepancy on the matter of faith. Yet an earnest, sincere investigation will deepen one’s knowledge of this great theme and he will find the perfect harmony that exists in the teaching of the two Biblical writers.

As Haley observes: “Our Savior’s teachings were often clothed in forms which to the indifferent hearer must have seemed obscure, if not offensive. To the cavilling and sceptical Jews he spoke many things in parables, that seeing they might see and not perceive, and hearing they might hear and not understand . . .” (Alleged Discrepancies, p. 38). In like manner, the apparent discrepancies of the Bible offer opportunity for those who are unbelieving and hyper-critical to cavil. To borrow an analogy, the “contradictions” are “foolishness” to some and a “stumbling block” to oth-
ers, depending on their attitude of unbelief and rebellious pride.

In summarizing let us add that the so-called discrepancies test our faith, our moral character, our motives and attitudes, our love for truth, and our filial respect for the author of the greatest book in the world.
INTERNAL EVIDENCE OF INSPIRATION

Paul Rotenberry

The devout student of the Bible cannot avoid a consideration of the inspiration of the Scriptures. The very manner in which he regards the Scriptures will determine the extent to which he feels obligated to submit to them. Many young Christians have already experienced in colleges and universities the deep conflict produced when their teachers repeat to them day by day that the Bible is simply a fallible, human, and imaginative record of the Jewish and early Christian religions. They then must answer the questions: Can religion be based on anything less than an infallible authority? Members of the church have long held that the Bible is an infallible authority given by inspiration of God, and that it is authoritative because it is infallible.

The student must define certain terms which he will use in his study of inspiration: "revelation," "verbal," "plenary." Revelation means to the conservative student the supernatural imparting of information to an individual which he could not know naturally. To many "Liberal" students, revelation means only the acquiring of understanding in natural experience. The conservative student understands inspiration as applied to the Bible to involve a divine supervision in the writing or speaking of an individual so that what the individual says or writes can be said to be the words of God. There is no definite idea conveyed to the Liberal student by the word "inspiration." Some Liberal scholars use the term inspiration only in the same sense in which they would call the works of Shake-
Shakespeare inspired. Others have shown a disinclination to use the term "inspiration," in order to avoid even the suggestion of the supernatural. Verbal inspiration is to be understood to extend to the actual wording of the text so that an idea given by inspiration could not be lost by an improper selection of words. Sometimes scholars use the term "verbal inspiration" inappropriately in the exclusive sense that the author was nothing more than a machine through which the word was written. This view would be more correctly termed "passive verbal dictation." The term "plenary" is understood to refer to the extent of inspiration, represented by every part of the Bible. Plenary inspiration does not hold that some parts of the Bible are "more inspired" than other parts, but rather that all parts are "fully" inspired.

The statement on inspiration given by Professor J. W. McGarvey more than sixty years ago is still an excellent expression of our views. His discussion may be summarized as follows: (1) God revealed certain things to us . . . which we speak in words which the Spirit teacheth . . . (1 Cor. 2:9-11); (2) The Holy Spirit guided the writers along the course of their own respective styles and within the limits of their own previously acquired knowledge of words; (3) The Spirit guided these men in the selection of their words, as revealed in the matter which they wrote rather than in their style; (a) the writers were impartial to friend and foe alike (b) the writers were calm in describing the miraculous and the common-place (c) the brevity of the accounts shows the restraint of inspiration (d) the writers do not speculate on vague doctrinal points (e) the writers of both testaments have an air of infallibility (f) the writings possess an in-
herent power to convince men of their own divine origin and move them to holy living.

B. F. Westcott cites the perfection and oneness of the social teaching of the scriptures as the strongest proof of inspiration. Other strong evidences of inspiration in the Scriptures are: (a) the unique character of the religion of both the Old and New Testaments and (b) the lofty morals and ethics commanded in the Bible.

There are two lines of evidence in the Bible which argue strongly to this writer for inspiration: the nature of the Jewish and Christian religions and the understanding of human nature. We can best appreciate the vast difference between Israel and all other peoples in the ancient world as we consider the basic concepts of God, of morals and of ethics. The contrast is so great in all essential respects that it appears impossible to account for the rise either of Israelite religion or Christianity except as a gift and revelation of God. There is nothing of which we know in the background of Israel that could account for the religion revealed in the Old and New Testaments; nor has it been demonstrated how the morals and ethics commanded in the Bible could have arisen among peoples who did not believe that they were wrong in practicing that which the Bible condemns. The customs have changed; yet the Bible has not needed revision. Another remarkable fact of the Biblical point of view is the manner in which the word of God deals with all types of personality. Regardless of experience or circumstance, the message of the Bible is presented in a way that meets the personality and is adaptable to it.

There are three passages in the New Testament which we must examine in this study to ascertain the method of
inspiration taught in the Bible: 2 Tim. 3:16, 17; 2 Peter 1:21; and 1 Cor. 2:12, 13. 2 Tim. 3:16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." In verse 15 of the same chapter, Paul had previously mentioned the sacred writing which Timothy had known, and it seems most likely that Paul refers in this section to the Old Testament which he says is inspired. The question of Greek syntax in verse 16 is whether the word "theopneustos" ('God-breathed') is attributive or predicative; whether, if you please, the translation should be "Every scripture is inspired of God and profitable . . ." or whether it should be "Every scripture inspired of God is also profitable . . ." The discussion of Lenski in his commentary (in loc.) appears rather convincing that whichever translation is accepted, the point cannot be avoided that Paul asserts the scripture to have been inspired of God. The term "graphe" (scripture) is a technical term implying inspiration, used in 1 Tim. 5:18; 2 Peter 3:16 of both Old and New Testament writings.

2 Peter 1:21: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." The point is plain that the speaking and writing of a man moved by inspiration of the Holy Spirit were not limited to the natural knowledge of the man. And as God gave the prophecy, God gave also the interpretation. 1 Cor. 2:12, 13: "But we received not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth,
but which the spirit teacheth; combining spiritual things with spiritual words.” In this passage, Paul used a form of the Greek word “logos” (word) which cannot necessarily be restricted to what we ordinarily mean by a “word.” We must acknowledge, however, that any inspiration which does not supervise the use of specific words could be defeated by an improper selection of expression. We find it necessary, therefore, that while the individual was left to express freely what God had revealed, the Holy Spirit preserved him from error in the selection of the words he used. In John 11:49, 50: “But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation . . .” In this instance there is a definite union of the human and the divine. Caiaphas might have described the idea as completely his own; but since the Holy Spirit at the same time was working in the idea and phrasing, Caiaphas gave an inspired prophecy of which he may not have been aware.

In these passages studied, there is no doctrine of the method of inspiration, in the prophet or writer. The Bible does not specify how God inspired men; and this is the best seen in the number of opinions held by our brethren. It is enough that we have the “word of prophecy made more sure . . .” that the church of our Lord is guided by a revelation, divinely given, infallibly recorded, and accurately preserved.
"It is written in the prophets, And they shall all be taught of God . . ." The importance of teaching cannot be over emphasized. Our Lord gave the Great Commission almost two thousand years ago, knowing that we as Christians today would feel and share the responsibility of carrying it out in this generation. It is enough to just feel responsible for teaching people the gospel, but we must be conscious of the fact that we must be able to teach. While some of us may have a greater ability to teach than others, we each have to develop our talent to teach. It may require a greater effort on the part of some to teach than it does others. It requires a greater amount of effort and study to be able to preach than it does to teach our neighbor what to do to be saved. It requires more time and effort to prepare for teaching in college than it does in high school. So it is with the work of the Lord; it requires more effort to prepare for some phases of the work than it does others.

*Training for the Cottage Meeting Teacher*

In order to give the right kind of training to a teacher it is necessary to know what you want the teacher to do. To train them in one field and expect them to perform efficiently in another is expecting too much. If a person attended college and studied to be a doctor, you would not expect him to be an expert in agriculture, and likewise you
would not expect someone who had majored in agriculture to practice medicine.

One who is skillful in the classroom may be a failure in personal work, and one who might be powerful in the pulpit may also be very ineffective as a personal worker. One might be effective as a personal worker and still not be successful as a cottage meeting teacher. We use the term, "Cottage Meeting" in a limited sense. Any meeting in a cottage or home is a cottage meeting. Sometimes a discussion of the Bible in the home results in an argument and more harm than good is done. In our discussion of the cottage meetings we shall confine it to a pre-arranged meeting where two or three couples have been invited to study the Bible and a teacher has been invited to teach them. It is a meeting that will be conducted in some ways just as you would a class elsewhere, but it will also have the aspects of an informal meeting. This calls upon the teacher not only to know his lesson that he wishes to present, but in addition, be able to answer questions that might be asked. This would require the teacher to have a general knowledge of the Bible itself. In this kind of a meeting questions are sometimes asked that would not normally be asked in a Bible class. I would list some of the important and necessary things that a teacher should know and prepare himself to be skillful in.

1. Every Teacher of the Bible Should Be a Christian. (If one does not know the way, he cannot lead others. If one knows the way and will not walk therein, he is not worthy to lead others.)

2. Every Teacher Must Love the Souls of Those Whom He is Teaching. (We must have something more in mind than the mere satisfaction of teaching. We
must have a burden on our hearts for the souls of men. Effective personal work requires a personal interest in those who are lost.)

3. Understand and try to appreciate the sacredness and tremendous responsibility of handling the Word of God when the souls of men are at stake. This would require the teacher to have a Christ-like attitude at all times. This will eliminate arguments and unpleasant discussions. This will require the teacher to prepare himself, not only by study, but by meditation and prayer. Think in terms of the person you are teaching. It is the result in heart and life that you are seeking. The impartation of knowledge is but a means to that end. Many times an ounce of commendation is worth a pound of censure.

4. Determine upon a main thought, idea or principle to be instilled by means of the lesson, and use the lesson to plant that one main thought or idea. It is possible to “go everywhere preaching the Word, and get nowhere.”

This last point would bring us to a definite outline for the cottage meeting that we have in mind. We believe that a general survey of the Bible is good as an outline, beginning with the creation and following the history of man to the fall in the garden of Eden. There, God states his intentions for the redemption of man (Gen. 3:15).

If one is familiar with the Old Testament from Genesis to Malachi and puts this in story form, he will be able to lay a good foundation for teaching the New Testament.

If we would observe the sermons recorded in the New Testament we will find that almost without exception, the
speaker would go back to some point on which the audience and the speaker would agree, and begin his lesson there, and from that point he would proceed to the point of disagreement. When he reached that point, the audience would see it from a different standpoint. Peter, on the day of Pentecost, said, “Men and brethren let me speak unto you of the Patriarch David,” and from David he told the story down to, and including the death of Christ. Three thousand changed their minds about Christ as a result of this approach. It is not difficult to teach people when they will consent to be taught. The survey of the Old Testament is a very good way to gain the interest and respect of the ones you are teaching. When you reach the New Testament you are on “common ground.” You begin with God’s plan, and you never leave it.

If the teacher would realize, regardless of how much he knows, his teaching will be in vain unless someone will consent to let him teach them. This becomes one of the most important factors in teaching and personal work. I would recommend a good book or course in Psychology. After all, it was a matter of psychology when Peter went back to David to begin his sermon on Pentecost. Jesus used it very effectively in his teaching, and every teacher should make use of it in teaching.

One of the reasons that Jesus was so successful in his teaching was that he understood human nature, and he taught not only to satisfy a personal ambition to teach, but he was interested in the ones that he was teaching. God’s plan from the beginning harmonizes all the way through the Old Testament, and climaxes with the giving of the perfect law of the New Testament. A teacher should not only know the proper divisions of the Bible, but be able to
show the harmony between the Old and New Testaments. If the teacher will get in his mind the whole plan from the beginning to the end, he will be able to handle the lesson at all times. The art of telling a story seems to be just as popular today as ever. Grown-ups like to hear a story just the same as children. Learning to put the Bible into story form will greatly assist you in teaching others. Most people are familiar with some of the Bible stories, but most people do not know that each story has a relationship to other stories so that when they are all put together, they make one complete story. When people are able to see this, they will realize that when Jesus prayed that all his followers might be one, that he was praying that they would accept the whole truth and nothing more or less.

Our best teachers may not be the preachers every time, nor the efficient class teacher; but some one who has a general knowledge of the Bible and is able to put into story form, especially the Old Testament, and then be able to show that the New Testament is a continuation of God’s plan that includes us in this dispensation. By presenting the Bible this way, it eliminates most of the disagreements that usually arise with people in studying the New Testament, especially such subjects as Baptism, The Church, Salvation and others. If all people who believe in the one God could see God’s plan, we would fulfill the request that Christ prayed when asked that “We all be one.”

May God help each of us to realize that when we are teaching people the Word of God, we are dealing with the most valuable possession that we have, the souls of men.
CONVERTING THE INDIVIDUAL

Albert Sweet

Millions can be reached in a few seconds today through our modern public information media. Yet, business houses maintain a vast army of personal contact salesmen. Insurance companies keep a super-organization of agents to talk personally to the individual. Candidates for political offices, with an unlimited supply of money for wholesale appeals, recognize the forces of talking face to face with the voter.

The Lord's method—talking with a Nicodemus by night, a Samaritan by a well, some men engaged in the fishing business—will succeed today as it did in his day.

The Christian who doesn't participate in personal soul-winning fails to taste of some of the sweetest experiences of following the Lord. Personal evangelism is a vital function of every genuine Christian's life. The congregation that utilizes this means of spreading the gospel will be rewarded with spiritual and numerical growth not achieved without it.

Personal work has three stages that demand special study: 1. Preparation of the soil; 2. Planting the seed; 3. Reaping the harvest.

What preparation does the soil need? Jesus taught, in the parable of the Sower, that the fruitful harvest depended primarily on the condition of the soil. Even good seed cannot produce fruit in unprepared soil. Many members
of the church are adept at planting the seed, but have given little thought to preparing the soil. The prospective convert's mind is the soil. The Christian worker can take for granted that the soil must have attention. Often, rocks that others have placed there must be removed. Sometimes there is a hard surface crust that must be broken. Usually the ground needs to be softened so that the tender roots of the bursting seed can have free course.

If the mental soil is fertile at all, something else will already be growing there. Likely, this needs to be removed. Care must be taken for the same method of removal will not apply to every harmful weed. Sometimes each weed must be studied to determine how it can be removed. Some weeds are removed by chopping. Johnson grass grows better with rough treatment—chopping and scattering the roots.

The farmer must get close to the soil if he is to know the preparation needed. The personal worker must get close to the individual if his work is to be successful. The worker himself must be accepted before his teaching will be. A person is accepted socially before he is religiously, therefore, the worker must determine social contacts that will lead to his acceptance by the prospective convert.

What is more acceptable than an invitation to a good meal? This will soften the soil. If the Christian can enjoy a sport with the prospective convert—fishing, golfing, watching a football game—he will find his task of being accepted lightened. In one case, a preacher broke through a hard shell of indifference by arising at three-thirty one morning and going on a milk route with a man whom he was trying to reach. He succeeded.
It is also helpful if the prospective convert will accept an invitation to a dinner or picnic where other members of the congregation will be present—unless some of them say or do something that will harden the soil again.

When a farmer does the actual planting of the seed, he continues to prepare the soil so the seed can safely find a growing environment. Spiritual soil can become hardened during the teaching process.

How does the personal worker proceed to the next stage? The Christian has not accomplished his mission by merely being accepted socially. The best seed in the world and the finest soil will not produce a crop before the seed gets into the soil. The time comes when the seed must be planted. The farmer has wasted his efforts if all he accomplishes is to have ground that is broken and weeds removed. Christianity is primarily positive. It is a way of life. In John 10:10, Jesus said, "... I came that they may have life, and may have it abundantly." In John 6:63, Jesus said, "... the words that I have spoken unto you are spirit, and are life." In Luke 8:11, we read, "... The seed is the word of God." The Christian worker must get the seed into the soil if Christian fruit is to be harvested.

The planting of the seed will be either easy or difficult depending on the person to be converted. Oftentimes, during the period of preparation, the prospect asks questions of a religious nature. The wise worker will take advantage of the occasion—not to preach a sermon—but to answer the questions in a way that will increase the spiritual interest of the one to be converted. Far too often the door is slammed shut with the answer to the first question. If answered in love and wisdom, the exchange of questions and answers could lead to the suggestion of an appointed time
for mutual study. If the prospective convert shows interest in private study, real progress has been made toward winning this soul to Christ.

In some cases, the person in whom the worker is interested has a friend or relative who is a member of the church. If so, the member of the church can be persuaded (it shouldn't take much persuasion) to suggest a cottage Bible class for himself or herself and the one in whom the worker is interested. However, in some cases, the member of the church has been lacking in devotion to the Lord or has used poor tact. This, too, must be considered in planting the seed. This handicap must be overcome—sometimes by first re-converting the member of the church.

A person is not likely to be taught enough in one class period. Therefore, a series of meetings should be scheduled—at least three or four to begin with. The future will take care of itself.

If the student shows increased interest, he can be asked if he would like to take up the study of a certain book in the Bible. The book of Acts is excellent. It is historical and reaches back into the Old Testament, into the writings of Matthew, Mark, Luke, and John, and then into the other letters of the New Testament. The teacher can determine the need of the student.

The teacher needs some visual aids such as charts prepared giving an overall picture of the Bible. The student can better understand a verse in the Bible if he sees how it fits into the complete Bible picture. Small maps are needed to give a background for the lesson. Bible lands are the stage on which the dramas were acted which have revealed God to man. The map gives a location for lodging
the Bible story. An excellent place to study is around the breakfast or dining table. The table furnishes a writing surface and adds to the informality which gives power to the cottage Bible class.

The personal worker must be alert to questions that will be asked. Questions answered with skill quicken the student’s interest in further Bible study. Many questions are the same that have been asked before by others. Therefore, the questions can be anticipated, and the answers can be ready.

Some questions are not asked merely to get information; they are asked to justify the person’s critical attitude toward the church of Christ. For example, “Does the church of Christ teach that one must be a member of that church to be saved?” This is usually a trap question in which many overzealous members of the church are caught. The student needs to be asked a question in reply. Jesus often answered a question with another question and by so doing the questioner answered his own question. He should be asked, “What is the meaning of the word ‘church’?” The explanation of the literal meaning of this one word will answer his question without offense whether he did or did not ask in all sincerity. The Bible itself will defend the church—the worker needs only to refer the questioner to the real source of truth and avoid a personality conflict.

Another question that almost always comes up is, “Does a person have to be baptized to be saved?” The personal worker will be rewarded if he takes the time to explain the meaning of the act of baptism, showing its relation to the cross. The questioner needs to see that baptism is trust expressed in an act and this will help him to see that baptism is essential to salvation. Quoting scriptures to prove
a point is not always convincing to the other person; it must be explained.

After the planting of the seed in cultivated soil, a harvest is expected. Classes can continue for months without the prospective convert making application to himself. The personal worker must bring the one to be converted to a decision concerning the Saviour.

Teaching has not been complete unless it causes the student to realize the need of a Saviour. Unless he is convinced of sin in his own life, and that all sin (whether large or small in his sight) is against God, and, sin is as God sees it, not man, he will not feel the need of a Saviour. He must realize that good moral conduct is not sufficient to put him in right standing with God—for he has sinned, and good deeds do not pay for sin committed. Sin must be pardoned. This is accomplished only in the death of Christ. Pardon becomes his when he accepts it through appropriating the death of Christ. The death of Christ is appropriated through trust in the Saviour manifest in repentance, confession of faith in Christ as sin-offering, and baptism into Christ for the remission of sins. Baptism is "signing on the dotted line."

Being convinced of his need of a Saviour, the student will possibly still try to postpone his decision by saying, "I will later, but not now." If the worker will give him a piece of paper, asking him to draw a line down the center, and write "for" on one side and "against" on the other, he can help to convince him of the need of immediate action. The almost persuaded person can list reasons for waiting and then reasons for becoming a Christian immediately. Many can be listed for, but none against. This is very convincing. If the person is moved, the worker should con-
continue with, "Let's go now, the baptistry and garments are ready—this is too important to wait any longer."

Personal evangelism is not a method, it is a passion. Still, right techniques are of great value. Wrong techniques are often irreparable. The Christian worker should spare no pains in mastering the avenues of reaching others with Christ and for Christ. Jesus said, "Follow me and I will make you fishers of men."

Even though a message can go round the world in seconds with our modern means of communication, the Christian message will find its mark more readily if it is transmitted by the way of a Christian's heart to another heart.
PRESENT RELIGIOUS TRENDS

Frank Pack

In this brief discussion three major religious movements will be noted: Catholicism, Conservative Protestantism, and Modernistic Protestantism.

Roman Catholicism has shown renewed vigor in the 20th century especially in the "western" democracies, where it has become quite aggressive. Its great emphasis on authority amid the confused condition of our times has an appeal to many troubled minds. It is alert to meet criticism, and "watchfully self-protective." Through the encouragement of recent popes beginning with Leo XIII Catholicism has developed a virile philosophy to attract intellectuals, Neo-Thomism. Catholic scholars have been encouraged to equip themselves in ancient languages, history, archaeology, and kindred fields for technical Biblical study. Since 1870 the machinery for controlling the Catholic church has been highly centralized at the Vatican, where watchful eyes are kept over any attempts at independent thinking or movements. Bishops as successors of the apostles, are now conceived to receive their authority from the pope, and not directly from Christ. The papal encyclicals of Leo XIII laid the foundations for modern Catholicism to make its appeal to the working classes, while at the same time opposing Marxian Communism. Modern popes have been especially trained in politics to enable the papacy to deal more effectively with foreign relations, and to make its voice felt in world affairs.
To meet the rise of modernism in Catholic circles, Pius X effectively crushed all modernistic thinking by condemning as errors the views of Catholic scholars in that direction. The Pontifical Biblical Commission was established to make official pronouncements on all critical Biblical questions for the guidance of Catholic scholars. The recent trend in Catholicism is toward an increasing exaltation and devotion to Mary, and toward an increasing concentration of power in the hands of the pope. In this country it has become very aggressive through its advertising in national magazines under the sponsorship of the Knights of Columbus and through radio and TV work. It has highly advertised the conversions made to Catholicism to leave the impression that great numbers of Americans are flocking to its standards. It does not publicize its losses, naturally. Its traditional attitude towards non-Catholics is recently stated by the Jesuit paper published in Rome, Civiltà Cattolica, April, 1948, “The Roman Catholic Church, convinced through its divine prerogative, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error.” In Spain, Portugal, and certain South American countries, as well as to a lesser degree in Italy and other Catholic dominated countries, the traditional spirit of Catholic intolerance, and disdain for individual freedom is displayed.

Modern Protestantism is theologically divided into two major groups, modernistic Protestantism and conservative Protestantism, with many shades between these. Conservative Protestantism has been on the defensive in this country as well as abroad for the past 75 years particularly. Under the impact of two world wars, however, the philosophical basis for modernism has been severely damaged,
and the swing has been back toward more conservative positions. While modernism controls most of the high places, and leading seminaries of the major Protestant denominations in America, there have arisen a good number of well-trained conservative Protestant scholars who are showing that the belief in the infallibility of the Bible, in its authority as God's word, can be made intellectually respectable in scholarly circles. Calvinism has found a number of well-qualified spokesmen among conservatives. Two sets of modern commentaries, abreast of modern scholarship yet built upon the infallibility of the Bible, are being published, one written by Wm. Hendriksen, the other under the editorship of Ned B. Stonehouse, with a number of American, English, and continental scholars contributing. The scholarly work of men like Edward Young in the Old Testament, of E. J. Carnell in philosophy and apologetics, of Bernard Ramm, of Carl F. H. Henry, of G. Berkouwer of Holland, of F. F. Bruce in England, and others have added materially to the stature of conservative Protestantism. Outside the professional theologians, the writings of C. S. Lewis, the Oxford don who so ably defends what he calls basic Christianity, have made a profound impression. Lewis, while not always orthodox in his arguments, bitterly opposes the modernist position, which he calls the "Christianity and water" position, and which he feels is no Christianity at all. Conservative Protestantism is making an honest attempt to face up to many of the problems raised by modern science and philosophy for believers in the Bible. The increasing demand for conservative books shows how large a segment of the religious population is still in sympathy with orthodox views concerning Christianity.

Now turning to liberal Protestantism, a sharp division
has come among liberals. The "old-line" liberalism of the pre-World War I period attempted to establish a reconciliation between theology and the current conception of science in such a way that the concept of revelation was more or less dissolved. Its emphasis was upon the imminence of God in the world, natural law, progressive change and evolution, without special revelation. The Bible was thought of as a collection of the insights of men in their endeavors to understand the spiritual nature of their environment, with the errors and contradictions that such an endeavor would bring. As Carnell puts it, "Orthodoxy believes the Bible to be God's coming to man; modernism believes the Bible to be man's coming to God" (Theology of Reinhold Niebuhr, p. 15). It exalted man's inherent goodness, and his powers of perfectibility. It ignored the place of sin, and placed more emphasis on the "social gospel" with its program for a better earthly life in terms of social betterment rather than the life to come. In addition, it has endeavored to discover the "historical Jesus" as distinguished from the Christ of faith, stripping from Jesus all the evidences of supernatural power, and making him merely a man of his time. The cry has been "the religion of Jesus" rather than "the religion about Jesus."

Liberalism on its left wing has become humanistic, denying even God's existence, and making man the object of faith. Other liberals, while denying a personal God, have identified "God" with the natural processes of the universe. Men like Wieman have even tried in such an identification to confine "God" to the processes making for human values. The mediating position in liberalism recognizes a personal God, Jesus as a great teacher, and the principles of ethical living as the heart of religion—the fatherhood of God and the brotherhood of man. Many younger liberals
today are taking account of some of the newer emphases in modernistic theology made by the "neo-orthodox" thinkers, while still holding to their old ground in the main.

"Neo-orthodoxy" is the newest fad among modernistic Protestantism. It reacted against the imminence of God in old liberal thought, and emphasizes the transcendence of God, a belief in man's evil nature, a pessimistic view toward inevitable progress, and a belief in special revelation. On the surface, many neo-orthodox writers look very conservative, but what they mean by their terms needs investigation. The Bible is not an infallible guide for them, but through it God reveals daily to the reader in the moment by moment encounter, as well as through other experiences, what he wills men to do. Faith is a leap in the dark, revelation is given to each individual at the moment, and what is to be emphasized in the Bible is not its words, but the ideas it may present. The Bible is not authoritative but is full of human errors and contradictions. In fact, some of the most radical Bible criticism is to be found among adherents of this school.

Some of the leading names in this school of Protestantism are Kierkegaard, the Danish theologian whose thought has so influenced all these men, Karl Barth, Emil Brunner, Rudolf Bultmann and others. This school of thought is more or less represented in the leading Protestant seminaries, and in the leadership of the major Protestant denominations. Neo-orthodoxy is bitterly critical of "old-line liberalism" as well as conservatives, but it has succeeded in bringing a sort of swing away from some of the extreme positions in religious thought formerly followed by modernists.
The reason for discussing philosophy and religion in connection with contemporary religious thought and in relation to present doctrines and movements, is because the religious view of most of the prominent thinkers in the religious world today is more influenced by human philosophy than it is by what you and I call "religion."

"Philosophy" might be defined as one's total world-view, which would include his religion; and in this sense all men are philosophers, for all do try to bring the whole of their human experiences into a consistent and systematic unity. We all try to make everything we know and do, to make "sense." However, for this discussion we will define philosophy as including only that speculative, rational thought (which the Apostle Paul calls "man's wisdom") that ignores revelation, in seeking its unified, integrated, world-view. Speculative philosophy as thus defined is secular, not sacred, and naturalistic, rather than accepting the supernatural, in its approach. The true New Testament Christian places God at the center of his universe, and sees all truth and knowledge unified in him. Every man, of course, lives by a faith, and must in some way view his world as consistent and unified, without any major contradictions, or else he will have intellectual and emotional disturbances that will make impossible for him a normal and reasonable life.

Ordinarily, speculative philosophy tries to answer ques-
tions about reality, or what is real—for instance—is matter real, are ideas real, etc. Philosophy also is concerned with how one really learns and knows anything for sure; and it concerns values—how we determine goodness and badness—such as in morals and aesthetics.

Religion, of course, is not primarily concerned with a theory of reality or of knowledge, or of values, as such, but its primary concern is man's relationship to God—our faith and action; and our fulfillment of the total purposes for which God created us. Religion furnishes ready and convenient answers for the basic philosophical problems, particularly in the moral and ethical realms, because the answers are given to us outright by revelation, and do not have to be "discovered" by speculative thought. Furthermore, religion furnishes "peace of mind" to the man of faith because his whole world-view is integrated in God, and he does not have the problem of depending merely upon his own speculative thought-processes for certainty.

Speculative philosophy as we know it today arose with the Greeks in the 6th century B.C. and flourished under the influence of thinkers like Plato and Aristotle. The basic "presupposition" of philosophy in that period, however, was the rejection of revelation and the supernatural, and it accepted on the contrary a naturalistic outlook, which makes nature, or what we might call the "law of nature," or the principle of uniformity in nature, to serve as the underlying, integrating principle of the universe. "Nature" took the place of God.

The alternative to the naturalistic presupposition is to accept the doctrine of revelation, where God teaches or instructs man as to the meaning and purpose in life, and where man's primary obligation is to believe or trust in God
and obey his will. The term "revelation" implies the acceptance of the supernatural, and permits acceptance even of miracles. The Christian religion, therefore, through its revealed teaching, furnishes us all of the answers to the basic philosophical questions that the average man needs or wants to know. He is satisfied to have answers that he can accept by faith, and is not really interested in philosophical thinking—or "why the answer is an answer."

The impact of Christian teaching into the thought world of two thousand years ago had the effect of dethroning this naturalistic, speculative philosophy as a satisfactory and proper world-view for the average man, and until the 13th century, revelation and faith continued as the basis of his outlook and gave him a sufficient answer. At that time, however, Thomas Aquinas, who is today counted as a chief doctor by the Roman Catholic Church, revived the empirical, naturalistic philosophy of Aristotle, and blended it with his own medieval "Christian" outlook. This union, because of Aquinas' ability, has ultimately resulted in the compartmentalization of thought, illustrated in the separation of science from theology, and as a result many people since that time have sought their "satisfactory world-view" without even considering God, revelation, or faith as significant factors. It revived naturalism.

Since the close of the middle-ages period the "scientific" approach, leaving God out, has gained in power and influence; and further philosophical emphases, such as materialism, rationalism, empiricism, idealism and positivism, all have also gained, with each of them having the naturalistic outlook. Many other factors have also entered, in this "modern" period of philosophy, and all these together have had a tendency to break down the faith of many
people in revelation, and many have even gotten the idea that science and speculative philosophy have actually "proved" that the acceptance of revealed religion is impossible. This latter view is in general the basic philosophy of the Old-Liberal group of Modernist theologians, who were in their "heyday" about fifty years ago. They were naturalistic, rationalistic, empirical and even positivist in attitude. They held only vague ideas about God, and as to man, they were optimistic about his abilities, and his future prospects. As one man has said, they held that "there was nothing wrong with man that a little bicarbonate of soda wouldn't fix."

A little over a century ago, a Danish philosopher, Sren Kierkegaard, conceived a new "existential" philosophy, that has come to have a strong impact upon the world's theological scene. Kierkegaard died in 1855, but his philosophy has been applied to religion in our day by such men as Karl Barth, and Emil Brunner in Europe, and Reinhold Niebuhr in America. To Existentialists, truth is not determined by reason, but the real answers to life's problems are "appropriated" when God confronts each man personally, in his moments of crisis and despair, and at which time man must make a choice. It is, in results, similar to the old "Direct operation of the Holy Spirit" doctrine. "Faith" to them is the "decision and commitment" that the individual makes at this critical moment, for the good, and the choice in God's favor makes one acceptable to God. This Existential philosophy, applied to religion, is called Neo-Orthodoxy, and it is a well known fact that the influence of Neo-Orthodoxy today is driving the Old-Liberal theology into retirement. Most Modernists today who cannot accept the existentialist view have become what we might call Neo-Liberals,
because they have been forced by the Neo-Orthodox thinkers to at least give up some of the basic principles of the Old-Liberal view. The Neo-Orthodox and the Old-Liberals are thus in sharp disagreement, since they have differing underlying philosophies, and in many respects, they point out each other’s true weaknesses; however, they both would classify as Modernists from our point of view, inasmuch as they accept the Bible as only a human book, and without actual authority. The Neo-Orthodox do not accept many Biblical terms, such as “creation”; however, they do not believe these words to have a literal meaning but only a “mythological” meaning. They are, therefore, much more dangerous than the Liberals because they do use more Bible terms, but in no case would they give these terms their correct and ordinary meaning.

No two of the prominent theologians of today agree with each other very far, and therefore, present day “religious thought” is in a state of flux, a sort of frenzied search for “truth.” What the theologians count as truth today will not be counted as truth tomorrow. In fact, Karl Barth takes considerable pride in the fact that he has changed his views over the years. You can see then that the world stands today in great need of the simple truth of the gospel. All of the outstanding theologians are operating within the realm of the naturalistic, philosophical presupposition, and few even consider the possibility of revelation or the supernatural. It is our prayer that in some way they may all be led to see that the real truth and the real meaning of life and all its problems is to be found in the simple message of the New Testament gospel.

In the face of these facts, it is easy to recognize that gospel preachers, in fact all Christians, should be well read
in matters of human philosophy in order that we may ex-
actly point out the error in their presuppositions and
thinking and be able to show them how meaningful the
message of the “crucified Christ” can be. Paul’s knowledge
of Gentile philosophies was helpful in comparing the gos-
pel with human wisdom, and it would be especially helpful
to us who do not have the benefit of inspiration today.
If a church is to go forward and accomplish its mission to an acceptable degree it must be challenged by the leadership. In order to have a challenge there must be some planning. Growth in the church, either numerically or spiritually, does not just happen. But where there is growth there is not only much work but also sound and constructive planning. Certainly in any plans for the Lord’s work our plans must be scriptural, practical and inspirational.

By failing to be scriptural, the church has suffered so much. At times large or small segments have departed from the faith. Some have split the church with their hobbies or false teachings, or set up parties within the body. Nothing can be accomplished to glorify God through the church unless it is scriptural and thus has God’s blessings.

The plans we undertake must also be practical. A particular way of doing a work may not be contrary to scripture but under certain circumstances may not be the most practical. We need good judgment, or what may be referred to as common sense in our approach to any problem.

Our plans may be both scriptural and practical, but we still need inspiration. We need that push, that necessary urge to do what we know we should do. Any planning that does not take into account sufficient inspiration will not make much progress. It is an old story of how the young man with a college degree was trying to sell the farmer a farm journal, telling how much it would help him. The
farmer’s reply was, “Son, I already know a lot more than I do.” We need inspiration as well as knowledge.

With these three qualities present in our program of work, the people will respond with a zeal and with God’s help it will surprise the most optimistic what can be done!

Especially in our mission work we should have long range plans. We should have a definite goal to reach and press on to the full realization of it. In this manner much greater good can be accomplished than by just sending a small cash donation here, there and anywhere. Also it is very detrimental to begin a work on a one or two year basis, if it may take a number of years to do it. I know an eldership should not make long term commitments every time, but the thought I want to emphasize is, after thorough investigation, if a project is thought to be feasible, then we should go into it with the intention of staying with it until its accomplishment.

Paul described in 2 Corinthians, chapters 8 and 9, how the Corinthian church planned a year in advance to help the poor saints in Judea.

Business firms plan in advance and usually the bigger the business the more essential is such planning. The auto industry plans far in advance in the production of new models. It was said the Bell X-2 jet plane that made a speed of 1900 miles an hour was on the drawing board for ten years. Large paper mills in Canada plant great forests of fir and pine trees which they do not expect to cut for 75 years. Their plans include immediate actions to be taken, and also action to be taken many years in advance. Do the plans of the congregation where you work include both immediate and long range goals?
But one may say that the church where I worship is small, without very large contributions, and thus too limited to plan in advance. Say the contribution averages $300.00 per Lord’s day. In a year, that would be $15,600.00, and in 10 years $156,000.00. Much good can be accomplished with that much money. However, if proper use is made of the $15,600.00 in the beginning, and each year following, the chances are that by the tenth year the contributions may reach the $156,000.00 in a single year, especially if you are in a populous area where the potentials exist.

An eldership should never try to funnel all the contributions into one phase of the work, as for instance into a new building program for the church to meet in, or a new congregation in another section of the city. Everyone is not interested to the same extent in any given undertaking, and will not give as liberally as they should if the elders try to limit too closely the activities of the congregation. It is good to know that most churches are planning their spending of their contributions by the preparation of a budget. Any budget should include some work that will be a challenge to every member, whatever his special interest may be, such as a building for ourselves, or some other new congregation, liberal support of a well planned mission program, help for the homeless children, widows, aged and other benevolent work that is more than just a mere token gift. In every congregation there are some who have a greater interest in some particular thing, such as preaching to others, some in helping orphans or aged, and some in providing a better and more comfortable meeting house for themselves. Many times elders make a mistake of trying to put everything into a building program when they
think they have a heavy load on that one thing. It is not that you have so many dollars to spend regardless, but we must have a challenge that will appeal in some phase to everyone in order to have them contribute as they should. In many cases a building program has been made easy by presenting a well rounded program of work to include the special interests of all.

Then people do not give just to store up for future use. The church is not a savings institution and it cannot successfully be converted into one. The elders should not wait till they get the money before a good work is undertaken, but they should sell the church on program of work. We need to exercise faith—faith in the brethren that they will respond, and faith in God that he will bless our efforts. We have faith in our personal affairs, we believe we can pay for our home over a period of years, we believe we will get a fair return on the money we invest in a business or a farm. The late Brother G. C. Brewer used to say often that a church cannot go forward and accomplish the work it should without having a debt to pay.

When a well planned budget has been worked out, one that includes a variety of work, the elders still have the task of raising the money. One thing that has proven to be a great help is to get the members to purpose to give a definite amount during the year. For after all that is the scriptural way of giving as described in Corinthians by Paul—*purposeful* giving, as well as liberal and cheerful giving. It is not scriptural giving just to give what one may happen to have when the collection plate is passed, without planning and *purposing* in his heart what he should give. Provide envelopes, one for each Lord’s day for each member and encourage them to use them. These
serve as a reminder of the purpose made earlier, and if one is absent a Sunday he is reminded to make up his contribution. One church that began last year having the members purpose and using the envelopes reports their contributions almost doubled.

Regular reports on the finances should be given to the members by some medium. People will give better when they know that their contributions are being wisely invested in the Lord’s work.
LONG RANGE PLANNING FOR THE LOCAL CHURCH

R. C. Meggs

"Planning for Soul-Winning and Edification"

May I say first of all those who planned this lectureship should be commended for injecting a topic such as "Long Range Planning for the Local Church" into the activities of this annual lectureship. The very concept of long range planning is practically new to our brethren. Until recently it was a real achievement to have brethren plan anything effectively even for immediate realities, but now we have come to realize that every phase of the Lord's work demands not only utmost skill and wisdom but also careful and deliberate planning and that planning must entail our activities not only for now and tomorrow but also for years and generations to come. Someone has said, "Anything worth doing is worth doing well." This is certainly true in the Lord's work and anything that is done well must be carefully planned long before.

Today I would like to submit some areas in the work of the local congregation that demand long range planning. These that I will discuss relate primarily to soul winning and edification. Every elder, every deacon, every teacher and every member must be sold on the need of winning souls and their talents and abilities must be so organized and utilized as to produce the maximum efficiency for the congregation. This is especially true the larger the congregation grows. Every Bible class should be encouraged and taught to be a working force in soul winning, and a
night set aside each week or at least each month for the class to meet and go out and visit. Cottage Bible classes, by the scores, should be conducted in each town or city. A carefully studied list of prospects should be kept. Workers should be assigned to contact these individuals at regular intervals and appropriate literature sent from time to time. A religious census should be taken at least once each year and results carefully studied and followed up. The Vacation Bible School and similar efforts should be carefully planned months ahead of time and executed so as to reach many children from homes outside the church.

By a carefully executed program of pre-enrollment, more children from homes outside the church can be reached than even those from Christian homes. Classes can be conducted on Saturday morning for children, and many parents not Christians will allow their children to attend these classes. Remember that every child attending any kind of service inside the church building becomes a constant salesman of the Lord’s work and is actually an open door through whom parents can be reached. Files on such children and their parents should be kept and constantly studied.

All of these activities entail considerable planning. Personnel must be carefully selected and trained. The program must be organized only after hours and hours of planning over weeks and months of time. Too often we get few visible results in a meeting or in some soul winning activity and then feel that such activity is either useless or ineffective. In most cases, however, it merely reflects the lack of long range effort to make such a meeting or activity successful.

May I present here some thoughts to help us plant seeds
that will bear fruit, maybe not in a year or even ten years, but possibly in fifty or one hundred years. One important phase of successful effort is cultivation. All too often activities are engaged in without cultivation over long periods of time. Part of this cultivation might be called "Making Friends for the Church." One reason we cannot save people today is that many will not even listen to our message. They will not listen until they have become friends to us and then, and only then, will they hear what we present. Secretarial help, either hired or volunteer help, can be used to write letters from either the preacher or the elders to bereaved families, families with a new baby or a newcomer to town. Such people appreciate such attention and will appreciate a caller from the church paying a friendly and brief call. Articles of church activities can be given to the local newspapers. A visiting preacher for a gospel meeting can be taken to visit business men in civic clubs or in their business houses and their friendship cultivated. Efforts can be made at regular intervals to encourage members to visit their friends and neighbors and to get the members to bring someone with them to Bible Study and church services.

Recently I heard of one congregation in Houston that has a Bible correspondence course and through newspaper advertising and telephone calling they have enrolled thousands of people not Christians in their correspondence course. Think what it would be, brethren, if every congregation so organized their work as to have several hundred or several thousand non-members to take a Bible correspondence course.

Let me state further in relation to this work of soul winning that every congregation could plan their work
and execute their activities so as to save as many souls each year as the total number of their members. Fantastic? Not if all activities are carefully planned, workers trained over years of time and seed planted to bear fruit years, if not generations, to come. Too often we become satisfied with saving a few when many more not only need to be saved but can be saved. The Lord cried out that the harvest is plenteous but laborers few, and this today is so apparent because we have failed to plan and to plan still further.

May I say a few words now in relation to long range planning for the edification or building up of members. Here again we have been so neglectful. Too much of edification is left to mere chance. If a soul obeys Christ and becomes a Christian we are thrilled, but little is done toward the careful nurture of that soul not only to an effective Christian personality but also to effective Christian service that might be rendered by that individual. We need classes conducted all the time for new converts to instill in them further the basic truths of God’s Word and to assist them toward serving the cause of Christ by full use of every God-given talent they possess.

One most effective way to plan for edification of every member is to plan and have such an extensive program of Christian service not only for others in distant places but within the scope of the local program that every member will be needed to put their talents to work in order that such a program might be successful. Wishful thinking cannot and will not guarantee such a full program of church work. Each of us wants our local programs to succeed and we may go so far as to outline a program to put every member to work; but unless every detail of every phase of the program is carefully planned, month by month and
year by year, we will see only a few faithful members working who would probably be hard at work regardless of what programs we might present. Edification comes not by chance but must be planned for and sought for with great diligence. No better way can be found to build up every member than that of putting every member to work, happily cooperating to see that the great work of the kingdom is done.

Special meetings especially designed to build up the members should be held in every congregation each year. Classes for future elders and deacons or future elders' and deacons' wives should be conducted year by year. Classes to train members in the art of soul-winning or personal work should be conducted each year. Each year a meeting might be held emphasizing the Christian home or Christian marriage for young people. A men's training class or a women's training class might be planned and conducted. I want to emphasize and underscore in your thinking that people are what they have been trained to be. They will not become effective Christian workers unless they are trained to be such.

May I say here, too, that everything possible must be done to encourage Christian love and fellowship. It is no accident that Christ himself participated so much in activities of fellowship or that we are commanded to pursue those things that will build our love for one another, and our love for God.

It is not only right but it is necessary that Christians be brought together from time to time to learn to love each other more by enjoying good times together. Undoubtedly the love feasts of the early church drew them together in
the bonds of love, and today if we are to love each other and work together we must encourage activities to build real effective Christian fellowship.

This task of soul-winning and edification is great, probably greater than our feeble minds can now comprehend. This is the task that Christ spoke of when he told us to go teach and baptize every soul, that is soul-winning, and then to teach those converted to observe his every command. That is edification. Our hearts and minds and very souls tremble at the vastness of this job if it were ours alone, but Christ also stated, "Lo, I'm with you even to the ends of the earth." With Christ's strength and help we will not fail.
UNITY IN CHRIST

H. A. Dixon

In all ages God has designed that his people live in peace one with another, and that they be united in bonds of love. He created them of one family and one blood. All sprang from the same parents, and were brothers and sisters in the flesh. However, in spite of common origin, kinship and interests man allowed sin to bring jealousies and strife. By the time of Noah “all flesh had corrupted their way upon the earth” (Gen. 6:12).

After the flood the world population again sprang from a common source in Noah. They were of one speech and language and were united in understanding. God was the author of that unity, but men grew dissatisfied with God’s order, and they sought a plan of their own in erecting the tower of Babel. God’s order was that their unity come from his guidance and supervision; but they desired an organic union provided in their own way. God planned a spiritual tie or bond, but they sought one that was fleshly. He planned a voluntary union of hearts, but they chose one with material bonds and penalties. Supplanting God’s way with theirs they exchanged unity and concord for division and strife.

Israel Rejects God’s Plan of Unity

In God’s scheme of things Israel was to be ruled by himself. He chose to exercise this rule through judges but he himself was to be the sole Lawgiver and Ruler. Unity was to result through all Israel looking to him as the common
source of authority. The Jews, however, beheld another kind of union among the nations who acted in harmony with their own ends and purposes. They coveted this type of government and order, and as a result they rejected God's plan for "a king to judge us like all the nations" (1 Sam. 8:5). Samuel's warning to them went unheeded, as they clamored for an earthly king. The penalty for their choice was ultimately realized when God delivered them into the hands of their enemies without an earthly or heavenly king.

The Bond of Christian Unity

Faith in a common Redeemer is the bond of union in the church of the Lord. He is the Head and the sole authority in it. The fundamental teaching of the apostles and other inspired men was that Jesus was the Christ, the Son of God. He was the center and circumference of apostolic preaching. Paul said in 2 Tim. 1:12, "I know whom I have believed." The message of inspiration was Christ, and it should be ours today. When we preach that Christ must be the creed of all Christians, that we must wear his name, and his alone, that we must believe and obey his word, showing respect for his authority, we are preaching the only basis for unity in Christ.

Christ desires that his people be united and that they act together as one people or one body. He seeks unity of spirit and oneness of mind which spring from the fact that all are united with him. This unity and concord come as a result of our looking to him as the "head of the body, the church" (Eph. 1:22). All who regard him thus become one in him.
Importance of This Unity

On the night of his betrayal Christ prayed that all of his followers might be one (John 17:20, 21). He prayed that they might possess the same oneness which existed between himself and the Father. It is obvious, therefore, that divisions and discord are displeasing to him. Denominationalism, then, is wrong and Christians must strive to be at peace with all other Christians.

Paul reproved the Corinthians as being carnal because they condoned and promoted divisions (1 Cor. 1:10ff). He showed further that such divisions destroy the temple (the church) of God (1 Cor. 3:16, 17). Division is listed by the Holy Spirit as one of the works of the flesh (Gal. 5:19, 20). James says that “where jealousy and faction are, there is confusion and every vile deed” (Jas. 3:16). Divisions destroy and defeat Christianity. It hinders the progress of truth. Men spend their money in erecting rival institutions of worship instead of spending it to preach the gospel to the millions of lost souls who are still groping in darkness. Divided religious homes contribute to atheism and infidelity. Divided congregations cause innocent souls to lose interest and often to desert the Lord’s cause. It is understandable that Jesus should so fervently pray for the unity of his people, for, said he, the reason is “that the world should believe that I am he.”

Prevailing Discord and Strife

More than 250 bodies of people in the United States, professing to be Christians, claim to be the Lord’s church. Some claim that the church is made up of these many groups, or denominations, yet each party has its peculiar
creed and organization which sets it apart from all the rest. There is little of union, and no possibility of unity. New denominations are added with every new idea or concept that men may devise, and the number continues to increase. With each some new type of organic union is formed.

The most disturbing thought today is not merely that denominationalism exists, although that fact runs so counter to the Lord’s prayer and plans, but it is that serious division and discord prevail within the church of the Lord. Sermons once preached in which we pleaded with honest souls to come out of sectarian bodies into the marvelous unity of the church of the living God seem to have lost force and power. Debates and strife are reported on every hand among our brethren! Brethren who together waged the fight against division a few years ago are now divided among themselves. Just at a time when the greatest missionary fervor, possibly since the first century of New Testament Christianity, was being exerted we must turn our attention constantly to attacks from brethren. New tests of fellowship have been named, and the soundness of many has been challenged, even though these preachers have not changed their message or methods. Lines have been tightly drawn. It has become necessary for elders to learn where the preacher stands on cooperation and works of benevolence before they employ him. These have come to be first imperatives. A number of congregations have been disturbed by opponents of these good things. Some have been divided, and factions have been pulled away. Others have become so divided in judgment that little can be accomplished in any direction. We would not suggest that brethren be “quarantined,” but elders need to take every step to prevent preachers or others from destroying
the peace of Zion unless they are convinced that the cleavage concerns a violation of a law of God.

Furthermore, many discussions of these issues have been of such nature that much evil has resulted. They have not only caused division and strife in churches, but brethren are aligned against brethren. Motives have been impugned, and some most beloved proclaimers of the gospel are today called in question. Their long and faithful records have been forgotten, and their names have been stricken from the list of those who again will be invited for gospel meetings. If for no other reason, someone will say, “I don’t know about him. You know his name has been mentioned quite often in connection with these issues, and I think we had better invite someone else.”

Some Progress, Yet Some Problems

Hopeful signs of unity and peace are seen along the horizon in Zion. Within recent months several outstanding men have realized the fallacies of those who oppose these good works. Some of these men are now publicly exposing and refuting the arguments which they for a time espoused, and we believe that others will show similar courage in time. Many good men, and powerful in the word, oppose these things. They believe that they are right in so doing, but we are persuaded that their logic and reasonings are fallacious.

On every hand we hear sermons and read articles on the subject of Institutionalism. In almost every approach the speaker (or writer) assumes that this word suggests things which are wholly against the church of the Lord. We have ever had to keep a wary eye upon institutions of men, lest they encroach upon the church, but God has ordained
some institutions. He is the author of the home. Man is not. Man does not introduce something foreign to God's plan when he provides a home for homeless widows or children.

God ordained the church as the pillar and ground of the truth. Men do not substitute for God's arrangements when they use every means available to evangelize the world in and through the church of the Lord. Just as an individual sometimes goes into a new community to establish the church may need the cooperation of other brethren to hold up his hands, so a congregation may undertake a program of saving men which may be too big for it alone, and one which calls upon others to hold its hands aloft while the work is being done. The former we have long practiced, and the latter is after the same principle exactly. Neither presumes to add to that which the Lord has done, and neither takes away from the authority of any church which may participate. (No defense is made for a so-called "centralization" of funds. We contend only that it is right for one church to assist in the work of another when it can be done through God's organization and for such work as God has ordained for the church.)

We hear a great deal about "work to which all are equally related." This implies that there is work to which we are not equally related, and I suppose for geographical reasons, or others, we could not all bear the same relations toward all areas of the world. We wonder, however, if the old diocesan concept of the church is not involved in this expression? Did not Jesus make men responsible for all the lost when he gave his commission to his disciples? By what rule, therefore, do we cease to be related to any lost souls? Until they are saved the whole world is still our
mission field, and every soul is my responsibility and yours until we have discharged the fullest measure of responsibility in saving them.

The idea of the church universal comes often to the fore in this discussion. Good brethren contend that a program such as Herald of Truth attempts to establish an organization through which the church universal may act. Some insist that "the plan by which the Herald of Truth operates will permit the church universal to function." We do not believe this follows, and we do not believe that it is wrong for all churches to cooperate in one work. Did not Paul order the church at Corinth to join in a work which he had already ordered all the churches of Galatia to perform? (1 Cor. 16:1, 2). If all the churches of Galatia might join in that work, why not all, then, in existence? For many churches, locally independent, to cooperate in the same work does not make a universal organization of the churches. In this, brethren, is the secret of the fallacy on the universal church concept.

Brethren have overworked the pattern idea in these arguments. We stand with all those who insist that all things be done "according to the pattern." If a specific rule be given that must be the law. If a specific example be given that, too, becomes the standard. However, when several illustrations of the law be given, and details differ in each, it becomes obvious that the Holy Spirit left some matters in the realm of human judgment. Should we attempt to make law of one of these, while ignoring the others, we have divided the church by laws which came by men, not God.

We must seek for a basis of unity, and that basis will have to be the word of the Lord. However, we cannot find
that unity until some seek in humility to find what has been disturbing Zion. Some will have to discard some of the “logical arguments” (?) by which they have opposed these works. For example this selection was taken from a recent journal which for some time has devoted most of its columns in opposition to these good works. A writer challenges the logic of another writer, and attempts to reduce his arguments to absurdity. He says, “According to the Bible we walk by faith not by sight, and logic is a matter of walking by sight, not by faith. Surely we use reason to apply the authority we have from the word of God to specific situations.” If these statements be true the writer of it will have to plead guilty to walking by sight. Logic, said he, is walking by sight. Yet he says, “We use reason (Webster defines logic to mean the science of reasoning had) to apply the Bible.” He condemns logic when used by another as “walking by sight.” Then immediately he says that he himself uses logic. Why then does the author of that statement condemn others who employ logic in the use of the scriptures? Why is one man’s logic walking by sight more than another’s? Truly “the legs of the lame are not equal.” Could this be a case of the blind leading the blind? Could be that some need to do some real studying before writing too much.

We have been vexed by others drawing some “deadly parallels” which are not in any way parallel, yet they have misled many good people. Did we not see one comparing baptism and cooperation of churches which read something like this: 1) The Bible way is immersion of the penitent believer for the remission of sins. Man’s way is sprinkling or pouring an infant or unbeliever because of the remission of sins. 2) The Bible way is many churches contributing to one church due to inequality for the purpose
that the one may be equal to the others, or “that there may be equality.” Man’s way is many churches giving to one, though they be equal, to do a good work.

If these are “deadly parallels” then those who hold them will be compelled to take the same position toward those who cooperate as in number two that they would take toward denominations that pervert baptism. These men plead for unity and study, and say that they oppose division. If so, my friends, they will have to change their parallels. The student of 2 Corinthians will be compelled to see that there are more reasons assigned for that gift than that of equality. We may fill up the want of the saints; may cause the needy saints to give glory to God and may break down barriers of prejudice between races. All of these are Bible reasons, and they show why some hold that these things constitute “good works.” We call these things to your attention to show how supposed logic may stand in the way of peace and harmony.

We are persuaded that these truths do not depend upon long chains of detailed logic, and that men can see what is true who never knew how to form a syllogism.

We wonder if false pride may not be a barrier to some in these matters. It is difficult to announce a change from positions which we have so long labored to defend. However, the church of the Lord must have men who are big enough to be little enough to say that they have been wrong. We can prevent schisms in the church if we desire to do so sufficiently. (That is, of course, if we can be convinced that these schisms are not due to departures from the faith.) Meekness and humility of spirit will do much toward accomplishing the task. More diligent study will help us to see the danger of making laws where God has
not made them, and an awakening of ourselves toward the whole responsibility of saving the lost will make us resolve to work by all God-given means within our reach to achieve that task. While we strive one with another millions die without having heard of our Savior. They cast their offerings before idols, ring bells, clap their hands, and pray to dumb statues just as in Paul’s day, and we are willing to let them face the judgment in that condition. Brethren, we must again find the way which the Lord approves and apply our hearts diligently to our task, and as one mighty phalanx let us press on toward the mark of the high calling of God. Souls are lost. Our souls may be included unless we submit our wills to his will, and give ourselves with one accord in his service.