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PUBLISHER'S ANNOUNCEMENT

It is with a distinct sense of satisfaction and confidence that we offer to the reading public the Abilene Christian College Lectures for February, 1944.

We are persuaded that the addresses that follow possess merit and that they will rank high in the series of these lectures that we have been publishing annually since 1919. Those who have the good fortune to possess a complete file of these great gospel sermons have, at this time, already, a rare collection. A few of these numbers, only, can now be supplied by the publishers.

May God's goodness, grace, mercy and love abound yet more and more toward those who have yielded to him their lives, in devotion and service, and that he may bless the true Israel of God, in their works of faith and labors of love.

G. H. P. SHOWALTER

January 15, 1945
Austin, Texas.

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JESUS CHRIST, THE SAVIOR

Hugh A. Clark

It is the custom of Abilene Christian College to ask the preacher of the College church to deliver the opening address of the Annual Lectureship. I am grateful for the honor and for the privilege which is thus fortuitously mine of speaking to you this morning.

This Lectureship has come to be an event pleasantly anticipated both by those of us who live here, and by all the brotherhood throughout the nation, many of whom find it possible now and then to be present and to enjoy the rich fellowship and Christian association which the occasion always affords. Those who do find it possible to be here in person invariably declare that they have received much inspiration and edification and even many of those who do not find it possible to come for the Lectures, ultimately share these benefits with us by reading the Lectures which are published every year. A very valuable contribution has been made in this way to the literature of the church for more than a quarter of a century.

The College is glad to join with the School in extending a very hearty welcome to our visitors who are already here for this opening service of the Lectureship, and by anticipation to extend the same cordial welcome to all those who will be here later in the week. Our homes and our hearts are open to you, and your happiness is in a very real and actual sense our happiness too.

I have the pleasure to address you this morning in behalf of him whose acquaintance, upon the peril of your soul, you cannot afford not to make. I speak to you of Jesus Christ, the Savior.

There are many texts. The angel said to the much perplexed Joseph, in a dream in the long ago, "Joseph,

thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins" (Matthew 1:20-21.) The Apostle Peter, speaking to the multitude in Solomon's Porch, concluded by saying, "He is the stone which was set at naught of you builders, which was made the head of the corner. And 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 4:11-12.)

We should keep ever before us the name, Jesus, and should integrate the whole of life's program around him. Especially should we remember that all our religious life takes its meaning, worth, and efficiency from him. He precedes everything else, is designed of God to prepare the way for everything else, and indeed, he is everything else to us. Paul, the apostle, says, "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:30-31.)

We do not intend to center these thoughts exclusively around the name of Jesus, and thus to abstract anything from the person of Jesus. The Bible knows nothing of a system of incantations based upon the use of certain set phrases or words of supposedly mystical import, which recited by rote or signified by formulaary gesture upon occasion gain the attention of Deity and insure success. The name, Jesus, takes its worth and bearing in the system of human redemption because of the divine being who wore it, and the nature and efficacy of the work done by him.

The name, Jesus, is a common name; many others had worn it before the Christ. The Hebrew form of the name is Joshua, and there were several of the ancients who wore this illustrious name. There was, for instance, the son of Nun, minister and successor

of Moses, who led the children of Israel over Jordan and conquered most of the land and gave inheritance in it to the tribes of Israel. He died at the age of one hundred and ten years, and was buried in Timnath-serah in Mount Ephraim 1427 B.C. Then there was a Bethshemite in the days of Eli, 1140 B. C. Into his field came the Ark of the Covenant drawn on a new cart by two kine when the Philistines sent it home after it had been captured in battle (1 Samuel 6:14). I might mention also, the governor of Jerusalem in the days of Josiah, B. C. 640. The history of this man may be read in 2 Kings 23:8. There was next, the son of Josedech and high priest at the building of the second temple, B. C. 520. The Levites also, in the days of Nehemiah, confess to God; "According to thy manifold mercies thou gavest them saviors who saved them out of the hand of their adversaries" (Nehemiah 9:27).

This is enough to show that the name is a common name; but not the reason for its imposition upon the Christ, or Messiah. Our text says, "And thou shalt call his name Jesus; for it is he that shall save his people from their sins." Here then, is a "Name which is above every name," it is Jesus. It is a name not only given by the order of God, but it is explained by the same order. Jesus means Savior; and so God says, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins". It is as if God had said, "Others have been called saviors, but they only saved the bodies of men from temporal, but this child shall be called a savior for a nobler adversity and a higher reason—he shall rescue the souls of men from sin—he is an eternal deliverer."

This explanation by the angel not only distinguishes Jesus from every other who had worn the name, but it opposes the misunderstanding and prejudice of the Jewish nation to which he belonged. The Jews had expected a Savior whom their scriptures called Messiah; but they had cast him in a role of a sort of a national hero and conqueror who should

break the civil yoke and free them from the tyranny of Rome, to whom at this time they were tributary. Yes, in due season, their Messiah and Savior would come and marching at the head of their armies in military dignity and regal splendor would vanquish their civil enemies and lead them to universal empire, or at least restore them to their ancient standing and glory among the nations. But how mistaken they were; their Savior came, as they had been led to believe he would, but not to restore them to a temporal, civil glory in an earthly Canaan, but to open up the way and lead them to a better, even a heavenly country. He came not to deliver from civil bondage, then or ever, (John 18:36) but to deliver men from spiritual slavery to sin; he came not to deliver from Caesar, but from Satan.

The name, Jesus, is a personal name as distinguished from Christ, or Messiah, which was an official name, and means anointed. The two names are often used together in the New Testament in order that, as Lightfoot remarks, "Not only might Christ be pointed out as the Savior, but also that Jesus might be pointed out as the true Christ or Messiah, against the prejudice of the Jews".

Let us look more extensively at the statement that Jesus came to save from sin. He came then, not primarily as a social reformer, but as a personal Savior; he came not especially to civilize and culture, but to save the lost from sin; he came not to suggest improvements in agriculture and industry, he came to free men from the bondage and guilt of sin; he left the civil affairs of the world as he found them: he advanced no measures for political and governmental reform; he came not as a statesman, but as a Savior, and his grand mission was to save man from his greatest enemy, sin.

Let us think now of sin as an enemy, and take the following views of its evil. What enemy has man ever had that was comparable to sin? All metaphor falls short and imagery fails, when one would picture the

devastation and ruin of this country. But we must try, even though we know the effort must result in a mere adumbration. Let us suppose a physical enemy from abroad, raging with malice and armed with power, who should overrun our country, pillage our cities and sack our towns, burn and destroy our homes and schools, take away our liberties, enslave and imprison our people. Then let us suppose a deliverer to arise and drive the enemy from our shores forever, restore the captives, and give us back our liberties and our property. His name would be upon the tongue of the nation and all would run to do him honor. Children would talk of him in the streets, and his name would be a household word in every family. But, this enemy would be a friend compared to sin, and such a savior would not deserve to be mentioned even in contrast, much less in comparison, with "Jesus Christ, the Savior" from sin. The only reason men do not generally acknowledge the honor of Christ and apply at once to him for deliverance, is because they have no adequate conception of the evil of sin and do not properly value the virtues which it destroys. One must know the malignity and insidiousness of the disease before he can or will properly appreciate either the physician or the remedy.

So much depends upon this one point; if sin be the greatest evil and man's worst enemy, then he who saves us from it becomes at once our kindest benefactor and our greatest friend. Let us then make several observations with regard to the evil of sin.

First, let us think of sin in its opposition to God. It is logical to reckon that the greatest evil which is opposed to the greatest good; and this is the chief characteristic of sin. God is the very embodiment of all that is good, right, and just, and sin being the very opposite of all that is good, right, or just, is in opposition to God: is highhanded rebellion against God. This is the very essence of the evil of sin. Let us not think that the evil of sin is to be estimated by its baseness and grossness, its sordidness

and commonness alone; sin is base and gross, sordid and common, but the chief evil of sin is its opposition and rebellion against Jehovah God, the Unquestionable Sovereign of the universe and man. Sin with undisguised arrogance, would depose God from this sovereignty, abuse his divine mercy and beneficence, profane his holiness, and insult and deny his omniscience, his justice and his power. The sinner therefore, is an outcast from God, a rebel against him and his government.

We may, in the second place, estimate the evil of sin by the names which are given to it in the Scriptures. Names are descriptive titles; this being true, how evil is sin! I can think of no term that suggests reproach or raises aversion that is not somewhere in the Scriptures used to describe sin. Sin is disobedience: it is rebellion: it is the work of the devil: it is ignorance: it is folly: it is darkness: it is blindness: it is deafness: it is sickness: it is slavery: it is death! And hence, when the Apostle Paul would speak of it to the Romans, he condemned it in every period of time; he said, "What fruit then had ye at that time in the things whereof ye are now ashamed? For the end of those things is death" (Rom. 6:21). For the past, there was unfruitfulness: for the present, there was disgrace: and for the future, there was destruction..

Let us now turn to the effects of sin, and what a picture of evil is presented here! Look first, to the soul of man. It was sin which defiled it and rendered it unfit for immediate association with God, banished it from his presence, and filled it with confusion and regret.

If we turn to the body of man, there too, the evil effects of sin are manifest. God did not create man to die, but, "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12.) The universal law of mortality that fills our once immortal and perfect bodies with all those disorders, derangements and

defects which eventually bring every man to the grave, is the direct effect of sin.

There is yet one more way to measure the evil of sin; it is by considering the means devised of God to save man, the crowning piece of his creation and the object of his affection, from the utter ruin and eternal destruction of sin. There was only one being in all the universe through whom this could be accomplished; Jesus, The Savior, the Son of God. Through him, and him alone, could this enemy fall, and man the victim of his foul clutch be released, and purged from all his pollution and guilt.

But, let us consider now, the way in which even The Son of God, the Lord of life and glory, could "Save his people from their sins." And at this point especially, of all the system of the divine economy, we must "walk by faith, and not by sight." To save man, Christ must suffer: by the shedding of his blood we are redeemed, and by his death we live. The case is this: God's command was broken, man stood guilty before his Maker, and the curse, or penalty of the divine law was due. In the mind of God, the same sanctions and holy wisdom which caused him to make the law in the first place, would also cause him to uphold the law and exact the penalty. But God loved man, and desired to save him from the penalty of the law which was eternal destruction.

How could God, without impugning his own truth and integrity and infringing upon his own justice, extend to man, the object of his affection, his mercy, clemency and favor, in such a way as to obviate the penalty of the law and save man for time and for eternity? This is the great question of human redemption; and the only answer we can have to it, in the very nature of the case, is the solution which God devised through Jesus, the Savior, and which he has revealed upon the pages of the New Testament. On the one hand there was law, sin, guilt, penalty, and death; on the other there was love, mercy, clemency,

justification, and life. Between these antipodal alternatives God, out of his love for man, interposed the death of his Son, in which his divine wisdom saw all that was necessary to relieve him, as the moral governor of the universe, from the necessity of executing the penalty of the law upon man, the offender, and which would make it possible for him, in harmony with every virtue of his perfection, to turn to man and extend to him his mercy, clemency, forgiveness and justification in this world, and in the world to come, eternal life. The simplest expression of this marvelous stroke of divine jurisprudence is to be found in the language of the apostle Paul to the Romans, when he said, "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fallen short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just and the justifier of him that hath faith in Jesus" (Romans 3:21-26.)

And now, as we conclude our reflections for this morning, let us observe that it is from this propitiatory work that our Lord derives his highest title. His name is the memorial of this achievement. He will henceforth be known through all the ages as the conqueror of sin, and the Savior of man. And whatever other names may be given to him in time or in eternity, it is under the character of a Savior that he is adored by all the saints of earth and by all the angels of heaven. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Unto him that

loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be the glory and dominion for ever and ever. Amen".

CHRISTIANITY, A WAY OF LIVING

Cecil N. Wright

It affords me genuine pleasure to speak tonight on the subject assigned me, and I esteem it indeed an honor to have been invited to appear on this program—especially since there are so many truly distinguished speakers on it. Religion has always been to me a most fascinating study. And Christianity is the greatest and sublimest of all religions—acknowledged even by infidels, by disbelievers in all religion, to be so. It is also the religion I have espoused. And my life has been dedicated to the promulgation of it. So, most naturally, I am quite happy to discuss one of the phases of Christianity with you on this occasion.

Christianity is Truly a Way

It was announced that my subject is to be "Christianity, a Way of Living." And Christianity is truly a "way." It is so described in the Bible, which is the only divine textbook on religion. In it we read: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of THIS WAY, whether they were men or women, he might bring them bound unto Jerusalem" (Acts 9:1,2). Also this: "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of THAT WAY before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus" (Acts 19:8, 9). Other passages could also be quoted, such as Acts 18:26; 19:23; 22:4; 24:14; and 24:22. if time permitted but they all suggest the same thing—namely, that Chris-

tianity is a "way"—and not only a way, but a very definite way, and an absolutely indispensable way. It is the way personified by Christ, its Founder, who said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). It is so definite a way, so defined and restricted, that Jesus spoke of it himself as "narrow." Said he: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it" (Matt. 7:13, 14).

In Acs 16:17 Christianity is called "THE WAY of salvation." It is also a way of worship. Said the apostle Paul in Acts 24:14, "But this I confess unto thee, that after THE WAY which they call heresy, so *worship* I the God of my fathers." And Christianity is likewise a way of living. The apostle Peter said to Christians: "But like as he who called you is holy, be ye yourselves also in all manner of *living*" (1 Pet. 1:15, Revised Version). And again: " * * * Christ also suffered for us, leaving us an example, that ye should "*follow in his steps*" (1 Pet. 2:21). Christianity, then, is truly a way of living, or, as we more commonly say, a way of life. We speak of "the American way of life," "the Russian way of life," "the German way of life," and so on. And there is also just as surely "the Christian way of life"—the only right way to live in any country—the only way that makes for peace and a maximum of happiness in this world, and for happiness at all in the world to come.

Christianity is Not Antinomianism

Christianity being a very definite way, a narrow or restricted way, it is not antinomianism. That is, it is not a way of life ungoverned by any law. It is not a system that allows every man to be a law unto himself. Some folk have the idea that because it is said in Rom. 6:14 that "ye are not under the law, but under grace," Christians are not under any law

in any sense. But such is a distorted notion of the meaning of the passage. I preached for a while (and only for a while!) where there was an element, very respectable in manner of life, but very much opposed to any mention whatsoever of law in connection with Christianity. But they had, of course, to ignore such passages as: "For out of Zion shall go forth the *law*, and the word of the Lord from Jerusalem" (Isa. 2:3). "For the priesthood being changed, there is made of necessity a change also of the *law*" (Heb. 7:12)—not an abrogation of law as such, you will notice, but only a change of law. "To them that are without law, (I came) as without law, (being *not without law to God*, but *under law to Christ*)" (1 Cor. 9:21). "Bear ye one another's burdens, and so fulfil the *law of Christ*" (Gal. 6:2). "But whoso looketh into the perfect *law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25). "If ye fulfil the royal *law* according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect of persons, ye commit sin, and are convinced of the *law as transgressors*" (Jas. 2:8, 9). "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas. 2:11, 12). "Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the *law*, and judgeth the law: but if thou judge the *law*, thou art not a doer of the *law*, but a judge. There is one *lawgiver*, who is able to save and to destroy" (Jas. 4:11, 12). But why multiply passages further? The fact is already thoroughly established that Christians are not without law. The truth is that we are not under the law of Moses, which was a system of law only, but are under the Christian system, which is a system, not of law only, but of grace also. That is the import of Romans 6:14. And Paul, in Romans 3:31, says, "Do we then make void the law through faith?"—that is, through the Christian system. "God forbid: yea, we establish the law." In the original it is

not "the law," but simply "law." By Christianity we do not make law void, but we establish law. We acknowledge the binding force of God's law. In order to become Christians we must be characterized by "repentance toward God" as well as by "faith toward our Lord Jesus Christ." (See Acts 20:21). "Repentance" is a change of mind, particularly a change of will or determination. To become a Christian one must take his mind from off sin, and focus it on righteousness—on the commandments of God. He has to resolve in his heart to obey God's law, to fulfil the law of Christ. Without this, there is no repentance toward God. And without such repentance there is no Christianity. So Christianity does indeed establish law—called in Jas. 1:25 and 2:12, "the law of liberty;" in Jas. 2:8, "the royal law;" in Gal. 6:2, "the law of Christ;" and in Rom. 8:2, "the law of the Spirit of life." Christianity is, therefore, a very definite way of life, regulated by "the law of the Spirit of life in Christ Jesus," to use again the words of Rom. 8:3, so that "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

Nature of Christianity is Not Determined by the World

Christianity, being a way of life determined by the law of Christ, and not by man, is not subject to change or modification to make it fit into the ways of the world. It is in the world, to be sure, but not of the world. It is in the world to change the world, if possible, but not to be changed by the world. Those who seek to modify Christianity to make it conform to the world, and to be more popular, are in reality traitors to the Master. Christians are admonished: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). "Love not the world, neither the things that are in the world. If any man love the world, the

love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). Hence, Christianity is something distinct from worldliness. And Christians are not at liberty to do a thing just because everybody else does it. God's word, and not what others do, is to determine how a Christian lives. The people of God are solemnly warned, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Evil, regardless of how popular it is, and how delightful for the moment, always brings sorrow and suffering sooner or later. "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). The purpose of Christianity is to promote a way of life that is better than the ways of the world. And any effort to conform Christianity to the world is, in effect, an attempt to defeat that purpose. Those who are genuinely converted, and who truly have the Spirit of Christ, will not try it—will not even want to try it.

*Christianity Regulates All Relationships
of Its Adherents*

Being a way of life, Christianity seeks to regulate all relationships that Christians may sustain to other individuals and to institutions. The law of the Lord is not only perfect, converting the soul (that is, to God), as declared in Psa. 19:7, but the Scriptures also furnish the *man of God* completely, unto every good work (2 Tim. 3:16, 17). Chief among the relation-

ships of life are the following, with the requirements of Christianity regarding them:

1. *Wives to Husbands.* "Wives submit yourselves unto your own husbands, as it is fit in the Lord" (Col. 3:18).

2. *Husbands to Wives.* "Husbands, love your wives, and be not bitter against them" (Col. 3:19).

3. *Children to Parents.* "Children, obey your parents in all things; for this is well pleasing unto the Lord" (Col. 3:20).

4. *Parents to Children.* "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). "But bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

5. *Servants to Masters.* "Servants, obey in all things your masters according to the flesh: not with eyeservice, as menpleasers: but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:22-25). This is written primarily to those engaged in involuntary servitude, but applies equally to those who labor voluntarily for an employer. And for more scripture on this and the other already mentioned relationships, see especially Eph. 5:22-6:8; Tit. 2:4; 1 Pet. 2:18, 19; 3:1-7.

6. *Masters to Servants.* "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4:1). See also Eph. 6:9.

7. *Subjects to Their Government.* "Let every soul be in subjection to the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation. For rulers

are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience, sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:1-7). "Submit yourselves to every ordinance of man for the Lord's sake: whether it be unto the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty as a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:13-17).

8. *Magistrates to Subjects.* What shall we say about this relationship? We have no scripture to read from bearing directly upon the subject. We might do as our beloved Brother Charles H. Roberson did in writing his book, "What Jesus Taught." When he had set down instrumental music in worship as a topical heading at the top of a page, he left the remainder of the page blank—because Jesus had said nothing about it! And Brother Roberson, along with the rest of us, does not use instrumental music in Christian worship, because it is unauthorized. We argue against it because of the silence of the Scriptures. We call attention to the fact that we are "not to go beyond that which is written" (1 Cor. 4:6, Revised Version). And we quote 2 Jno. 9, which says: "Whosoever transgresseth, and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." We point out how we can sing, and have that as our only music in worship, and yet abide in the doctrine of Christ, for the doctrine of Christ authorizes singing in worship. We also show that, since instrumental music is not taught in the doctrine of Christ as to how to conduct himself as a subject, but not as a magistrate. Hence, as a subject he can abide in the doctrine of Christ, and have God. But, if he becomes a magistrate, a law enforcement officer, an agent of vengeance, he does what the doctrine of Christ does not furnish him unto and becomes that regarding which he has no instructions whatever. Does it not seem strange that Christians are informed about such reciprocal relations as those of husbands and wives, parents and children, and master and servants; and that they are also instructed as subjects of civil government, but not as administrators—if so be that God had intended for them to exercise the functions of the latter? What shall we say to these things? Well, we know this much—namely, that it is safe for Christians to be only subjects of temporal governments, and not a part of such governments themselves. Christians have their citizenship in heaven (Phil. 3:21, Revised Version), in the kingdom of heaven. And they may hold positions of responsibility in that spiritual government, as those of evangelist, elder, or deacon. The word of God furnishes them unto such, but not unto similar positions in temporal government though they be citizens of these too. Christians must pay the taxes required by civil governments, and submit to their ordinances, except when they usurp authority that does not rightfully belong to them, and issue commands that contravene the commandments of the Lord. In such event, the inspired apostle Peter says, "We ought to obey God rather than men" (Acts 5:29). Hence, Christians must submit to temporal governments, but only when to do so does not violate the laws of the kingdom of

heaven. And they are given no information that they may administer civil government. All their instructions in connection with such government regards them as subjects only, not as administrators. I am not prepared to say dogmatically that a Christian absolutely cannot be a magistrate; but I am saying that it certainly is a debatable matter, whereas being a subject only is unquestionably safe.

9. *Christians to Neighbors.* "Thou shalt love thy neighbor as thyself" (Jas. 2:8). Many other passages also say the same thing. And Lk. 10:25-37 shows that Christians should also be neighborly.

10. *Christians to Enemies.* It might be noted that Christians are not told what to do as enemies, for they are not to be enemies to anybody. They are to be enemies of sin, but not of the sinner himself. However, they are taught to expect to have enemies. See, for instance, Jno. 15:18-21. Therefore they are instructed as to how to treat their enemies. Said Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44). "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:19, 20). " * * * Christ also suffered for us, leaving us an example, that we should walk in his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (Pet. 2:21-23).

11. *Christians to Brethren.* "Love the brotherhood" (1 Pet. 2:17). " * * * see that ye love one another with a pure heart fervently" (1 Pet. 1:22). " * * * be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing" (1 Pet. 3:8,9). "And

be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Be ye kindly affectioned one toward another; in honor preferring one another" (Rom. 12:10).

12. *Christians to All Men.* "Honor all men" (1 Pet. 2:17). "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

This covers the chief relationships of Christians to others. And do you not think that this is a wonderful way of life?

Christianity is a Way of Love

From what has already been presented, it is quite apparent that Christianity is a way of love. The apostle Paul also said so. After discussing the gifts, the faults, and the ambitions of the Corinthians, he said: " * * * and yet shew I unto you a more excellent way" (1 Cor. 12:31), with which statement he began a treatise on love. Then he went on to say: "Though I speak with the tongues of men and of angels, and have not charity (or love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. 13:1-3). These statements show that charity, or love, is a *primarily* essential element in Christianity—that other things derive their highest value from love, and without love are worth but little. Then Paul goes on to describe love, saying: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily pro-

voked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-8). And, closing his treatise on love, Paul declared: "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). Without love, one cannot be like God, for "love is of God" (1 Jno. 4:7), and "God is love" (1 Jno. 4:8). A Christian must love his brethren, his neighbors, his enemies—he must love everybody. Said Christ to his disciples: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:12,13). It was through the power of love that Christ's kingdom was founded and is perpetuated—not force, but love. Of Christ, Napoleon once said: "Christ was more than a man. Alexander, Caesar, Charlemagne, and myself founded empires; but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." Yes, Christianity is verily a way of love. Everything about it revolves around love. To Christians, the apostle Paul wrote: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law". (Rom. 13:8-10).

Christianity is a Way of Truth

In 2 Pet. 2:2, Christianity is also spoken of as "the way of truth." And this is not strange when we know that it is a way of love, and that love "rejoiceth in the truth," as 1 Cor. 13:6 says that it does. Christianity

is a religion governed by God's word, which is truth. See Jno. 17:17, where Jesus says to the Father, "Thy word is truth." God's word is always truth, for God "cannot lie" (Tit. 1:2). And neither can one be a child of God, a Christian, and lie. Christians are commanded on this wise: "Wherefore putting away lying, speak every man truth with his neighbor" (Eph. 4:25). And Rev. 21:8 says that "all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Again it is said that there shall not enter heaven "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). And that "without are the dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15). You notice how the Christian scriptures class lying, do you not?—with murder, idolatry, sorcery, immorality, and the like. This is because Christianity is a way of truth, and admits of no falsehood of any kind.

Christianity is a Way of Righteousness

The Christian way is also called "the way of righteousness" (2 Pet. 2:21). And this is quite natural, for a combination of love and truth would surely be righteousness. God's law is based on love (Matt. 22:37-40). And his word is truth (Jno. 17:17). It is only logical then that we should read: " * * * for all thy commandments are righteousness" (Psa. 119:172). Christianity includes all that is right, and excludes all that is wrong. But it is God, and not we ourselves, who is to say what is right and what is wrong. Men's standards of right are not always the same as God's. The apostle Paul wrote these pathetic words: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves un-

to the righteousness of God" (Rom. 10:1-3). This will explain why we who try to be Christians—only Christians, and Christians only—are such great sticklers for a "Thus saith the Lord." Why we make it our rule to speak where the scriptures speak, and to be silent where they are silent. Why we strive never to transgress, but always to abide in the doctrine or teaching of Christ, as expressed in 2 Jno. 9. And why we are urged in Holy Writ to study to show ourselves approved unto God (2 Tim. 2:15).

Christianity is a Way of Holiness

Righteousness and holiness are closely associated. Hence, if Christianity is "the way of righteousness," it must be a way of holiness. Accordingly, Christians are admonished to "put on the new man, which after God is created in *righteousness and true holiness*" (Eph. 4:24). And Isaiah, by way of prophecy, did speak of the Christian way as "The way of holiness." Hear him: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it" (Isa. 35:8). "Holiness" means purity, or freedom from sin, as seen from Isaiah's statement that the unclean shall not pass over the way of holiness. Holiness denotes especially a pure condition of heart, which in turn produces holy or righteous conduct. God is holy. And Christians are told this: "As obedient children, not fashioning yourselves according to your former lusts in your ignorance: But as he which called you is holy, so be ye holy in all manner of conversation" (or living); "Because it is written, Be ye holy; for I am holy" (1 Pet. 1:14-16). If one is holy, then the lusts of the flesh are mortified. And without holiness no man shall see the Lord (Heb. 12:14). Hence, if the flesh is allowed to predominate, one is not a Christian; he cannot be saved. Hear this: "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, revelings, 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" (Gal. 5:19-21). There have been almost from the very beginning those who have behaved as if Christianity were libertinism. But it is not. Peter said some, who seem to have been preachers, were "themselves the servants of corruptions" (2 Pet. 2:19). Jude (Jude 4) said they turned the grace of God into lasciviousness. And Rev. 2:20 tells of a church member at Thyatira that taught and seduced servants of God to commit fornication. But the Lord condemned that church for permitting such to go on without discipline. And 2 Tim. 3:5 says, "from such turn away." Christianity is a way of holiness, not of licentiousness and debauchery. Christians, individually and collectively, are called the temple of God. Said Paul in 1 Cor. 3:16,17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Christianity is a Way of Peace

"The way of peace" is spoken of in Rom. 3:17, also in Isa. 59:8. And Christianity is that. Its author was prophetically called "The Prince of Peace" (Isa. 9:7). And when he was born into the world, the heavens echoed with angelic voices singing, "Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2:13,14). Christians are told to follow peace with all men" (Heb. 12:14). And again, "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). Continuing the thought, the next verse says: "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if the thirst, give him drink; for in so doing thou shalt

heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21). Heaping coals of fire upon an enemy's head does not mean what a certain lady is reported to have thought, who went to the preacher to obtain advice as to how to get along with her husband, and upon being asked if she had heaped coals of fire upon his head, said no, but that she had tried hot water, and it had failed! But this is rather a figure of speech taken from the old-time method of smelting ores. The ore was placed between layers of coals, the heat from which liquified the metal, which dripped into a container below, leaving the dross clinging to the coals. In other words, it was by means of coals of fire that the desirable portion was extracted. So the idea of heaping coals of fire upon an enemy's head is not that of trying to "burn him down," but of melting his heart, and, if there is any good in him, bringing it out by doing good to him—overcoming evil with good. This is in harmony with what Jesus taught in his Sermon on the Mount, saying: " * * * resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. 5:39, 40). Jesus and his apostles did not say, they did not guarantee, that this would always produce the desired immediate effect. But it is what they commanded. And the history of man shows that retaliation, whether by individuals or by nations, has never properly settled differences. It is impossible that man could make a bigger mess of things by pacifism than he has by warfare. Wars have been growing bigger and more devastating with the passing of the centuries. The war of 1914-18 was fought by the democracies, they said, to make the world safe for democracy and to end all wars. Did it do it? Well, the present global conflict, almost totally eclipsing the other world war in scope and destruction, gives us the answer. And already many far-seeing individuals, men skilled in international relations, are warn-

ing that there is very, very grave danger that we are right now setting the stage for a subsequent conflict that will utterly dwarf the present one! Not a few of our own statesmen are shuddering with fear that we shall lose the peace. Anyway, this we know, that no nation having arisen with the sword has stood for more than a few centuries, which vindicates the statement of Jesus that "all they that take the sword shall perish with the sword" (Matt. 26:52). Any one who fights with the sword, fights for a cause that will ultimately fail; maybe it will triumph temporarily, but it will fail in the end. Behold proud Babylon of Nebuchadnezzar's day! The Medo-Persian empire of Cyrus! The Grecian empire of Alexander the Great! The Roman empire of the Caesars! These one-time world-empires, where are they today? Fallen, fallen! Forever fallen! They took the sword. They perished with the sword. And since their day lesser nations and empires have been rising and falling, rising with the sword, and falling with the sword. And so it will be as long as the carnal sword continues to be man's weapon. The only hope for peace—for world peace and security—is to imbue the warlike nations of earth with the spirit of the "Prince of Peace." Jesus Christ never donned a soldier's armor. And neither did the early followers of Christ, if we are to believe historians. The great historian Gibbon is represented as saying that early Christians refused an active part in "the military defense of the empire"—that is, of the Roman empire. As late as 248 A. D., Origin, one of the so-called church fathers, wrote that "we do not indeed 'render military service along *with* him,' even if he press us to do so;" but we do 'render military service' *on his behalf*, by marshalling a private army of religion through the prayers we offer to the Divine Being." And we also know from the Bible that Christians were not expected to engage in the military defense of Jerusalem. See Matt. 24. They were instructed by the Master to flee. And history tells us that they did—that not a one stayed, and not a one

lost his life in that siege. How *could* they have fought, and yet at the same time have successfully taught peace to the world? How could they have condemned war, and then escaped condemnation for fighting? Said the apostle Paul, "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:3). Christians are taught to pray for all men—"for kings, and for all that are in authority, that we might lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4). "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength" (Psa. 33:16). " * * * the race is not to the swift, nor the battle to the strong" (Eccl. 9:11). The Lord, after all, is the determining factor." * * * the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17,25,32). But "the effectual fervent prayer of a righteous man availeth much" (Jas. 4:16). Hence, it is altogether possible that Christians can, marshalled as a private army of religion through their prayers, to borrow a phrase from Origen, be of much more service to a nation—yes, even a nation at war—than if marshalled for military service on the field of battle. It may be that they can also render service acceptable to God on the battle front as angels of mercy—as physicians, nurses, ambulance drivers, and such like—any service of a non-combat nature. In fact, persuaded that such is possible, I, when registering at the command of our government, offered to do non-combat duty, though going on record as not being able conscientiously to do combat service. I explained to my draft board that I had once been an out-and-out pacifist, and that the time had been when I would have accepted death before wearing a uniform, but that I had somewhat relented from that view, though not having been able to convince myself fully that the op-

posite extreme would be acceptable to the Lord. And I might say that such represents my attitude even at the present. Since our brethren have been waxing so warm in discussion on the subject during the last two or three years, I have endeavored to suspend judgment until I could make a thorough and satisfactory study of the subject when not under the influence of war psychology, when no longer would I have flesh-and-blood brothers in the conflict, and when I thought I might be able to reason more impartially and sanely. But now I am dealing with a subject that involves that issue, which makes it incumbent upon me not to sidestep it. So I have had to give my reasons for not being able as yet to accept the combatant side of the question. I am not condemning those of my brethren whose consciences allow them to go further than mine allows me. But I am saying, and I think that all will agree that the way of the sword is not the means to peace—lasting peace; that only the religion of the "Prince of Peace," enshrined in the hearts of men and leaders of men, can bring surcease from wars and rumors of wars. Christianity, the way of peace, is the only hope *for* peace! Only when Christ judges among the nations, and rebukes many people, will they "beat their swords into plowshares, and their spears into pruning hooks." Then, and not till then, will "nation not lift up sword against nation, neither shall they learn war any more." See Isa. 2:4. Jesus Christ, the Captain of our salvation, has commanded that we go into all the world, and preach his gospel to every creature (Mk. 16:15); and to have our feet shod with the preparation of the gospel of peace—not of war. See Eph. 6:15. In the language of the song, "Let us heed the call, brother dear, for workers, for workers today"—the call for workers to promote peace on earth, good will toward men.

Conclusion

The only ones, however, who have their feet properly shod with the preparation of the gospel of peace,

are those who have accepted Christianity in its entirety—as the way of salvation and the way of worship, as well as the way of living. So, if you have not already done so, we urge upon you to make a complete surrender to Christ—make it even now. For now is the accepted time. Now is the day of salvation. For salvation, believe on Jesus Christ as the Son of God—believe on him with all your heart, repent of your sins, and be baptized in the name of Christ for the remission of sins; then worship him each passing day and week according to the instruction of Holy Writ; and follow the Christian way of life—the way of love, of truth, of righteousness, of holiness, and of peace—till you reach the end of the way, which leads to an endless day in the sinless summerland of bliss and joy and song. If you have followed the Christian way for a while, but have fallen by the way, or have strayed aside, why not also take advantage of the present opportunity to make things right with God—to repent and pray God, and let us pray with and for you, that you may be pardoned and restored to the favor of the Almighty, and share with all the faithful the exceeding great and precious promises of God?

THE HOME—ITS IMPORTANCE

H. C. Hale

My subject is an old one. The home is the oldest divine institution. God ordained two divine institutions. In the beginning, God saw it was not good for man to be alone, hence he made a help meet for him. Since that day man has been groping in the dark hunting for the ideal home. I have had some difficulty while preparing this speech to get a proper definition of the home. Perhaps Madame Schuman-Heink's definition will help us to see what a home is:

"A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is first school for young ones, where they learn what is right, what is good and what is kind. Where they go for comfort when they are hurt or sick. Where joy is shared and sorrows eased. Where fathers and mothers are respected and loved. Where children are wanted. Where the simplest food is good enough for kings because it is earned. Where money is not so important as loving kindness. Where even the tea kettle sings from happiness. That is home—God bless it."

Whether the houses we live in are built of brick or wood, they should be real old fashioned homes. The furniture may not be up-to-date, the pictures may not be well hung, but these are not the important things about a home. The home should turn out into the world Christian men and women who will become the citizens of our nation. We can see some bad effects of the improper home; or some results when some one did not have the advantage of a mother or father. Somewhere I ran across these lines, by Odetta Ruth Anderson:

"I had no teaching when I was a kid,
Was never corrected for bad things I did
And somehow I was always taught
That the shame of crime was just getting caught.

I wouldn't be facing a convict's fate
If my dad had gone honest and straight,
Nor would I be here today
If I' had a mother who could pray."

If only the parents could realize that they are responsible for the children's character!

What the Home Should Be

Many solutions to the problem of the broken home have been given. The Socialist who comes with his definite economic theory or political program and offers a solution. The Psychologist offers his cure. These are weighed and found wanting. We need no better book for home training and character building than the Bible. The great trouble in the world today regarding the home, is that the Bible has not been respected and used as the home text book. This Book teaches the father's responsibilities and the mother's duties. It speaks of training children: "Train up a child in the way he should go, and when he gets old he will not depart from it." Do we question the truthfulness of that statement? Some may say that the rule failed at some time. No indeed! The failure was with the ones who may have tried to train, but if one departed, that one was not trained. Good fathers who stand four square for character and truth today are needed! Good old fashioned mothers who do not try to get their daughters to keep up with the times are the need of the hour!

You will pardon me for reading what others have said. I am reading these lines which describe far better than the way I might word it. Listen to this one who describes herself as!

"I AM A REPEAL FEMALE"

"Once I was an innocent, beautiful virtuous, religious, ambitious girl. I went to school and had lofty ideals of doing big things in life. I hoped some day to have a good husband and a happy home. I loved my church; I believed my Bible; I went to Sunday School; and was inspired to help the needy. I was much loved and admired by my friends.

"Then from some whom I thought to be my friends too, I caught the 'repeal fever'. I bobbed my hair, rolled down my stockings, cut off my skirts, penciled my finger nails. I was made to believe that my happiness depended on being smart; that only popularity, pleasure and a sport life was ideal; and was told that everybody was doing it.

After hearing the cigarette advertisements over the radio, seeing them in the magazines and on the billboards, and watching my so-called friends indulging, I was influenced to smoke, and got a great kick out of sitting in public places, puffing smoke in others' faces.

Having lost my desire to go to church, or to be with church folk, I went with the crowds to the dance halls, road houses, beer gardens, and to the cocktail rooms. I soon became brazen enough to call for a drink at the bar. I learned to gamble, played the races, and had many late-hour dates.

Now I have had my fling—have been a modern girl, and have had my 'personal liberty'. My virtue is gone, my religion is gone, my old time friends are gone, my beauty is gone. Here I am, an ugly, blear eyed, blotch faced, cigarette-smoking, half crazed drunken sot! I have repealed everything that was good, noble, refined, beautiful, moral and spiritual in my life. The few friends I have, are as miserable as I am. My body is diseased, my heart is broken, my noble ideals are crushed, my motherly instincts are dead, my good family name is disgraced, my character is ruined, my ambition is gone! My past is evil, my present is hell, and my future is dark! I am nothing now but a REPEAL FEMALE!"—Anon.

God pity that mother who thinks her daughter should be a society belle; and that by all means must be popular!

God in the Home

The home should first of all be dedicated to God. He is the Head of Christ, who is the Head of the Man who is the head of woman. Godless and Christless homes are a curse to society and the church. God's Word should govern the home. The Bible should be read daily in the home. What a beautiful picture to see the father with his wife and the mother of his children gathered around the fireside reading the Bible, and then the blessings of God pronounced upon the home! I tell you that such homes stand as a bulwark against all the evils which beset our paths today!

Considering that the Word of God is taught and respected in the home, demands that law and order prevail. Some of us have been in some homes where confusion and chaos reigned. The children were noisy and unruly, and there was little concern upon the part of the parents. A well ordered home is peaceful, and orderly.

The home is a business organization—the biggest of its kind in the world. This presupposes that there is perfect harmony between the mother and father. They are free to talk over the problems that confront them. They practice economy. They will live within their financial means. They will teach their children that debts are dangerous.

The right kind of home is a place where the children are taught the privilege of work. It is unfortunate for children to be reared in a lap of plenty, and fed with the silver spoon. Hard work develops character. Some of our great leaders—gospel preachers came from humble homes and were reared in poverty.

Yes indeed we need homes—not merely houses, but homes. The home that John the Baptist had, when it is said that "They were both (Zacharias and Elizabeth) righteous before God, walking in all the com-

mandments and ordinances of the Lord blameless;" or the kind of home that Abraham had when it s said: "For I have known him to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."

Responsibilities

Of course we understand that there are definite responsibilities of the children towards the parents. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise). There are many ways of honoring the mother and father. The first and best way is to remember the word of God as it was taught by mother and father and live the best Christian life possible. Indeed this is honoring father and mother. Then they will honor them by treating them right and providing for them in old age. They will not look upon the father and mother in the sunset of life as being a burden, but a pleasure. I have known however some parents who were unworthy of being honored. That father who fails to set before his son or daughter a good example of a Christian life, certainly is unworthy of honor! That mother who spends her time at clubs and parties and hires a colored servant to rear her children is unworthy of being honored! God bless our homes and may they be Christian, is my humble prayer. I thank you for your attention given to this lecture.

THE SACREDNESS OF THE HOME

H. C. Hale

God is the author of two divine institutions. The home is the oldest which had its origin in the garden of Eden, when Jehovah God performed the first marriage. The church is the other divine institution, which had its origin on the first Pentecost, after the resurrection of Christ. Both these institutions have been misunderstood and have been desecrated. All the trouble comes because men have abused the home and the church. We are speaking regarding the sacredness of the home. I am taking the liberty this evening of reading what others have said about the home. I shall read some statistics pertaining to the grave problem of juvenile delinquency. I am reading these clippings because others have worded my thoughts. From an old clipping which I have in my hands we have a definition of the home. Will you listen:

“To describe a home is more difficult than many think. The home is not made up of external circumstances. There are homes of granite and marble, of brick or wood. The palace and the cottage are not so far removed from each other as we often think. The humblest dwelling may be a fairer home than the most costly mansion. ‘Be it ever so humble, there is no place like home.’ Where love and sympathy have woven their canopy over human lives, the heart centers itself, as surely as planets in their spheres. Go where you will in search of beauty, variety, or pleasure, you will say with undissembling fervency:—

‘There is one land of every land the pride,
Beloved of heaven o’er all the world beside,
There is one spot of earth supremely blest,
A dearer, sweeter spot than all the rest.
Say, would’st thou then ask, where shall
That spot be found?’

Art thou a man, a patriot? Look around:
Still shalt thou mind, where'er thy footsteps roam.
That land, thy country, and that spot thy home.'

But the importance of the home in its relation to the state consists, not simply in its blessedness, but in its influence upon the formation of character. '*Who can measure this influence? The soul is affected by environments to a great extent. Disposition, character and destiny are often determined before an individual emerges into manhood,* (italics mine, H. C. H.) the most potent energies society has ever known have come out of the home life of the land.' Doctor Woolsey, one of the ex-presidents of Yale College, says that the decline of the Roman empire began really in the corruption of home life. President Dwight of Yale College, in giving an account of how he was educated, says that the whole story is summed up in a single sentence, 'I had the right mother.' He by no means ignores the influence of other means; but he firmly believes that the determining part of his education, that which chiefly made him what he is, was gained during his early years, and in the family."—American Baptist.

If the decline of the Roman empire began in the corruption of the home, what of the American home today! We face one of the gravest dangers in the history of our nation in the gradual decline of the home. It has been brought about by a lack of appreciation of the sacredness of the home.

No doubt during the days of Noah, when the world was corrupt before God, and that God saw that every imagination of the thought of man was evil continually—that this downward course destroyed civilization. This same thing destroyed the Israelites; as well as the Babylonians; the Grecians.

The Cause of Juvenile Delinquency

I know that most people tire of hearing statistics and editorials. They are sometimes as dry as dust. However I beg of you to listen. Eleven months after

Pearl Harbor, *Newsweek* carried an editorial with the following:

"A jolted older generation became suddenly aware of a riotous and ever growing procession of juvenile burglary, larceny, assault, robbery, criminal homicide, rape and other sex offenses, arson, truancy, runaways, and disorderly conduct. Among the gravest cases were those of prostitution both professional and casual, by girls anywhere from 12 on up,—feminine camp followers, popularly dubbed, 'Victory girls,' 'cuddle bunnies,' who defended their relation with men in the armed forces on the grounds of patriotic duty."

Six months later, Ella Winter, writing in *Colliers*, told of unprecedented acts of juvenile vandalism, and asserts that in numerous American cities delinquency among girls thirteen to fifteen years of age has increased from 20 per cent to 58 per cent. In one large metropolis there existed a huge organized gang of boys and girls who committed holdups, robberies and murders. All smoked marijuana, and no boy could join who had not perpetrated a crime or seduced a girl. Four hundred of these young criminals were taken into custody.

Such are the conditons that prompted J. Edgar Hoover, head of the Federal Bureau of Investigation, to issue the vigorous and solemn warning to American parents:

"This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation.

"I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of teen age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it—. . . These are not isolated horrors from another world. They are danger sig-

nals which every parent—every responsible American—should heed.”

There we have warnings and facts from men and women who are alarmed over our homes. Here is the irony of it however; and that is our attention must be called to these things from men and women of the world. We have been sleeping all too long. It is high time that Christian people wake up and begin to build Christian homes. But you say, we are young people; and Christian mothers and fathers. I reply that it is our solemn duty to go forth and preach the gospel of Christian homes to the world. This is our only hope.

The Divorce Evil.

Back of the juvenile delinquency and the breakdown of our homes there must be a cause. Many men and women and boys and girls look upon the marriage vows too lightly. These vows are sacred and binding. They can't be set aside by men, and human laws. Yet there exists the idea that marriage is for convenience and if it doesn't work, we will set it aside. It is no small wonder that we should be alarmed, when we are told that one out of seven marriages wind up in the divorce courts. Why this? Young people have not been taught the sanctity of marriage. "And Jehovah, God said, It is not good that the man should be alone; I will make him a help meet for him." (Gen. 2:18) Note: One woman for one man. Jesus is very plain right here: "And he answered and said, Have ye not read that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:4-6). "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adul-

tery." (V. 9) This connection between husband and wife is closer than parent and child. Paul in speaking of the connection between husbands and wives and Christ and the church, stated that this mystery is great. Yes God is the author of marriage. "Marriage is honorable," said Paul. Then adultery is dishonorable—yes a disgrace! But because it has been popularized by Hollywood, adultery and divorce are popular—to such an extent that one does not become the idol of the youth until he has had a number of divorces (legalized adultery). Our young people have been influenced too much by the silver screen and the jazz of the radio, by such as Sinatra and others. The time is here when consecrated gospel preachers are unpopular, whereas these others hold the attention of many fathers and mothers. And the shame of that thing is that many of these parents are members of the church of Christ!

Responsibilities

The marriage vows and the home impose certain responsibilities upon each member in the home. The place of the husband in the home has been definitely defined. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). "And thy desire shall be to thy husband and he shall rule over thee." (Gen. 3:16). These scriptures are too plain to demand comment. One of the reasons why some homes do not function smoothly, is that the man is not the head of the house. This command does not give the husband the right to look upon the wife as a slave.

These Scriptures teach also the place as well as the responsibility of the husband in the home. Some men are often more anxious to hear a statement of their privileges than a declaration of their responsibilities. Every husband should love his wife more than any other creature on earth. "Husbands love your wives," said Paul (Eph., 5:25). In Colossians he put in the

expression: "Be not bitter against them." (3:19). If these commandments were obeyed there could not be unhappiness in the Christian home. Every husband is required to provide financial support for his family. This duty is inherent in the very nature of things. That man that fails in this is worse than an unbeliever. He fails in being a Christian much less as a father. Every man should see to it that he give the very best to his family. He should make himself a useful citizen and an influential Christian. The wife will certainly help him in this endeavour. The husband should be as prosperous as he can be. It is no sin to make money. The sin comes in the improper use of it. Idleness is a sin however. The husband's wages or his salary are not his own. They belong to his family. If anyone in the family is called upon to go sacrifice and do without, it should be the father. In the same sense there are definite responsibilities of the wife. "Wives be in subjection" (Eph. 5:22). The young lady who decides to marry the man she loves should be content in being in subjection to her husband. Yes, she is to love, honor and obey him in the Lord. But again, "Let the wife see that she fear her husband." To ridicule this statement is nothing but disrespect to the Holy Spirit. No one understands this to mean that the wife is to be afraid of her husband; that she is to jump at every beck and call. "Fear God and keep his commandments" is also a divine injunction, but God does not want his children to be afraid of him as if he were a tyrant. He is a loving, kind-hearted Father and invites us to love him. So it is with the wife and the husband. She is to look upon him with love and admiration. To her he should be the greatest person in all the world.

But again we read these words: "In like manner ye wives be in subjection to your own husbands, that even if any obey not the word, they may without the word be gained by the behaviour of their wives, beholding your chaste behaviour coupled with fear." Peter

was speaking to wives who had husbands who were not Christians. The main thing for the wife is to win her husband over to Christ. How is this to be done? By nagging, and arguing and creating an unhappy atmosphere? By all means no! Here Peter suggests that some husbands may be converted without the word. This does not mean that one can be saved without obeying the word of God, but so far as the wife is concerned she does her work without the word. She lives a beautiful, Christian life, and this life is the sermon that demands the respect of the husband. He then will be eager and anxious to listen to the gospel. I have known as some of you that this works. Another passage which teaches the responsibility of the wife is found in Titus 2:3-5. "That aged women likewise be reverent in demeanor . . . that they may train the young women to love their husbands, to love their children, to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." To my mind that is a beautiful passage. Here the wife is told to love her husband and her children, and to be "workers at home."

Home was ordained as the place for women to work. Today we have all witnessed the wife and mother leaving the home, and seeking employment in secular and public work. The children are left with a maid who is often incompetent. The mother rarely sees her children except at night and morning. The father has no contact with his family. Please don't think I am too pessimistic. These are conditions which face us today. They are realities. Let us do something about them.

Need for Mothers

I do not know why it is, but it is true that the mother has the most important place in the home. This is no doubt because her responsibilities were defined by the Lord. "Keepers at home" was not spoken just to fill up space. Most of the great men had great

mothers. Timothy not only had a mother who was godly, but a grandmother also. There is an old proverb which says: "An ounce of mother is worth more than a pound of correction." All of us remember some great lesson which our mothers taught us. What a need today of the right kind of mothers! A young man was leaving home during World 1. His mother stood in the door and waved good bye to him. Words were few, but those words spoken were mighty and stayed with that young man.

"I love the words, perhaps because
 When I was leaving Mother,
 Standing at last in solemn pause
 We looked at one another.
 And I—I saw in Mother's eyes,
 The love she could not tell me,—
 A love eternal as the skies,
 Whatever fate befell me;
 She put her arms around my neck
 And soothed the pain of leaving,
 And though her heart was like to break,
 She spoke no word of grieving;
 She let no tear bedim her eye,
 For fear that might distress me,
 But kissing me she said good-bye,
 And asked our God to bless me."

Mother home and heaven are three beautiful words. What is home without a mother, and how can heaven be gained without a home?

AIMS AND PURPOSES OF ABILENE CHRISTIAN COLLEGE

Jas. F. Cox

✓ The aims and purposes of any college are its reasons for its existence. The founder and builders usually determine these aims. The purposes of any college should be well-known, definite, very worthy, and justifiable. If there are no good reasons for the existence of any particular institution of learning, then it just should not exist; and it will not exist for very long.

✓ Builders of colleges usually set forth their purposes in their charters or their prospectuses. It is well for those who direct and administer a college to hark back often to the original aims of the institution and try their very best to carry out those purposes.

Schools of various sorts have always existed: parental schools, community schools, private schools, state schools, and church schools. All of these schools have had their aims and purposes—varied and different, yet fundamentally the same, that their pupils might be enabled or prepared to live happier and better lives.

For a long time most of our schools among western peoples were dominated by the church. Then the state or nation took the schools and because of sectarianism and religious prejudices, the Bible was forced out of all state-supported schools, even in those nations claiming to be Christian.

Because the Bible could not be taught in the state schools, many private and church owned or church governed schools were built where the Bible could be taught and therefore be given a fair chance.

✓ Many such schools were built by Christians, among these was Abilene Christian College. In the early part of the school year 1905-06, Bro. A. B. Barrett, a

graduate of the old Nashville Bible School, came to West Texas and interested a number of brethren and friends in the establishment of a school in Abilene, where the Bible and other subjects could be taught by Christian teachers. This school was known as Childers Classical Institute, the forerunner of ACC.

Below I quote Articles I and II of the charter of ACC, which declare the purpose of ACC:

“Art. I—The name of the corporation shall be Abilene Christian College.

“Art. II—This corporation is created for the following purposes, to wit: the establishment and maintenance of a college for the advancement of education in which the arts, science, language, and the Holy Scriptures shall always be taught, together with such other course of instruction as shall be deemed advisable by the board of directors, and which shall be deemed advisable by the board of directors, and which shall be managed and controlled as hereinafter set forth, by a Board of directors, each of whom shall be a member of a congregation of the Church of Christ which takes the New Testament as its only and sufficient rule of faith, worship, and practice, and rejects from its faith, worship and practice everything not required by either precept or example, and which does not introduce into the faith, worship, and practice, as a part of the same or as an adjunct thereto any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example.”

In these quotations I wish you to note three things especially. First, “Abilene Christian College.” The word college in America means an institution of learning above high school level. When any qualifying terms are used such as agricultural, industrial, medical, Methodist, or Christian, etc., they tell what *kind* of college. This is a *Christian* college, not just a college. It is different, it is *Christian* as stated above. The original charter name was Childers Classical Institute. During the sixth session (1911-1912) of the

school, I was President and we called it "Abilene Christian Training School." The Board and I believed that the wording of the charter was such that the word Christian would be an appropriate, qualifying term. We did not call it a college that year because the school was not at that time doing any college work. My successor, Brother Jesse P. Sewell, changed the name to Abilene Christian College in 1912 which was finally made legal in 1920 by an amendment to the charter. So, for more than three decades, this school has been known as a *Christian* College, and there have been very few who have ever objected to that name. The second thing I wish to emphasize is that:

The charter states that "The Holy Scriptures shall always be taught along with other subjects." Throughout its history this has been done, in fact, the Bible is given and should ever have the most prominent place in its curriculum. On the seal of the College, the word Bible is given the most prominent place. We *require* our students to study the Bible. More hours are required for graduation than of any other subject in ACC. This should always be true. As an executive of the College for sixteen years, I never had any serious difficulty in enforcing this requirement. If at any time in the future history of this school, any subversive element should get into the faculty or the student body and should try to have the Bible department given a less prominent place, such persons should be overruled and, if necessary, dismissed.

The third statement in the quotation that needs emphasizing is that this "College is to be managed and controlled by a board of trustees, everyone of whom must be a member of a congregation of the Church of Christ." Such congregation to be free from hobbies and innovations. This statement emphasizes further and very strongly that the school should forever be Christian.

Another quotation from our charter which further emphasizes and makes manifest the purposes of ACC is as follows:

"This charter shall never be changed or amended as to qualifications of the Board of Directors defined in Art. 6 of this charter."

From this quotation, we see that the trustees, (the ultimate authority in ACC), must, every one of them, be citizens of Texas and loyal, faithful members of the New Testament Church. And their faithfulness must be passed on by their home congregation. Since all these men must forever be Christians, we could hardly expect them to have any other purpose than to maintain a Christian College.

These three statements then in our charter, viz, the name Abilene Christian College; second, Bible always to have the most prominent place in the curriculum, and third, Every trustee to be a faithful member of a congregation of the Church of Christ," suggest the aims and purposes of our school.

These statements if ever kept in mind and faithfully observed, are safe guarantees that ACC will forever stress the spiritual and that it will never be swerved from its accepted goal: that of developing boys and girls into happy, useful Christian men and women, able and willing to build real Christian homes and to be worthy, useful, loyal citizens of our well-loved America. The standard four-year American liberal Arts College is a character forming institution. It has our boys and girls during the character forming period of their lives. It is the aim of ACC to develop Christian character from this raw material that is ours. These young people come to us with plastic minds ready, and willing to be led. After four years, we send them out with the stamp of ACC upon them. It is our purpose to make it Christian. The Board of Trustees, the President of the College, and every teacher of the school should realize their responsibility more keenly after hearing this poem,—*The Sculptor*:

"I took a piece of plastic clay
And idly fashioned it one day
And as my fingers pressed it—still
It yielded to my will.

"I came again when years were past.
That bit of clay was hard at last:
The form I gave it, still it bore,
And I could change it never more.

"Then I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

"I came again when years were gone.
It was a man I looked upon.
He still that early impress bore,
And I could change it never more!"

It should ever be our purpose to mould our students into happy, useful Christian men and women prepared well to live the abundant life, the happy, useful life of service to others whether that life is lived in the shop, on the farm, in the office, in the pulpit, or in the class room. Everywhere we would have our graduates live the religion of the meek and lowly Christ. ACC wants every one of its products, every one of its students, whatever else they may be, first of all to be Christians. It is not our primary purpose here to make our students into preachers, teachers, lawyers, doctors, farmers, salesmen, etc. On the contrary, our primary purpose is and should ever be to mould Christian character. A secondary consideration and purpose is and should be to help our students to learn some useful vocation well so that they may obey efficiently Paul's command found in Ephesians 4:28, "Let him that stole steal no more, but let him labor working with his hands the thing that is good that he may have whereof to give to him that hath need."

From this we see that people ought not only to be good, but they ought to be good for something. They must not only be willing to give to others, but they need also to know how to labor efficiently at some good work so that they may earn their own way and have something to give to others. Our business is to give an all-round college education. It is our purpose here not only to teach our pupils how to think but we should teach them what to think on. Philippians 4:12. Here we must lead our pupils into the full, complete, abundant life that is life indeed. This rises above the material: for, "It is written that man shall not live by bread alone but by every word that proceedeth out of the mouth of God." ACC, then should be a standard senior college, but different and superior in that it stresses spiritual development by teaching and practising God's Word. It would have its students grow as did the Christ, "in wisdom, in stature, and in favor with God and man."

ACC does give and should always give most attention to, and put most stress on its Bible Department. It should provide for it plenty of helpful classroom material in the way of maps, charts, pamphlets, etc., and an abundance of library reference material. It is my judgment that ACC should have a Bible reference library superior to that of any college in the country, rich in helpful, carefully, and prayerfully, selected religious literature.

The faculty of the Bible Department should be composed of humble, faithful disciples of our Lord, well-trained in the art and science of teaching and with superior spiritual and academic training. No hobbyist, no know-it-all and no religious dictator should be a member of such a faculty.

It should be the purpose of the Bible Department to teach the Holy Scriptures: the Bible, not as any other book, but to teach it as God's Word. It should always be taught as God's Eternal Truth, and His revealed Will to man. We may question the truthfulness of other books, but not of the Bible.

It should be our purposes to lead our students to know God and Jesus Christ, his well-beloved Son, so that they may be prepared to enter that eternal home he has reserved for us in that land of everlasting felicity.

It is our purpose to teach the Bible so that our students will like it, be interested in it, and will want to continue to study it. They should be so taught that they will be willing and able to teach it to others.

If this institution maintains such a Bible Department, functioning as indicated above, and if a genuine Christian environment is maintained and every teacher is a Christian—teaching his classes from the Christian view-point—then and then only will it carry out the purposes of its founders and builders and be worthy the name *Christian College*...

THE FUTURE OF ABILENE CHRISTIAN COLLEGE

Don H. Morris

In these days of uncertainty it would be foolish to attempt to make predictions or to outline the future of such an institution as Abilene Christian College. It is my purpose, therefore, at this time not to try to tell you what the future of Abilene Christian College will be, but to talk to you about what we should like for the future of this school of ours to be and to call your attention to those things which will determine what it will be.

What should be the future of Abilene Christian College? First, let me call your attention to the fact that Abilene Christian College is a school, an institution of higher learning. That may not be the most important thing about it, but it is a school.

We should remember also that Abilene Christian College is a liberal arts college, a college where the arts and sciences have an important place and where the core of the curriculum is made up of those subjects which we have learned to think of as being in those fields of learning which lead men and women in the paths of how to live.

I believe that Abilene Christian College can serve many students in a better way if we who have the responsibility of its direction will carefully and deliberately add to its curriculum some of those subjects which have to do primarily with how to work. We have already made some steps in this direction. We have now a strong department in business administration. We have been offering for many years courses in pre-professional fields. We have offered courses in the practicable working sciences. Now we are making definite plans for the addition of a department of agriculture and animal husbandry. As I have said,

such new departments should be added carefully and deliberately to our program of liberal arts studies, but as we do add new departments the school must see to it in the selection of instructors and in the providing of facilities that nothing but the best is offered to the student. The work of a new department need not be extensive. It should be intensive.

The college also is making plans for the addition of graduate work especially in the department of Bible. If present plans materialize, graduate work in this department will probably be added by September 1945.

From the standpoint of the college the school should conduct its work in such a way and should provide such equipment that it will enjoy the highest rating that may be given by college and university standardizing agencies. At the present time the college is a member of the Association of Texas Colleges and is on the accredited non-member list of the Southern Association of Colleges.

Sometimes, not often, the question is asked whether the meeting of the standards set up by such agencies has any effect on our own particular purposes and ideals here at Abilene Christian College. The answer is that these associations, rather than discourage a school like ACC in its own peculiar purposes, encourage it in attaining whatever ideals and purposes it may have. In fact, one of the methods used by the Southern Association of Colleges in measuring the efficiency of a school is to determine whether or not this college is successful in accomplishing its own ends.

The next question we should ask is—What should the future of Abilene Christian College be from the standpoint of its purposes as a Christian college. I speak for the Board of Trustees and for the entire faculty when I say that the hopes and the aspirations of the school must be built here. The college in this particular, in its purposes and ideals as a Christian college, must grow and grow into more usefulness and service. We must—we promise—we must ever keep

in mind to guide and determine the activities of the institution in such a way that its students may continue to grow into characters—honest, solid, dependable—who may in their lives exemplify strength and love, and humility and power, wherever they live and whatever they may do. The college must continue to grow in effectiveness as it holds before its students God as God and Father, as it holds before its students Jesus as his Son and Savior, and the Bible as God's book "once for all delivered unto the saints".

In all Abilene Christian College must give its students the opportunity to prepare themselves for the businesses of life and at the same time for greater service, not leadership—that will take care of itself—but for greater service that they after they leave Abilene Christian College may be used up for the good of man and in the service of God.

Now let us ask the question—What will determine the future of Abilene Christian College?

First, the future of the college will be determined by the kind of board of trustees that it has. The Board of Trustees is the policy-making body of the school. At the present time there are thirty-five members of the Board, all of whom live in Texas. These men, all members of the Lord's church, are on the Board because they are interested in serving humanity and the cause of truth through the college. As Brother Cox has just told you, the charter of the school guarantees that all board members must be members of the Lord's church and in good standing in their home congregations. Brother J. B. Collins as president of the Board has just told you of the plans that the Board has for the future of the college.

In the second place, the future of Abilene Christian College depends upon the faculty of the school. The faculty carries on the detailed work. It carries out the policies of the Board. It is the policy of the Administration of the college and the Board that faculty members should be selected with the greatest of care both from an educational and from a Christian stand-

point. We realize full well that "as is the teacher so is the school."

✓ In the third place, the future of Abilene Christian College will be determined to a great extent by the kind of congregations of the church that we have in the future and the kind of homes that make up those churches. It is these homes and these congregations from which our students come. Our records show that at the beginning of school each fall semester more than eighty percent of our students are members of the church. A part of the other twenty percent come from church homes. It is difficult to estimate how much such students from such homes contribute toward the making of a school like Abilene Christian College, but we do know that they do contribute much toward the building of the school. The students determine to a great extent the tone of the campus. They are what we work with. They live in their homes among leaders of their local congregations for sixteen or seventeen years. They live here at Abilene Christian College for one or two or three or four years. Now you can see how the homes and churches have much to do with the school. It should probably be said in addition that of the twelve thousands ex-students who have attended Abilene Christian College approximately eighty-eight percent now are active members of the church of Christ.

✓ In the fourth place, the future of Abilene Christian College will depend upon your helpful interest in the school. It will depend upon your good will and your suggestions and even your criticisms which we welcome.

✓ And in the fifth place, the future of the college depends upon the financial support given the school. A school like Abilene Christian College must have money. This money should be spent wisely and well. As to how the school carries on its business from a financial standpoint I give you as reference any banker or businessman in Abilene.

Let me say here that those of us who work at the

college appreciate more than we can say the financial support that has been given the school. During the past thirty months approximately ten thousand individuals have made contributions to the college. During its history probably between \$750,000 and a million dollars has been donated to the college. Since of the twelve thousand ex-students eighty-eight percent are active in the church, it means that the college has cost its friends between \$75 and \$100 per person for its part in one lifetime of Christian service.

What does Abilene Christian College need? I am sure that I could convince any person in the audience this morning that the college could use now, or immediately after the war, and wisely, at least a million dollars. You know that we do have on a campaign to raise \$325,000. Contributed at present in bonds, cash, land, and in good pledges we have approximately \$83,000. This past week we learned that the college will be a beneficiary in a probated will and that this will amount to approximately \$10,000 which means that we have approximately \$93,000 of the \$325,000 goal which we must reach at the earliest possible time.

Can Abilene Christian College realize these worthy ambitions? Can it grow in equipment so that it may better serve its students and can it grow in the great purpose that it has to teach students the way of Christian living? Yes, this can be done if all of us will believe in and consecrate ourselves to the great cause for which the college stands and if all of us will lend ourselves to the building of its future.

Brother J. S. Burgess is one of the most respected and popular men on the Abilene Christian College campus. A part of the time he tends the shrubbery on the campus and at other times he serves as night watchman for the school. Recently he told me this true story.

Many years ago the Sheriff, as the students call him, lived in the hill country ten or twelve miles south of Abilene. In the same community lived a young couple with their little son two or three years old. In

those days there were plenty of rattlesnakes and real wildcats in that area. One day the little boy wandered off from the cottage, or dugout, where its parents lived. The mother missed it and searched for a little while frantically for the child. Mr. Burgess, now the sheriff, was called in, and then other cowboys came. There were fifteen or twenty of them, one going one way and one the other. Finally the sheriff called them all together, told one man to get on his horse in one place and another man at his place twenty-five or fifty yards distant and then the next man on at about the same distance. They lined up on their horses, each man at his place in the line, and they went over one of those hills in an unbroken line and then over another until finally just as the sun was going down the man who told me the story stumbled up on the little tot and picked him up and carried him back to his mother.

Now that is the way the future of Abilene Christian College will be made. Each man in his place, all of us working together for the continued building of an efficient and effective college that is a Christian school. Let us hope and pray that all of us may do our work in such a way that it will be pleasing unto Him who has blessed the institution throughout its years.

THE WORK OF RELIGIOUS EDUCATION

By Batsell Baxter

Home Training

There is no way to measure the training the child receives in a good home. If a good Christian father and mother could continue the education of their children on through the high school and college years that would be a splendid thing. But that cannot be done. The father and mother do not have the time; they do not have the preparation and they do not have the equipment to give very much of the high school work or any of the college work. And so the training of the home is supplemented in the grammar school and continued in the high school and college. Where father and mother are compelled to stop, the high school or the college takes over. Father and mother have boosted the child up the ladder of learning as far as they can. Then the specially trained teacher takes over. For nine months of the year, one-half the waking hours of the day, that child is in the hands of a group of teachers. How great then is the influence of the teacher! The teacher takes the place of both father and mother.

Some Relative Values

The public school is an impressive institution. Just about everything that the student needs is provided for him. Even the grammar school has its library, its maps, and its science equipment, its health and recreational equipment. In high school, the lay-out for classrooms and physical training equipment and science equipment is tremendous! In college, the expenditure amounts to several thousand dollars per student. Everything that the science of pedagogy knows is provided to develop that boy or girl in every

way possible. But wait—there is no outlay for religious training, no provision in either the high school or the tax-supported college to teach these young men and young women how to fit in and to carry on in their relation to God and Christianity. That is all left out. The church continues to offer its one-half hour of classwork once a week to the relatively small number who will come. There is also a half hour sermon in the morning once a week—one hour a week for religious instruction. Somebody says, "Don't they have services on Sunday night?" Yes, a few of the amen corner brethren and sisters do; but most of the young people are somewhere else. Thus, we have it! At least thirty hours a week of secular training, one hour a week per religious training—thirty to one! All of the high school and college students take the secular training—a few of them continue the religious training. Why should the young people think that the religious training is important when the older and experienced people give thirty times as much time and infinitely more money to the secular training than they do to the religious training? Is there any wonder that young people get the idea that, after all, religious training is not very important?

An Alarming Condition

That is an alarming picture, isn't it? So alarming that some good people in the church have decided to do something about it. There is no opportunity for religious instruction in tax-supported schools except a little here and there that is interdenominational in character and utterly unfitted to train young people in the fundamentals of Christianity. In the sectarian colleges, the religious training that is offered is sectarian in character, weak and full of error on some of the fundamentals and often rotten with modernism and skepticism. From time to time a few zealous Christians have determined to do something about it. Groups of individuals have set up schools like this one

where a standard secular training can be gotten and along with it as a vital part of the course the Bible can be taught by Christian teachers.

Christian Education Meets the Test

Jesus said, "By their fruits ye shall know them." A few years ago an evangelist and a good singer down in Georgia got a whole congregation to quit using the organ and return to congregational singing. I asked the evangelist how they did it. He said, "Oh, the most practical argument against the organ or piano in worship is to sing it out of business." Schools where the Bible is taught by Christian teachers have justified their existence over and over by their fruits. Let me give you the one instance. Out in Los Angeles is a college where the Bible is taught by Christian teachers. This college has several million dollars invested in buildings, equipment, and endowment. Do you know that Abilene Christian College, Harding College, David Lipscomb College and other such schools built that college? When I first met George Pepperdine, the founder of that college, he was what we would call a "Sommerite." He thought that what we call Christian colleges were competitors of the church in religious instruction and of the state in secular training. He thought there was no place for them. Finally, he learned that such colleges are not competitors of the church but that they continue the work begun in the Christian home. One day while we were working away making plans toward the establishment of that school out there, he said this is in substance to me: "I wonder if you do not have a big question in your mind that I can answer." I told him I did. He asked me what it was. I said I wanted to know what changed him on the question of colleges like the one we were starting to build. What made him feel that such a thing would be worth the outlay of the means he proposed to put into it. He said in substance that he had watched the boys and girls who come from Abilene, from Harding, from David Lipscomb and the

others like them and he had noted that these boys and girls who came out there came to church, came to the front, and entered in with full consecration in the work and worship of the church. It was seeing Christianity as manifested in the lives of these young people that caused him to turn millions of dollars into the building of an institution which he hoped would be like the ones from which they came.

GOD SET THE EXAMPLE

Our Lord can use any man or woman for good who will submit to his will, but so many times he can use the trained men and women for the greatest good.

Abraham

In Abraham's day, Ur of the Chaldees was a modern city for that day and in some respects a modern city for this day. Within the last hundred years, excavators have shown that many of the houses in Ur had their bathrooms with running hot and cold water and other facilities that not all of your houses have now. There was a good man named Abram living in Ur at that time serving God in a world of idolatry. God wanted to train him to keep the name of God alive in a world that had turned away from God. The greatest learning of the day could be his in Ur or the nearby city of Babylon; but that training and the environment around it were contrary to the things God wanted to do with Abraham. So God took him out up the valley of one of the rivers in Mesopotamia, away to the Northwest and then to the South, away from the so-called culture and refinement and arts and sciences of the mightiest educational center of the world of that day, to a land of little learning where crude barbarians herded their flocks and paid little attention to the strangers in their midst. When God had gotten out of Abraham's heart the education and philosophy that was the pride of Babylonia, he began to teach Abraham and prepare him for his work of be-

ing the Father of the Faithful, the Friend of God: to be the ancestor on the fleshly side of Christ through whom the nations of the world would be blessed by faith.

Moses

Moses was skilled in all the learning of the Egyptians. He was God's man to lead God's people away from slavery to the promised land. He had the home training that God had enjoined upon fathers and mothers. With that he had a state education in the world's best schools of that day: a state education that left God completely out. With this preparation Moses set himself to his great task. His home training gave him the motive, the attitude of heart, the personal conviction; his state educational training gave him the method, the way of doing it.

Moses tried to do God's work the Egyptian way. He failed. You know the story. He fled for his life. God overruled his mistake. God took him out of that environment, out into the pasture land of Midian. God spent forty years training Moses. That was as long as Moses had been living in Egypt. After forty years of training in the ways and ideals that the state schools of Egypt could not give him, Moses was ready to do God's work in God's way.

THE VALUE OF A GOOD SCHOOL

A babe was born into a home in Tarsus of ancient Cilicia. His proud parents named him Saul. Church history tells us that a great university, the University of Tarsus was ready with open doors to receive this young man when his age and experience would enter him in. But his devout Jewish parents passed the home university by. They sent their boy to an institution of learning in another country. All the pride and culture and learning of the Greek world was centered in Athens and so they sent Saul to Athens to the greatest center of learning and influence in Greece! No, they sent him to the south. Well, it must have

been then to the University of Alexandria. In Alexandria was located at that time the greatest library on earth. They wanted their boy to have at his command the research facilities from all the world. No, they did not send him to Alexandria. They sent him to the seat of another kind of learning. They sent him to Jerusalem to the school of Gamaliel. They passed up the home university; they turned their backs upon the center of Greek culture and learning; they ignored the greatest library in the world. Why did they do it? Because they wanted something put into the heart of their boy that not one of these institutions *had* to give or *cared* to give. What was that thing? That was preparation for the most useful life and the most effective life as a servant of God. Saul came out of the school of Gamaliel with honors. The religious leaders of his nation immediately offered him position and prominence. The God of heaven looked down upon the mad career of this young zealot. God analyzed his preparation, his fitness of heart, his training for a great work. Out on the highway in the middle of the day the Lord presented his proposition to Saul and explained the opportunities. Ananias taught him how to be a Christian. This young man became a humble servant of the Lord Jesus Christ. He stood before the Gentiles and the kings of earth, knowing nothing among them save the Lord Jesus Christ and him crucified. Twelve other apostles were inspired alike with him by the Holy Spirit, but Saul had a foundation—a fundamental religious training and preparation that the other twelve did not have and so he could finally say, "I labored more abundantly than they all."

Saul Teaches School

We go now to the ancient city of Ephesus, the center of learning and philosophy of the district called Asia. Paul has preached three months in the Jewish synagogue, and they have cast him out. He goes to the school of Tyrannus and in that school he reasons daily.

This school work lasted only two years and so far as we know the *religious* part of the school died, but during that two years, the record says, "All Asia heard the word of the Lord;" and so it is today. The brightest minds, the most consecrated hearts from Christian homes are gathered in this and other schools that we call Christian colleges, and from these schools young people have gone out to many nations of the world to turn people from skepticism, and sectarianism and heathenism to the principles of New Testament work and worship.

A college where religious education is paramount, where the Bible is the chief textbook, is a good place to send boys and girls; but let us remember that Christian education continues the training begun in the home. The boy or girl who has a good home foundation of faith in God and Christ and Christian zeal can build on that in a Christian college and do a wonderful work for the Lord. They have done it and they are doing it now and they can do it again, but the boy or girl who has gotten out of hand at home, who had practically no Christian training or in whose case the little Christian training that was given was practically nullified by the conditions in that home and by the lives of father or mother or both—that boy or girl has very little foundation to build on and the college that sets about to develop that young person into a strong faithful Christian character has an almost superhuman task. Sometimes it can be done and sometimes it is done, but when some young person fails to rise above the home training and example we ought not to blame the college.

Some Turn Out Bad

Sometimes a parent from an apparently Christian home complains that son or daughter turned out bad in a college where religious influence is supreme. In that case, granting that the home was Christian, the bad turnout is not because of Christian teaching but in spite of it. One of the twelve disciples of our Lord

turned out terribly bad. He became a religious wreck and a suicide; but no one blames the teaching of Jesus for the treachery of Judas. Judas was a free moral agent and people are free moral agents today. There has never been a time or a place where free men and women could not choose the good or the bad. Once in a while in spite of all the good training, somebody like Judas chooses the bad. Another one slipped. Peter did a thing one night that brought shame upon him and sorrow to his Lord, yet he repented and he and the others took the gospel to every nation of his day.

The Return to Righteousness

Sometimes young people who apparently go astray and fall out of the ranks in college come to their senses later on. In a college in Oklahoma, about a quarter of a century ago, a young man was asked to leave the school because he seemed to set himself to oppose the spirit and the ideals of it. He had a spirit of independence that rebelled against the good and chose the evil. He was not immoral, he did not drink, but whatever the school advocated he was against it. But out in an environment that was hostile to good and righteousness he came to himself. The Christian training of the school welled up in his heart. He was a fighter by nature. When he looked around and found himself engulfed by an atmosphere of worldliness and drunkenness and immorality he said in substance, "I am against it and I am going to do something about it." He sent out a call for help to the college president who had sent him home. He started a Bible Study on Sunday. In the summer they held a meeting, and he became the leading spirit of a movement for good that resulted in a strong congregation in that community, and he is still going strong for good and right. Sometimes, some of the greatest disappointments for the time being turn out in the long run to be powers for good.

That reminds me that Simon Peter, who forsook and denied his Lord in the hour of trial, repented; and

fifty days later led the Lord's little army of one hundred and twenty in an assault that liberated in one day three thousand captives from the slavery of Satan and sin:

DEAD COLLEGES

For a long time good brethren have realized, to some extent, the needs of continuing the home training in Christian fundamentals. They have realized also that the state schools will not give this teaching and are not prepared to give it if they would. In the generation past good, earnest teachers and friends have started a number of Christian colleges. I recall in sadness today the name of Thorp Spring Christian College, Lockney, Sabinal, Gunter, Southwestern at Denton: these grew and flourished for a time; but they are all dead now. Why? Why did they die? For lack of building and equipment, for lack of endowment to meet the demand of Educational Association Accreditors, for lack of money to pay living salaries to teachers; not because boys and girls did not want to go there. These colleges starved to death in the midst of wealth and plenty of it; Good men and women hung on there, hoping for financial relief which never came, taught until dire necessity forced them to close the schools and seek places where they could get enough money to live on.

Excuses for Not Giving

I want you to note some things in this regard that brethren have offered as excuses for not supporting these colleges. One is that the college might die and then the money would be lost: That's logical, isn't it? Suppose a babe is born into your home. You don't know whether he is going to live or not. Thousands of babies have died: and how do you know he is not going to die? If he does, all the money and care you have spent on him will be lost; so you just lay him aside over there in a cold room without warmth or food and he does die. Well, you have saved money.

Anybody who would do that would be tried in court and condemned. He would be condemned at the bar of public opinion also. But we are not going to do that. Why? We are going to take care of that baby. Why? Because we love him. But he may turn out bad, he may land in the penitentiary. Babies have done it; but on the other hand he may live to be great and good and noble. He may live to serve the Lord and bless his fellow man; so we take the chance.

Departure from the Faith

Some good brethren who decline to support colleges where the word of God is taught to do so on this ground: the college may depart from the faith, the college may turn aside from the ideals of the founders. Well, suppose they do after years of splendid Christian service. While they remained loyal they turned out young men and women whose preaching and life turned thousands of lost souls to Christ. In a few years they can do a world of good. Let me give you an example. Abilene Christian College is loyal to the ideals of its founders. Throughout the years it has steered a steady course. Let me tell you what its rivals say: A few years ago a state evangelist arose in a Christian church convention and told his brethren in substance that his work for some months had been out in the western part of Texas and that he had very little progress to report. He said the "conservative" brethren had a college out there and the boys from that college went out preaching with pay or without, and that he could not match their youthful enthusiasm and consecration as they turned souls to Christ. The college to which he referred was Abilene Christian College. The boys and girls who have gone out from this school to serve in the name of the Master have already paid back in Christian service more than all the money which has been given to the school or will ever be given to it.

Church Departures

A little more than forty years ago we brethren in Texas saw a departure in the work of the church. In almost every instance the organ and society party was in the majority. In almost every instance we who opposed these innovations lost our church houses. One brother who had more money than Christian consecration refused to help build another one in his community. He said in substance, "No, I am not going to give anything to build another church house. Who knows that somebody won't come in and take it away from us? They took that one. Who knows that most of the church won't go astray and take the house with them? They did it once and they might do it again." Suppose all the brethren of financial means in this state acted that way. But did they do it? No. Have you read Henry W. Grady's speech "The New South?" He tells how the beaten soldiers of the South turned from Appamatox to look upon the ashes of their homes and stores and factories. He tells how with ax and spade and hammer and saw they applied their mind and muscle to rebuild their homes and their fortunes. That thrilling story of achievement is more than matched by the zeal and consecration with which the soldiers of the cross applied their brain and bodies to the task of building church houses and re-establishing a work that had been wrecked by the flood tide of innovation.

Let us go back 1900 years: Let us not forget that the church which was started by the Lord Jesus Christ and by the Holy Spirit and the apostles degenerated in a few hundred years and apostatized into the Roman Catholic Church. For more than a thousand years the Roman Catholic Church ruled the world and those who followed any other pattern in their work and worship did so at the risk of life and property. History presents a gloomy picture. Did the pioneers of the restoration movement stop on that account? Did they say "the church went astray once and if we restore it, it will do so again, so what is the use?" No, they

didn't do that. They were too consecrated to the Lord. With the sword of the Spirit these soldiers went about winning back what indifference and lack of consecration had lost. Now, let's go back to our schools: Thorp Springs Christian College, Lockney, Sabinal, Gunter, Southwestern. Not one of these schools departed from the ideals of the founders. Let me tell you a matter of Old Testament history: Look at the times that Israel went astray. It was the priests that led them away and not the prophets. It was from the schools of the prophets that the cry came: "Break down your idols and turn back to God." How many voices of the priests can you find condemning the evil practices of the day and fighting under the banner of return to God? It was the voices of the prophets that thundered from every hill and through every valley. Read your Old Testament and see if this is not true.

WE ARE LARGELY WHAT WE ARE TAUGHT TO BE

Many of you people who are here today sat in the gymnasium on the old campus a little more than a month after the administration building burned and heard a man, advanced in years, a man of influence and power, say these words, "I believe that God has in the world three great divine institutions: the home, the state and the church. I believe the home is for the reproduction and rearing of human beings; that the state is to protect the life, liberty and happiness of its citizens; that the church is that institution through which human souls are to be saved and fitted for the life that lies beyond death. I believe that the pillar and support of the truth is the church and not some humanly organized missionary society. I believe that the manifold wisdom of God is to be made known through the church." He had a few months before repudiated the use of instrumental music in worship. That man had come almost to the evening of life, that man was Brother Hall L. Calhoun. As a young man

he had gone to college. Brother M. C. Kurfees had been influential in having him go to a college whose faculty believed in and practiced the use of instrumental music in worship. This young man's convictions were changed in that school, and he came out of it preaching and practicing instrumental music and missionary societies. He went on, took the Ph.D. Degree with outstanding honors. One of the strongest debates on the use of instrumental music in the worship is the Calhoun-Kurfees debate—the debate this man had with the older preacher who had influenced him to go to that college. For many years Brother Calhoun preached and practiced what he had learned in that college, then later in life he came to see again the truth which that college had taken out of his boyhood heart. He came back to his first love and then a few months later, on our lectureship, he uttered the words that I quoted just a few months ago. That sort of thing has happened over and over again: only in most instances, the young man or the young woman never came back to that first love. I tell you, we are largely what we are taught to be. A good sound college faculty like that of the Nashville Bible School or Abilene Christian College today could have saved this good man so that not only the evening of his life, but the prime of his life as well, would have been given to the teaching and the practicing of the Christianity that we find in the New Testament.

The Care of the Young

In 1906 Abilene Christian College was founded. I have already told you what its rivals have said of its powers and influence for good. It continues the work that Christian homes can no longer give to high school and college students who have gone away to school.

One Sunday afternoon about a dozen years ago I had preached at San Angelo in the morning. That afternoon Mrs. Baxter and I were traveling along the highway to Christoval. I was to speak at the encamp-

ment there on Christian education. As usual, we were a little late. As that big steel-bodied car roared along the highway, we were confronted with an unusual sight—a grown ground squirrel trotted out on the highway followed by a baby squirrel. It must have been mother and babe. Right in the middle of the highway the mother ground squirrel heard the oncoming car, saw it. She seemed paralyzed, not certain which way to run. The baby crouched flat on the pavement. She did a wonderful thing. She stood up straight and tall on her hind feet and raised two tiny paws in the air as she faced the car. So far as I know she knew no language, but what she said was perfectly clear, "This is my baby. Don't you touch it." One wheel of that heavy car could have crushed both her and her baby flat against the pavement. I could not stop, so I guided that monster of steel so that the wheels passed them equi-distant on each side; a little way down the pavement I stopped and got out to see what I had done. Back yonder about fifty yards that mother and baby were trotting off the pavement to the side of the road. I sat down on the running board too nervous for the moment to drive on.

The lives of those ground squirrels were worth only scant consideration. They would end in a few days, at best. It may be that some predatory animal ate them both that night. I have gone hunting and with almost glee watched them somersault as the charge from the gun struck its mark. The thing that impressed me that day was this—God had put it into the heart of even the lowly four footed animal to take care of the younger generation. Every animal has the instinct to protect and provide for its young. So that old father with the hard, rough hands and swarthy, tanned face who came to the president's desk and said, "I don't want my children to have the hard time I had. I want to give them something I didn't get." That old father was speaking a sentiment that is as universal as life itself.

The Beloved Son

A few years ago a boy preached a splendid sermon in one of the large churches in Fort Worth. At the close of the service an old man came almost tottering up to some of us who had sat in the audience and said, "He is my boy." I am minded of an occasion when our Lord was clothed in the robes of glory with his countenance bright as the sun. He had learned obedience by the things which he suffered. He was ready to make the supreme sacrifice that humanity might be saved from sin. In that hour of glory the Father in Heaven said direct from Heaven, "This is my beloved Son in whom I am well pleased. Hear ye him."

And now, fathers and mothers, when you come close to the end of the way and in your community and in other communities your sons and daughters are carrying on in a way to make you glad and thankful, you can say, this is my son, this is my daughter, and say it with pride and thanksgiving. In those closing hours of your life the sacrifices that you have made for institutions like Abilene Christian College will seem as but little and the reward you have gained will fill your hearts to overflowing.

REVENUE

In 1932 or 1933 I sent a letter to a number of colleges and universities in the southern states, mainly Texas and Tennessee, and asked them what per cent of their running expenses was paid by their tuition and fees and the profits on the board. The answer ranged from 75 per cent to as low as 55 per cent. This did not include the cost of building and permanent equipment. The building and permanent equipment must be gotten by donations from those whom the Lord has blessed with wealth. (One man said, from those who have been cursed with riches and want to get rid of part of the burden.) From 25 to 45% of the actual cost of operating a college must be paid by donated

endowment or by annual gifts or by tremendous sacrifice on the part of the teachers. For our schools to operate, our teachers have had to teach for from 25 to 50% less than they could get somewhere else, and yet the accrediting agencies have paid special tribute to the work done by these teachers. Though our schools have not had as much material equipment as the endowed colleges and though teachers have had to labor at a great financial sacrifice, the accrediting agencies have almost without exception, given full credit to every student who has transferred from our colleges to one of these endowed colleges or universities.

Pay It Back

Young people, we cannot pay the cost of our education. Likewise we cannot pay for the home training given us by our fathers and mothers. On Buffalo Bill's grave out on the summit of Lookout Mountain west of Denver, Colorado, the tourists find this inscription: "Take a souvenir stone but put another one back;" and so each visitor gives back what he takes away. Young people, how much are we taking away? How many blessings have been given us here? How many opportunities? How much equipment? What and how much of it are we going to give back? Students and former students, we owe a debt. We don't think much of people who don't pay their debts. Now to you older brethren and sisters: Our young people have returned home to us to be a blessing in the church and to the community. What are we going to pay back to these good people whose toil and sacrifice sent them back to us better prepared to serve us and to help us serve God?

THE CHURCH

Delivered by G. C. Brewer

“Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.” Matt. 16:13-19.

This text will furnish us thought for the present study. The church is a big subject and may be discussed at great length and from different points of view or with different methods of approach. For this sermon, however, we shall confine ourselves largely to an analysis of the passage of Scripture which we have just read. There are various theories put forth upon this passage. In fact, it has been the battleground of centuries. It is the battleground between the Catholics and the Protestants and has been since the Reformation of the sixteenth century. The various ideas that are put forth upon this passage are, I think, based upon a misunderstanding of this figure of speech. That this passage is highly figurative no one can doubt. This is a beautiful metaphor which gives us a picture of a building erected by the Lord upon the rock foundation, and when the building is completed the keys are given into the hand of Peter, but this is only

one picture that we have of the church. It is presented by other figures of speech in other passages of Scripture. But some people seem to think that this imagery should be kept in mind whenever we consider the church and that anything that is said concerning church must in some way fit into this picture. On this account we have come to think of church in detached and abstract manner. We look upon it as a thing apart from ourselves whereas we compose the church. We, if we are Christians, are a part of the church and whatever is said of the church is said of the members that compose it. Hence, it is said of us. It is because people think of the church as something apart from Christians that we have so much error in the denominational world. The denominations as a rule teach that one may become a Christian and remain a Christian and still never be a member of the church. They teach that all Christians are first made Christians and then by an entirely different process are made members of the church. They also teach that Christians may have a church of their own choice. Thus Christians may live apart from all churches or Christians may make a choice among churches and become united with some particular denomination.

Another error is that the church is some sort of authority that must be respected by Christians and to which Christians must submit. Thus, the church means a group of officials who legislate for and control the individual members. It is not necessary to tell this audience that these views are wholly unscriptural.

Nevertheless, many of us who understand that Christians compose the church allow ourselves at times to have a view of the church that regards it as something apart from us but which we must never aid respect, defend and protect. We think of it as something that has been committed to our care and we are standing as guards over it. We feel that we must defend the church with our lives if necessary and we regard each other sometimes with jealousy and envy

and fight and devour each under the imagination that we are defending and saving the church. Surely we should know that in destroying Christians we are destroying the church.

That we may see that Christians compose the church and that to persecute Christians is to persecute the church let us consider the following Scriptures. Paul said that beyond measure he persecuted the church of God and made havoc of it. (Gal. 1:13). He also said that he was not worthy to be called an apostle because he did persecute the church of God. (I Cor. 15:9). But how did Saul persecute the church of God? If you will turn to the ninth chapter of Acts and read the first verse, we have the statement that Saul breathed out threatenings and slaughter against the disciples of the Lord. Thus in persecuting the disciples of the Lord he was persecuting the church. We well know that he carried this persecution to the extent that he entered into the synagogues at the head of a deputation of officers to arrest and drag out of these assemblies any Christians that he might find there. He also went from house to house searching for Christians in the private homes of the city of Jerusalem and bringing them bound before the officers, having them scourged, in an attempt to force them to renounce their faith and to blaspheme the name of the Lord. He even gave his vote when they were put to death. He was on his way from Jerusalem to Damascus, a city some one hundred and fifty miles from Jerusalem, with authority from the priests to arrest the Christians that he might find in that city and to bring them bound to Jerusalem when the Lord met him in the way. From that day on he knew that he had been in error and that in persecuting Christians he was persecuting Christ. In persecuting Christians he was persecuting the church. Christians are the church and the church contains all Christians. This is true because in becoming Christians men become at the same time and by the same process members of the church.

We may learn a little more about what the church is by considering the word *church*. The Greek word which is translated church is *ecclesia* and this word is compounded of the two Greek words *ek*, which means out, and *kaleo*, which means to call—to call out. The church, therefore, consists of a group of people who have been called out and called together. When it refers to the body of Christ, it means those who have been called by the Gospel of Christ out of the service of Satan and into the liberty of the Lord. This Greek word occurs in the New Testament about one hundred and fifteen times. However, three times it is used to designate that mob of people in the nineteenth chapter of Acts who at Ephesus were excited by Demetrius and his fellow craftsmen when they cried against Paul because he was preaching against idols and, therefore, against the images of the idols that these workmen were accustomed to make and to sell. That mob thus called out and called together by this cry is called an assembly or an *ecclesia*. Once the word is used (in Acts 7:38) to designate the group of people in the wilderness who had been called out of Egypt and were banded together under the leadership of Moses. The other one hundred and eleven times that the word is found in the New Testament it refers to the disciples of Christ, to the people of God who by the Lord Jesus Christ have been called out of darkness into light. This word *church* is not used as often in the Scriptures as some people seem to think it is. Only four writers of the New Testament even used this word. These writers are Matthew, Luke, Paul, and John. Matthew only records the word as it was used by our Lord Jesus Christ. He used it twice and Matthew is the only one that records that fact (Matt. 16:18; and Matt. 18:15-21). Mark, Luke, and John do not use the word in their records of the life of Christ. Luke uses it some twenty times in the book of Acts. Paul uses it in all of his epistles. John uses the word in his third epistle and he uses it some twenty or twenty-one times in the book of Revelation. Peter,

who is supposed by Romanists to have been the head of the church as well as the foundation upon which it was built, never one time uses the term church. It is true that he refers to the people that compose the church and gives some valuable admonitions to them, but he did not speak of them as a church. He never indicated that they were expected to respect him above others. When he spoke of elders, he called himself a fellow-elder, thus putting himself on an equality with those who in a local church do the work of elders.

That we may see that the people who are followers of Christ, by whatever term they are designated, are the same people who at times are called the church let us consider this point. The church is spoken of as the body of Christ. Eph. 1:22,23: "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."

Again Col. 1:18: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead: that in all things he might have the pre-eminence." Here we see that the church is the body of Christ and by reverse order the body of Christ is the church, but Paul says, "Now are ye the body of Christ and severally members thereof." 1 Cor. 12:27. Then Christians compose the body of Christ, and therefore, compose the church of Christ. In this twelvth chapter of 1 Corinthians Paul speaks of the church as the body and illustrates the relationship and function of the various members by referring to the members of our physical bodies such as eyes and ears and hands and feet. Then having shown us that all of us are members he further says that God hath set some in the church, illustrating the position that different men who had the spiritual gifts occupied. Here we see very clearly that the members in the body represent the members in the church. If we, therefore, love the church of God, we must indeed love the members and there must be no schism in the body. To foster factions and to misrepresent and mistreat our

fellow Christians and then at the same time to sing "I love thy kingdom, Lord, the house of thine abode; the church our blest Redeemer saved with his own precious blood", smacks of hypocrisy.

With this much said in reference to the church and with this lesson, we trust, plainly, we are ready to turn to a study of the text. The points about which there has long been much discussion are as follows:

(1) What is the rock? (2) What relation does Peter sustain to this new institution? (3) What do the "gates of Hades" mean? (4) What is the antecedent of the pronoun *it*?

Let us take these questions in reverse order and consider first the antecedent of the pronoun. Some men say that the noun *church* is the antecedent and that the Lord promised that the gates of Hades should never prevail against the *church*. Another view is that the antecedent of the pronoun is found in the verb *will build*. Those who hold this view claim that the Lord meant that the gates of Hades could not prevent his doing the thing which he here said he would do; namely, *build* the *church*. The thought is that he could not be prevented from doing what he purposed to do. He would build his church upon this rock in spite of all the forces of the Hadean world. This last view cannot be justified on the basis of grammar. It is impossible to make a verb the antecedent of a pronoun. Everyone knows this, but those who hold this view contend that the noun is understood in the verb. They say that the verb *build* includes the noun *building* and that this understood noun is the antecedent of the pronoun, but this doesn't help the matter at all. If we make a noun here, *building*, and say that the gates of Hades shall not prevail against the building, of course that is equivalent to saying they will not prevail against the church for the noun *building* is the thing built, and therefore, it is the church. What these men are trying to do is to use the word *building* as a participle and let it have the meaning of a noun and thus to stand as the antecedent of *it*. We do not

believe that this is a correct analysis of the language. We hold that the first view here mentioned is the correct one. That is, that the noun *church* is the thing here referred to and the church is that which will never be overcome by the powers of evil.

To this view the objection is urged that to say that the forces of evil would never prevail against the church gets us into a difficulty because it includes the old doctrine of a continuation of the existence of the church through all the centuries. Thus they say it lends comfort and strength to the doctrines of church succession. These objectors say that this doctrine is false, that the church has not existed through all the years from Christ until now. They claim that there is a period of time consisting of some thousand or twelve hundred years when the church could not be found on earth. They claim that the pages of history are blank for this long period of time. It is true that we cannot find the church through all of these ages. At least we can't find a group of people in any definite location who were worshipping the Lord after the New Testament order or who were preaching the Gospel in its simplicity and purity. To admit this, we are told, is equivalent to saying that the forces of evil did prevail against the church; if we understand *prevail* to mean that the forces of evil should never at any time temporarily overcome the people of God and eclipse the cause of righteousness, then we must admit that this objection is valid. But if we understand the word *prevail* to mean that the forces of evil shall not finally and completely defeat the church, then we may see that this objection has no force. To see that forces may prevail and yet not ultimately triumph we have only to think of our own present situation. In this horrible war just now burdening our hearts and robbing our homes and killing our young men we see an illustration of the point in hand. When the war began, it is a well-known fact that the Axis powers prevailed over the Allies. France was defeated. Great Britain was exhausted and well-nigh defeated before

we even entered the war. Then when the treacherous attack was made upon Pearl Harbor by the Japanese, we were given an inglorious defeat. Then they continued until they took away from us Guam, Wake, and finally the Philippines. They defeated our forces, led our boys captive, and later tortured and murdered thousands of them. They hauled down our colors, threw our flag into the gutter and trampled it beneath their feet. Surely the Japanese prevailed against the United States in those early days of this tragic war, but do we believe that the Axis powers will finally prevail over the Allies? No, we do not believe that! The tables have already turned, and our forces are now succeeding on the fields of battle, and we are hoping and praying for an ultimate defeat of our enemies in arms.

Another illustration of how those who cannot be defeated are prevailed over yet who at times suffered defeat at the hands of their enemies we have only to study the history of the ancient Jews. The Jews were at that time God's people, and God had promised never to leave them nor forsake them. He had promised that he would give them victory over their foes and that they should possess the gate of their enemies. He said that he would bless all those that blessed them and curse all those that cursed them. He promised that no sword that was formed against them should prosper (Isa. 54:17). He said that he would make a full end of all the nations where they were scattered, but that he would never make a full end of Israel (Jer. 30:10,11). He also declared that as long as the sun shines and as the moon reflects her borrowed light Israel should not cease from being a nation before him. (Jer. 31:35-38).

These promises are certainly as plain and unmistakable in their import and as emphatic in their statement as the language of our Lord when he promised that the gates of Hades should not prevail against his church. Yet we know that the enemies of the Jews did defeat them in battle and take them into

captivity. Even before they became an organized nation they were held as slaves in Egypt. The Egyptians were prevailing against them in a most drastic manner, but Egypt did not destroy them. Egypt has long ago ceased to be, but the Jews are still here. Later they were taken into captivity by the Babylonians and they remained in this foreign land and were the oppressed and abused subjects of this foreign power for seventy long years. Definitely we may say that Babylon prevailed over Israel. The Babylonians destroyed their capital, their temple, and devastated their land and held them in bondage for three score and ten years, but Babylon did not ultimately prevail over the ancient Jews. Babylon is gone from the earth and the sight of that ancient city is now the habitation of bats and owls and the place for fishermen to spread their nets, but the Jews are still here. Later on the Jews were in subjection to the Medo-Persian kingdom. They were scattered through the one hundred and twenty-seven provinces of this silver empire, and we all know the story of how Haman plotted to have the Jews completely destroyed. All the sons and daughters of Abraham, at least those who were his sons and daughters through Isaac and Jacob, were now under the control of the Medes and the Persians, and a decree that according to the Medo-Persian rule could not be changed was issued for the complete extermination of this people. However, the devices of the wicked were brought to naught and the sons and daughters of Abraham escaped this slaughter. The Medo-Persian empire is gone from the earth never to return, but the Jews are still here. This proves that although the Jews were at times defeated and that their enemies did at times prevail over them, yet they were not ultimately defeated, and their enemies did not completely triumph.

This is the only purpose that we have in referring to the Jews on this occasion, just as an illustration of the point about the gates of Hades prevailing against the church, but there will be questions in your mind

on this point, and we will take time to answer at least the one that may trouble you most. You are going to say that the Jews now have no nation, that their power was completely destroyed many hundreds of years ago. Then you will want to know how God's promise that they shall never cease to be a nation before him is now being fulfilled. It is true that the Jews do not now have a government of their own. They have no king, no capital, no flag, no country, and no temple that belong to them nationally. They are citizens in our government and are scattered among the other nations of the earth. Nevertheless, it is true that they continue to exist as a separate people among other peoples. There are about sixteen million of them still on the earth. In the sense of being a people they are still a nation, and the word nation has that meaning; it is from the Latin word *natus* which means *to be born*. They are a nation in the sense that they are a separate people and they always will be to the word of God.

But someone may ask, "Why is God still preserving the Jews unless he has some future purpose for them?" That he does not have any special purpose for the Jews is made very plain by the fact that God is no longer a respecter of persons and that the church is a new man composed of both Jews and Greeks and that when people enter the church they are not considered as either Jews or Greeks. They are Christians. The answer to the question is that the Jews are a monumental nation and they are preserved not as a favor to them but as an argument for God and God's word. No stronger argument for the inspiration of the Scripture and for the correctness of its prophecies could be offered than that which is based upon the history of the Jews as well as upon their presence in the earth today.

If this answers the objection with reference to the gates of Hades prevailing against the church, we now turn our attention to the next thought.

It is said that since the word *gates* clearly indicates

an opening through a wall which affords ingress or egress from some enclosure that it would not be correct to speak of the gates as prevailing against the church for that would indicate either that the church is on the inside of Hades, trying to get out, or else it is on the outside, trying to get in, and that in either case it will succeed since the gates cannot prevail against it. We well know that the church is not inside of Hades and also we know that the church is not endeavoring to get inside. Therefore, it is said that this language cannot apply to the church, but since our Lord Jesus Christ died and went to Hades, passed into the Hadean world, he would come out. The confines of death could not keep him. The gates could not contain him. He came forth from the Hadean world and did as he promised build his church. This they say is the clear meaning of the expression "gates of Hades cannot prevail against" the Lord's purpose to build his church. It must be admitted that this is a plausible explanation, and though we do not regard it as a correct exegesis of the passage, we know that it states a truth.

Our understanding of the term here is that the Lord by a metonymy refers to the forces that pour out from the gates, as the gates. He gives us a picture here of two cities. One is the church, the citadel of truth founded upon a rock. The other is the fortress of Satan. Through the gates of the city of evil the hordes of Satan sally forth to assault the church, but the Lord has promised that these forces shall not prevail.

We come next to consider the question of what is the rock upon which the Lord founded his church. This imagery is borrowed from the place where the Lord stood when he uttered this language. On the northeastern extremity of Palestine there was a little village by the name of Dan. This name is frequently used with the name Beer-Sheba for Beer-Sheba was in the opposite end of the land of Palestine. Hence from Dan to Beer-Sheba means the entire length of

that ancient land of promise. About three miles east of the little town of Dan there had once stood an ancient city by the name of Panium. This city was even at the time of our Lord veiled in the mist of remote antiquity. The pagan who built the city and the heathen who inhabited it called the city Pan in honor of the god Pan, an imaginary deity being half-human and half brute who was supposed to be the god of shepherds. Pan was built upon a solid ledge of rock, but even before the days of Christ the city was in ruins and only the rock foundation remained. Herod Philip had erected another city on this solid rock foundation and called it Caesarea Philippi. This name was taken from Caesar, the emperor of Rome, and from Herod himself, who was Herod Philip. Thus we have the name Caesarea-Philippi. Not only was this city built upon a rock, but it was surrounded by a rock wall which was regarded by the people of that day as impregnable. It was near this rock-founded and rock-protected city that our Lord uttered the language which we are studying today. He purposed to build a church that would be more impregnable than even that city that stood before him and his apostles. We are told that the Lord promised to build this church upon Peter, for we are told that the word *petros* means a rock, but we will observe that while the Greek word *petros* does mean a stone or a rock the Lord used another word when he alluded to the foundation of his church. Even the margin of our revised translation tells us that the Lord says "Thou art *Petros* (which is a Greek word in the masculine gender) and upon this *petra* (which is a Greek word in the feminine gender) I will build my church." The Lord simply followed the manner of Peter when he said, "Thou art the Christ", and said, "Thou art Peter", and then said, "upon this *petra* I will build my church." Since the word *petra* is feminine gender it cannot refer to the apostle Peter. Neither can it here refer to our Lord Jesus Christ, for we could no more speak of him with a feminine term than we could speak of Peter by such a term. The

rock then which our Lord here referred to was neither Peter nor Christ.

But someone is ready to tell us that other passages of Scripture definitely state that Christ is a rock and that he is the foundation. This, of course, is well known to all Bible students, but here again we come upon the error that was referred to in the beginning of this speech. We find men using a figure of speech in a double sense or mixing a metaphor. Because they find the Lord represented in some other figure of speech they try to make that representation carry through everywhere the Lord is alluded to. This is a grievous error. We are told that Paul says, "That other foundation can no man lay than that which is laid, which is Christ." (1 Cor. 3:9). So we are told that this settles the matter finally. The Lord is the foundation and that there is no other foundation. A moment's reflection, however, should convince anyone that this is a misapplication of the point here presented. Paul says that he as a wise master-builder had laid the foundation. Does Paul mean that he laid the foundation of the church of Christ? Surely no one will take that position. The foundation had been laid. The church had been built and was standing firm against the assaults of evil long before Paul was ever converted or ever entered into the kingdom of Christ. Then, of course, the foundation which he laid was not the foundation of the church in its universal sense. He simply means that he had laid a foundation of the congregation at Corinth. He had preached Christ there and any other preaching would not be acceptable. If people were converted to anything else or by anything else they would be disappointed in the day of judgment.

But we are again told that Isaiah speaks of Christ as the foundation and as "a precious stone, a tried corner-stone." (Isa. 28:16). This is correct but here again we have a different figure of speech, and it does not at all interfere with Christ's being represented in a different relationship by some other imagery.

Surely we know that figures of speech must always be consistent with themselves and that we cannot mix figures nor can we take the position that what Christ or anyone else may be in a certain figure he will have to be in all other figures. The figures must be consistent and in our text the Lord is not either the foundation or the building. *He is the builder*. Peter is the *door-keeper* and the rock, whatever that is, is the *foundation*. We would hardly think of making Christ the *builder* and at the same time the *building* and still by another stretch of imagination the *foundation* on which the building is erected. Christ may be anyone of these in a figure of speech or he may be all three of them in three separate figures of speech but he cannot be all three of them in one single figure of speech.

What then is the rock in this passage? It is the *truth* which Peter had just confessed—not necessarily the confession Peter made, but the thing confessed—that Jesus is the Christ, the Son of the living God. This is bound to be the central fact of the Christian religion. It is the one truth upon which the whole Christian system rests. If infidels could prove that Jesus of Nazareth was not the Christ, that he was not the Son of God, then they would overthrow completely the church of our Lord. All our faith would be vain. The apostles would all be false witnesses and the hope of life through Christ would be nothing more than a poet's dream or an impostor's promise. But as long as disbelievers of every type and of every degree of bitterness cannot disprove the claim of our Lord or overthrow the fact that Peter stated, just that long will the foundation remain and the church stand unshaken. Thus we see that the church will either stand or fall with this statement, this fact which Peter confessed. Could anything be plainer than that this is the proposition upon which the Lord launches his movement, upon which he based his claim for the respect and reverence of men and upon which he promised to save men from their sins?

This is the thing that all people must believe in or-

der to be saved. Jesus said, "Except ye believe that I am he", meaning except ye believe that I am the Messiah promised in the Old Testament Scriptures, "you will die in your sins." (John 8:24). John says that the signs which he had written were written in order that we might believe. Believe what? Believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name. (John 20:30). When the Ethiopian nobleman demanded baptism at the hands of Philip, Philip in turn demanded faith in the heart of the Ethiopian as a qualification and a prerequisite to baptism. He said, "If thou believest with all thine heart thou mayest." "Believe what?" we may ask. Was Philip anxious to know if this man believed in God? No. It was well known that he believed in God and had been on a long journey up to Jerusalem for the purpose of worshipping God. Did Philip want to know if this man believed the Old Testament Scriptures? Again the answer is no. The man was reading the Old Testament Scriptures and earnestly concerned about the teaching of that chapter that he was reading. It was not a question of believing it. It was a question of understanding it. Philip began at the same Scripture and preached unto him Jesus. Then naturally Philip's demand is, "Do you believe what I have preached? Are you ready to accept the man that I have told you about as the one to whom the prophet alluded?" Thus according to our King James translation the Ethiopian responded, "I believe that Jesus is the Christ, the Son of the living God." This is the basic fact of the whole religion of our Lord and it is the faith that qualifies one to become a member of the church of the Lord. John says, "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." (1 John 4:15). Again, "Whosoever believeth that Jesus is the Christ is begotten of God; and whosoever loveth him that begat loveth him also that is begotten of him." (1John 5:1). And still again, "And who is he that overcometh the world, but he that believeth that

Jesus is the Son of God?" (1 John 5:5). This shows that to believe in Christ or to confess that he is the Son of God includes our complete acceptance of him as our Savior and this, of course, would include our submission to his authority, our obedience to his will. We become children of God by faith, for Paul says, "For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26,27). This should be plain, but we beg to submit here a quotation from Alexander Campbell:

"Here then is the whole mystery of the Christian institution—the full confession of the Christian faith. All that is peculiar to Christianity is found in these words; not merely in embryo, but in clearly expressed outline. A cordial belief and clear conception of these two facts will make any man a Christian. He may carry them out in their vast dimensions and glorious developments to all eternity. He may ponder upon them until his spirit is transformed into the image of God—until it shines in more than angelic brightness in all the purity and beauty of heaven's love. Man glorified in heaven, gifted with immortality and wrapt in the ecstasies of eternal blessedness, is but a mere result of a proper appreciation of an conformity to this confession."

Some one may question the statement just made to the effect that Peter is the *doorkeeper* of the church. But this objection, like the others we have considered, arises from a misuse of a figure of speech. Peter was only placed in that position in this figure. Since Christ had referred to his church as a building, founded upon a rock, it would be appropriate to think of entering that building by a door, and doors are *unlocked* and opened by means of *keys*. Thus by carrying out the figure Christ announced to Peter that he would be given the privilege of first admitting people into this building which the Lord purposed to erect—this church or Kingdom. It is thought by some scholars that Peter spoke for all the apostles when he made

the confession and that the promise made to him also included all the apostles. If we understand this promise to delegate legislative power to Peter we would be compelled by the force of other scriptures as well as by the history of Peter's work given in Acts to conclude that this promise of Christ was addressed to all the *apostles*. Peter had no *power* or *authority* that the others did not have (Matt. 19:28; Luke 22:30; Eph. 2:19-20; Eph. 3:5). But Peter did have a *privilege* that the others did not have. He was to be the *first* to bear witness of our Lord's resurrection and glorification and to tell men of the salvation that is to be enjoyed *in the name of Christ*, (Luke 24:46-49; Acts 2:14-38; 4:12), and he was specially *chosen* for this work (Acts 15:7). *He named the terms or stated the conditions upon which men receive the remission of sins*, (Acts 2:38). And upon these *terms* men were then *added to the church* (Acts 2:47); upon the *same terms* men will be added to *the church now*. The question of becoming a member of the church—the right church, the Lord's church against which the powers of evil can never prevail—is, therefore, answered once and forever. Just believe upon the Lord Jesus Christ with all your heart, rely upon him, trust his grace and mercy, put your case in his hands and give your life to his service—and let your faith find expression or be actualized and perfected by obeying the gospel (Rom. 6:17; II Thess. 1:7-10; I Pet. 4:16-17), or by doing just what the people of Penecost did (Acts 2:38)), and you will then be a member of the only church God ever authorized to exist.

THE CHURCH—No. 2

G. C. Brewer

It has just been announced that the subjects selected for the lectures this year have to do with the bulwarks of society: *the home, the Bible, and the Church*. I have endeavored to discuss the subject of the Church in such a way as to bring out this phase of the work of the Church. Just ten years ago I delivered three lectures from this platform on the subject of the Church. They are now found in the volume of the Abilene Christian College Lectures for 1934. The lessons this year on the same subject are therefore handled in a very different way.

This morning we considered the Church as founded upon a rock. The sermon was largely an expository lesson based upon Matthew 16:13-20. The fact that the Church is founded upon a rock is within itself proof that the Church is to stand through the storms and tempests of time. The forces of evil will never prevail against it.

Those who say that the antecedent of the pronoun "it" is found in the verb "will build," think that if we make the noun "Church" the antecedent of the pronoun, we espouse the doctrine of perpetuity, and they think that the forces of evil did prevail against the Church during the dark ages. In the sermon this morning, we tried to point out the fallacy of this reasoning, but we wish to say tonight that those who make this explanation of the passage do not gain anything by their construction of the sentence, for there are other scriptures which clearly teach that the Church cannot be destroyed but that it will stand forever.

We remind you of Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the

sovereignty shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We all believe that the kingdom here foreseen by Daniel is the kingdom in which Christ now reigns. It is the kingdom that was set up on the day of Pentecost (Acts 2). This kingdom is to stand forever. Instead of being destroyed, it was to break in pieces and consume those other kingdoms represented in the image of Daniel's vision. It becomes the aggressor in this conflict and it is to be victor in the end. Again, let us be reminded of what Paul says in Hebrews 12:28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." This passage shows that these Hebrew Christians were then in possession of the kingdom and that this kingdom is never to be shaken; that it is immovable.

It was because these Hebrew Christians were in the enjoyment of this kingdom which could never be destroyed that they were called upon to worship God with reverence and awe. And we, in this age, can easily see how such a consideration would be conducive to worship in that spirit, for in the midst of revolutions, wars and upheavals we are reminded that the kingdoms of this earth must all pass away. We see them falling around us and we see death, dilapidation and decay written upon everything that belongs to time and earth. How inspirational, then, it is to realize that we are citizens of a kingdom that can never be moved!

As a corollary proposition we must see, too, that this point forever refutes the idea that Christ is yet to set up another kingdom, for if the present kingdom, which is immovable, must be taken out of the way in order to give place for that imaginary kingdom that some men think is yet to come, we are forced to the absurd conclusion that the kingdom which cannot be moved will *have to be moved* out of the way and the other kingdom set up, or else this kingdom will remain and the other kingdom exist with it and therefore we

will have two kingdoms of different natures both existing at the same time. Such a view cannot be accepted and it is unworthy of a serious Bible student.

Having added this point to the conclusion we reached this morning that the Church has never been destroyed and will never be destroyed, we are now ready to consider some advanced thoughts for the sermon tonight. We may see what the work of the Church is by considering the figures of speech under which it is presented. It is called:

1. *A House*—Even the Apostle Peter, who never used the word Church at all, tells that we as living stones are built up a spiritual house. (Peter 2:5) We compose the house which is built of living stones. The writer of Hebrews says that Moses was faithful in his house as a servant but that Christ is Lord over his house, whose house we are (Hebrews 3:6). Here again, we see that Christians compose the house of God over which Christ as Son and Lord presides, but we are told definitely that this house is the Church (I Timothy 3:15), "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The Church being the house of God, we should think of what a house is for. A house is a dwelling place; it is a place of residence. That is just what the Church is. "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 an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). Here we are plainly told that we are builded together for a habitation of God. God through the Spirit dwells in his house which is his Church. When sin entered the earth, God left it and he has never lived on this earth since that time except in hal-

lowed places or sanctified temples. Back in the days of Abraham, Isaac and Jacob, there were certain appointed places where these men worshipped God. When Jacob, the wanderer, had awakened from his night of dreaming, he said, "Surely this is none other than the house of God and the very gate of heaven." He set up a stone and called it "Bethel." The Hebrew word "Beth" means house and "El" means God, hence "Bethel" was the house of God. This was in an open field but it became a sanctified spot and there men worshipped God.

Later in the history of God's people, the tabernacle was erected and this was the place where the people met God. The Holy of Holies contained the Ark of the Covenant and the Mercy Seat. There the High Priest went to atone for their sins and there God's presence was manifested by the Glory that filled the sanctuary. The Holy Shekina abode in that place. Later on, when the Israelites had come into the Land of Promise and had possessed it, they built a Temple in Jerusalem and this was the place where God recorded his name and where the people had to come to offer worship unto Jehovah. From all parts of the then known world, the Jews journeyed to Jerusalem at least three times each year to worship God.

In this age of the world, God has no specified spot to which men must go for worship, but he nevertheless has a house in which he dwells and through which worship must be offered to him. This house is built of spiritual stones and is therefore a spiritual building. The worship is also a spiritual worship. "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. (John 4:23-24) And (Philippians 3:3): "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." God dwells in this spiritual house and those who come into union

with him must enter this house in order to enjoy this union and fellowship. If God lives on the earth at all in this age, he lives in his Church. If God is in Abilene, he is here in his Church. Those who would find him and enjoy him must enter into this house, this family, or this Church. From this consideration we must surely see that influence the Church would have in any community or upon any society. To have God dwelling in our midst should be a certain guarantee that righteousness reigns and that holiness is apparent in that place. Thus, as we saw this morning that evil cannot prevail against the Church, we see now that the church becomes the aggressor and that evil is defeated and driven out by the very presence of God's Church in a community.

In writing to the seven Churches of Asia, the Lord spoke of some of those places as the location of a synagogue of Satan or as a place where Satan's throne is. "I know thy works, and tribulation and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan" (Revelation 2:9 and Revelation 2:13). "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." The fact that Satan had a dwelling at these cities proved that the places were excessively evil and that the opposition to the people of God was bitter and determined, but these churches, some of them, were praised for holding fast under such a situation. Christ was there with his churches which are represented as lamp stands and as long as he was present, their light could not be extinguished. All of this speaks volumes for the church as a bulwark of society. In the fact that Satan dwelt in a place proved that it was wicked, conversely if God lives in a place it must be a holy place.

2. *The Pillar and Ground of the Truth.* In the passage which has already been cited (I Timothy 3:

16) Paul tells us that the Church is the pillar and ground of the truth. It should be observed that this word is not pillow—something on which men may go to sleep—but is pillar, which means the foundation upon which the truth rests. The Church must stand under and uphold the truth and we have the language of Jesus to the effect that the truth will make men free (John 8:32). The Church must, therefore, support that truth that will make men free (John 8:32). The Church must, therefore, support that truth that will enlighten the heart of men and lead them out of the bondage of sin. It must stand immovable in its position on every question of decency or civic righteousness. The forces of law and order in any city or community must know that they can rely, without question, upon the Church as supporting their efforts. The pulpit of any Church that rings with an uncertain sound on any question of morality needs a change of preachers. The Gospel preacher must cry aloud and spare not; he must condemn sin in high places and low places. No Gospel preachers should become involved in politics but when politicians include moral issues in their platforms, they must count on the support of every preacher or other Christian in these points. If politicians advocate that which is immoral and destructive of decency, then they must count on every Gospel preacher in the world as a foe that will fight them to the death. Gospel preachers must not compromise a principle or evade an issue because some men who are interested in party politics may condemn the preacher for his stand. The truth for which he stands was here before any such politicians were born and it will continue to be here when all "crooked" politicians have gone to perdition. With a Church supporting and upholding a plain, positive message of truth divine, it is easy to see what a bulwark for decent society such a Church is.

Tis work of the Church is presented even without a figure of speech in the inspired word—it is taught in plain language. Hear this: "Unto me, who am

less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:8-11) And again:

"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 and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3:20-21).

From these quotations we learn that the manifold wisdom of God is to be made known *through the Church* even unto the principalities and powers. The Church is God's missionary society and the only one that God recognizes or will own. He has ordained that through his Church men must see the manifold—many kinds of wisdom of God. The establishing of the Church in the earth is a manifestation of the wisdom of God, and then it is the mission of the Church to proclaim and declare the wisdom of God. "Wisdom" does not mean merely "commandments." To preach the Gospel, therefore, is not merely to announce exactions which God makes upon men: not just to lay down laws and demand obedience: not to enumerate *duties* and impose *obligations* and threaten damnation if men do not hearken and by dint of will-power and perseverance force themselves to fit the pattern: There can be no *Gospel*—as *glad tidings*—in that sort of message. God's wisdom and God's love must be declared and emphasized: God's wisdom in leaving men in darkness and allowing them to try to find him by searching only to discover that such efforts are futile (Job 11:7; 1 Corinthians 1:21), and then to manifest himself through inspired preaching that men may walk by faith: God's wisdom in allowing men to

try to save themselves by law that they might know by experience that all such efforts result in failure (Romans 7; Galatians 3; Hebrews 8), and then see themselves in need of divine mercy. Then God in grace and mercy steps into the breach and saves man through the death of his own Son, that man may never boast or claim any credit for himself or his own efforts. These are the points in the Divine wisdom in which we are most concerned, but that wisdom is *manifold* and the reverent student may be continually learning things new and marvelous and preaching them to men.

The Church is a "*glorious Church*" (Ephesians 5:27) and its glory comes from Christ and it must in turn give glory unto God through Christ. Any religious activities and works of benevolence that are not done in and through the Church may bless humanity in some ways but they do not give glory to God through the Church. Therefore those who do such works must look to men and not to God for their reward. Such works of altruism and benevolence when done in the name of Christ, through his Church, both bless humanity and glorify God, and those who do them receive the gratitude of men and the blessing of God.

3. *A Lighthouse*—Jesus told his disciples that they were the light of the world and the salt of the earth. (Matthew 5:13-16). We know that salt is used for the purpose of preserving and saving things from decay. As salt, Christians are to be saving power in the earth. Their presence may preserve a city or a nation from destruction and their influence may save men from evil and even save them for eternity. As a light, Christians are to dispel, through their lives and their teaching, the darkness of error, superstition and sin. They are, therefore, to let their light shine in order that men may see their good works. When we report the work that we hope to do in matters of missions in the post war world and when we tell of the plans that we are now trying to put through for such an effort, we are sometimes accused of boasting. But,

such an accusation should not discourage earnest Christians. If, by letting their light shine in this manner, they are causing men to see their own good works, they are doing exactly what our Savior teaches us to do. If we call attention to our works and our plans for the purpose of getting the praise of men for ourselves, then of course, we have a sinful motive and we deserve to be condemned. But, if our purpose is to let men see our good works in order that they may glorify God, then we are scriptural and right in this so-called "boasting" and we should pay no attention whatever to any criticism that may be made against us.

Paul says that we not only shine as lights, but that *we hold forth the word of life*. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Philippians 2:12-16)). Here the apostle contemplates Christians as dwelling among such evil people as that the light is gone and darkness broods over the earth, but in this darkness, Christians will shine as lights that men may see their way by the light that radiates from the Christians in their community. He also visualizes Christians as torch bearers holding aloft a light by which men may see. This light is the word of life which must be held high by Christians. We may think, too, of these torches standing on the shore of the ocean of life. Men who are lost in the great deep, when the darkness is so great that no star appears by which they may navigate the seas, may eventually sight the light on the shore and be guided to safety.

In the sweet long ago, when I was a student at Kimberlin Heights, Tennessee, under Ashley S. Johnson, we used to sing a song that was a great favorite with Brother Johnson. He called for it at every Prayer Meeting Service. The refrain of that song, as I recall it, said:

“The lights along the shore
 That never grow dim,
 Never, never grow dim,
 Are the souls that are aflame
 With the love of Jesus’ name.
 And they guide us, yes they guide us unto him.”

If all the Churches of the land were genuine in their faith and in their lives, what a power for good they would be in these dark days of sin and war. If all Christians were aflame with the love of Jesus’ name and were pressing the battle against sin, we could conquer even in our own generation. If we could cease fighting each other and free our hearts from jealousy and envy and be filled with the spirit of God, the cause of righteousness would flow on like a mighty river across the world to eternity. If we would unite our forces, we should have an invincible army for truth and for salvation. If we would touch elbows and form a circuit for the regenerating power of the Gospel, we would all, ourselves, feel a thrill of joy that is unspeakable and full of glory. There are enough Churches in Texas and enough wealth in those Churches to evangelize the world in this generation. If we would purify our hearts and consecrate our wealth to the honor of God, and to the use of his Churches, we could send the Gospel like a belt of golden glory round the earth. May the Lord help us to catch the vision and to make the effort, Amen.

THE BIBLE

C. R. Nichol

I am! I am self-conscious of my own existence; but my experience, as well as my observation forces me to affirm that I am not self-existent; and more, that others like me are not eternal; and too, that the time when the places which know me now, will know me no more, by reason of the fact that I shall die—and be forgotten. My active participation in the affairs of earth will cease.

There rests on the desk before us a book which we call the Bible. I know the book is not self-existent; nor are the contents of the book the result of *chance*; for there is no such thing as “chance” if you mean by chance something which has been, is, or may yet be, that is not the result of law. The existence of a law, of course, demands the existence of a law-giver; and without an intelligent being there cannot be one to enact, make, or execute a law; hence, it must follow that the book and its contents come from an intelligent being.

From Whence Came The Bible?

One who thinks, and submits his thoughts to thorough analysis, cannot truthfully ascribe the Bible to evil men. To even try to think of this book as the product of wicked, sensual, carnally-minded men is revolting, for:

(1.) It differs from the product of any mere man in all the earth, in style as well as content. It reveals Jehovah with his attributes whom we have never seen, and draws us to him with a personal devotion which time does not change nor adversity weaken. Its stories we read again and again, and each time they come to us with the freshness of the spring morning the splendor of the meridian hour and the radiance of

the sunset. It has its heroes and heroines, and, though it extols them, it also points out their defects, even to the naming of their sins, and pronouncing the malediction of heaven on the lawless, the wicked! The seers who penned the words centuries before the Christian era were conscious that they were not giving a word for the moment, nor for the people of their day only, but for the coming generations; hence, said Jehovah: "Write it before them on a tablet, and inscribe it on a book, that it may be for the time to come for ever and ever." (Isa. 30:8).

(2.) Though the Bible was written by some forty different men, covering some fifteen hundred years, there is a unity which permeates it and which can but impress one with the truth that it is like no other book in all the world. Throughout its parts it has a dominant thought, that is: God and his relationship to man; from the song of Miriam to the close of the New Testament some fifteen hundred years later, without being tedious or distasteful by oft repetition of the subject, it continually extols Jehovah. It is a gradual unfolding, a revelation from time to time to meet the needs of the people as they advance in intellectual strength. To gain an adequate conception of the Bible do not think you can succeed by opening and reading a few verses in one place and then weeks later reading a few verses from a different part of the sixty-six books which compose the volume. Read it to grasp the import of the revelation.

(3.) The Bible cannot be the product of Satan, or his emissaries, for it strikes at sin in its every form breathing threats against the liar, the gambler, the cheat, the dissembler, the irreverent one; and it even promises certain punishment for those who harbor and feed on evil thoughts. It is counter to the kingdom of Satan at every turn. Evil men do not give us books calling on themselves the censure of right-thinking men; rather they try to excuse themselves, or justify themselves for their conduct.

A Tree Is Known By Its Fruits

The fruit of the Bible is good only. Within the knowledge of each one there is the man who has, as a result of conforming his life to the teachings of the Bible, been transformed from the besotted outcast of society into a decent citizen; from an inconsiderate husband into an attentive, loving, solicitous spouse; from a cruel father into an anxious protector of his children; from a gambler into a citizen who engages in the peaceful essential fruits of productive work. The fruits of the Bible are good only.

Yes, one may occasionally find on a good tree some knotty, wormy fruit—fruit unfitted for consumption; but one is not to judge the tree by one, or even more than one, undesirable specimen of fruit; for if it is a good tree it will be found that the undesirable fruit is due to some external cause; the sting of an insect, the wound of a hail-stone, or the lack of proper moisture, which dwarfed the fruit. Do not judge the Bible by some moral pervert who sings loud, and prays long, and with a pious mien and confidential air professes to be guided by the teachings of the Bible. The question is: Does the Bible bear good fruit? When men and women live according to its teachings are they made better? Unless one is warped by prejudice, or inflated by self-righteous bigotry, one confesses readily the influence of the Bible is uplifting. Its fruits are beneficial to the community as well as the individual. To say the Bible is untrue is to affirm that it is the most colossal lie ever invented. Who is so careless in his thinking as to affirm that the most hypocritical lie ever thrust on humanity elevates in character. A lie does not elevate people, nor does it make them better.

Material Progress

In addition to the direct results on the character of those who follow its teachings; there are the by-products of the Bible to be counted in its cumulative results.

Though the Bible does not give blue-prints for the building of better houses, it is a fact that where it is believed the better residences and buildings in general are found. Though the Bible is not a treatise on animal husbandry, we do find that where it is followed the best stock is found—the highest type, the most highly developed specimens are found. The Bible is not a text book on the conservation of soil, yet where it is believed will be found the best farming methods, with the best adapted farming implements. Why is this? The Bible gives us, holds out for us, the highest ideals, and in that way stimulates within us the desire for better conditions which are reflected in better houses, with more conveniences. Too, the Bible presents and demands the highest moral standards; which together with the high ideals, quickens us mentally and results in a more intelligent citizenship. A contrast between the countries where the Bible is believed, and where it is rejected, or where its influence has not been felt, can but convince a sane man of the excellencies of the Bible's influence in even the material things of life. Why is it that nations where the Bible has not been accepted have not kept pace with the nations which are influenced by its teachings? Do not instance what has been copied from the nations where the Bible is believed among heathen nations as an indication of a development, or real progress made by that people.

The Indestructibility of the Bible

“Of making many books there is no end.” Some books are still-born, while others are declared to be wonderful productions, and for a few months are ranked as the “best sellers” and then fall out of the public mind. The Bible has been the “best seller” in every century since the invention of the printing press. It has found its way into every corner of the earth where man lives.

Yes, it has had, and now has its implacable enemies; but who were they; who are they? You do not find

the enemies of the Bible men who are to the fore in civic righteousness, moral excellencies, and personal righteousness. Voltaire, the French philosopher (1694-1778), became a false prophet, in declaring that within one hundred years from his time the Bible would be relegated and declared unworthy of a place in our homes. The very press which printed his prediction was within less than one hundred years printing copies of the Bible; and the residence in which he lived became a depot in which copies of the Bible were stored. Time and time again have men arisen, proposing not only to do battle against the Bible and to fight its defenders, but to relegate it to the chambers of Lethe. But, like Banquo's ghost, the more it was killed the more alive it was. Like the law of physics, "action has been equal to reaction in the opposite direction." The Bible is as indestructible as the sea; its prophecies as certain of fulfillment as death; its influence as irresistible as time. Its ideals challenge the wisest, and lead the illiterate to heights sublime. It reveals to man his origin, nature, and certain destiny.

Science of Right Living

The Bible was not given to teach physical science; yet it indirectly teaches much of the truth found in sciences of material things. There is not a scientific truth in all the world which is not in harmony with the teachings of the Bible. There is much which parades in livery of science, which is science "falsely so-called," which contradicts the Bible; but there is not a scientific truth in all the world that is out of harmony with the Bible. The first chapter in the Bible has somewhat to say on subjects of astronomy, geology, and other subjects of the natural world. Paul when on trial before Agrippa declared himself pleased that it was his good fortune to be on trial before an "expert" in the law by which he was to be judged; that an expert would hear the charges lodged against him by the Jews, and adjudicate the matter as only

an expert could. We, too, should be pleased when we have the opportunity to have men who are expert hear what the Bible says; but let it be remembered one is not an expert in what the Bible teaches who has never studied the Bible; nor is a man an expert who has read only what some man says about the Bible. I was astonished a few years ago when the late Luther Burbank, an expert in the field of horticulture, presumed to deliver a criticism of the Bible, its teachings; a subject in which his study had been at the most but cursory; yet he delivered himself as though he were an expert in the teachings of the Bible! There are men who are expert in some fields of physical science, but are unprepared to deliver themselves in a critique in some other field. The electrical engineer may be an expert in his field, and entirely unprepared to prescribe medicine for a man suffering with a giant sarcoma, or conjunctivitis. More than one time have I met men in public debate where the reliability of the Bible was questioned, and found my opponent to be a man who had read only detached excerpts from the Bible, but had never read the Bible as a student, had never read to learn what it contained—what it said, what it taught; and yet he was proposing to be an expert in its claims!

Let no man assume a hypothesis, and build a theory thereon, and then declare the conclusions reached to be the dictum of science! Many of the "findings" of a few years ago which were paraded in the livery of science have been discarded as rubbish by men who are now called scientists. Some of the theories called scientific in the field of geology a few years ago, are now rejected. The "life succession theory" is an example. Within the next few years we may find much that is now denominated science in biology, atomics, eugenics, geology, and medicine rejected.

Herodotus, a Greek historian (B. C. 5th century), wrote:

"During the winter the sun is driven out of his usual course by the storms, and removes to the upper part

of Lybia. When the winter begins to soften, the sun goes back into his old place, in the middle of the heavens."

(Rawlinson's Herodotus.)

The heavens contained all the truth of astronomy, and the earth all the facts of geology, before man discovered any of them.

Is The Bible a Forgery?

To attack the Bible is easy. What can be the motive of those who attempt to destroy it? Has it occurred to you that the ones who declare the Bible is a forgery, a fraud, write books, deliver lectures, and spend money in their effort to destroy the influence of God's word? Why? Why is it they spend neither time nor money in an effort to destroy the Al Koran, the holy book of Mohammedanism; the Book of Mormon and Doctrine and Covenants, the holy books of Mormonism; the Veda, of Hindus; Shintoism of Japan which "make no appeal to reason or emotion x x x it has no moral code; its prayers and sacrifices aim at obtaining temporal prosperity and indicate no desire for moral or spiritual blessings" (*Encyclopedia Britannica*, Art. Japan). Why the present world war? It has been thrust on us by those who look on themselves as able to determine their own responsibilities in life; those who think only in terms of physical pride and selfish pleasure in material things, and speak of themselves as "ME and god." They have in view naught more than a materialistic end. With them "might is right." They live by the rule of the jungle.

To attack the Bible is easy; but he who does so has, of course, a motive. What is it? To deny its claim is to tacitly make an affirmation. Then how to explain its existence? Is it a forgery? Is it an invention of rascals; the product of rogues? Are the events described in the Bible the wild imaginations of the writers to be placed along-side of Gulliver's Travels,

Alice in Wonderland, and Grimm's Fairy Tales? Was there never a Jewish race in Palestine; were they never in Egypt; were they never carried as captives into Assyria, Babylon, and Media? Was there never a Moses, Solomon, or David? Was there never a temple in Jerusalem which was destroyed by Nebuchadnezzar? Did the Jews never rebuild the temple in Jerusalem; was it not later destroyed by Titus the Roman soldier? Was there never a person in Palestine named Jesus Christ? Where is the man so ignorant in history that he will deny the foregoing?

How account for the fact that the characters of the Bible did not falter in the face of death, but sealed their testimony when necessary by their death? Do liars, hypocrites, frauds sacrifice their lives to attest a lie; to thrust on the world a fraud?

Ethics of Jesus

Within the past two thousand years we have gone far in our material progress. Do you visualize the worn traveler as he plods along the dusty road at the rate of two miles an hour; do you hear his groans as he toils up the mountain with his burden? Today he soars high above the earth and spans the distance of his objective at the rate of two or three hundred miles an hour. Time was when to walk with the friends from whom you were separated by miles necessitated the tedium of a journey reducing the distance to a few feet before conversation could be had. Now within the comforts of your home you may talk with your friend by phone, or radio who is a thousand miles away. Surely our material progress has been most wonderful, and the end is not yet. Out and away stretches the challenge and points to greater accomplishments; the challenge will be met, and the stakes will again be moved!

Have you paused for a moment to ask: What has been our progress in giving the world a higher standard of ethics within the past two thousand years? Two thousand years ago in Palestine, a small country,

removed from the centers of population a young man named Jesus, who had toiled in the shop, said:

“Whatsoever ye would that men do unto you, even so do ye also unto them.” Mt. 7:12)

Have there not been through the centuries since Christ—are there not now—giants who have spent their time studying social science and moral ethics? How is it that there has not been given us a rule of action superior to this one delivered two thousand years ago? Has there been no progress among the pronouncements of men, and their discoveries in the science of rules of life?

The Bible declares man to be God’s offspring, and leads him to recognize his dignity. If one compels you to go with him a mile, if he makes you for the moment a physical slave, go with him the second mile of your own accord, thereby showing him that you are a free-man. The religion of Christ is not unethical. If you are worshipping and remember that there is one who has a grievance against you, leave your gift at the altar and go be reconciled to thy brother. This is not to exalt ethics above religion; but it does show the teaching of Christ blends with the ethical.

God’s Two Books

God has given us two books—nature, and revelation or the Bible. In nature we see some manifestations of God’s power and wisdom, there his will is impressed; in the Bible we see his love; he is our Father, and his will is expressed. To man he gives the order:

Subdue the Earth.

“And God created man in his own image in the image of God created he him; male and female created he them. And God blessed them: and God said unto them: Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heaven, and over

every living thing that moveth upon the earth." (Gen. 1:27,28).

Why the command to subdue the earth? Jehovah placed at man's disposal everything which was needed to meet his every lawful need. Jehovah knew what man's every need would be, and placed all necessary things within his reach. The history of civilization is largely the record of man's activities in obeying the command of Jehovah, "subdue" the earth, which means more than that one is to be a tiller of the soil. In obeying the command, man builds dikes to protect the city from the tidal waves, to prevent inundation when streams are at flood-stage; he throws up levees to hold the stream within the limits of its banks; he builds canals to shorten distances between points on waterways, as well as to drain lands; he chains the water to the wheels of the mills; he impounds water to prevent overflows, as well as to have it for use in irrigating in seasons of drouth in arid sections; he builds reservoirs to hold water to supply the cities for domestic purposes; he tunnels the mountains over which the iron horse cannot climb; he converts sand into glass; clay he makes into brick, tiles, and china-ware; ore is refined and converted into countless instruments for man's convenience; from cotton he makes clothes; from the tree lumber is manufactured to be formed into houses; he mines coal to be used for fuel, or with which to generate steam; he breaks through the walls of the earth and makes her disgorge gas and oil which become his servants; he reaches to the sky and brings down electricity and makes it transmit his message, and turn the wheels of commerce. Before him remain many details of the task to be accomplished. The God who made the earth and stored it with the wonderful riches to be appropriated by man for his physical comforts also gave us the Bible which is far richer with the wealth of Jehovah's thoughts which are designed to lead one to right living, soul-culture, that he may be prepared for the society of a higher existence than is ours in this earth.

Being Progressive

The man who is not progressive clutters up the way of man's progress. He would take up less room if he were dead. The sooner non-progressive men die, the better it will be for civilization. There is no place for the non-progressive man, nor for the reactionary man. God's work in creation was progressive. In the creation of the earth we find the first was the inorganic kingdom, where life did not exist; it is a kingdom where inertia rules; a kingdom where growth is not found. Mineral, rocks—inorganic things do not grow. Growth is from within; not formation from without. Next in order was creating the vegetable kingdom, in which we find seed-time and harvest; growth. Then appears animal life; the first in the lowest order, but step by step was the march made till man was created in the image and likeness of the Creator—and he was created a full-grown man, endowed with the power of speech. The work was progressive, from the lowest order of matter to man, the highest of earth's creatures. Man possesses a physical, mental, moral, as well as spiritual nature. Such are the facts detailed in the Bible; and such is the dictum of science. The Bible declares the vegetable kingdom is perpetuated by reproducing after its kind. That such is true, is known. It is also true that God's revelation to man was progressive. With the passing of the years his revelation was made as man was prepared to receive it. The religion given for the patriarchs was exactly fitted for them in the state of their development; so also the system of religion given the Jews—it was exactly suited for the purposed design. Too, such is true of the Christian religion. The Christian system is declared by Jehovah to be the perfect system.

Sanitation

During the past few years the medical world of science has learned much about contagious and infectious diseases, as well as other diseases, and how more

successfully to treat the patient who suffers from them. The progress has been so fitting that it now repudiates much that was formerly regarded as scientific in the medical world. In our schools our children are taught a deal about the human anatomy, ventilation, and sanitary laws, and about the prevention and spread of diseases. It has not been long since it was learned that the use of the common drinking cup was a source of spreading disease. Thousands of years before the medical world knew anything about the laws of scientific sanitation, the Bible made known a system of sanitation superior to any now in operation in the most enlightened communities. (Lev. 15; Deut. 23:10-14). The most enlightened nations in the days of Moses did not have chemical laboratories, test-tubes, and the apparatus now in use by which discoveries are made. Whence came the laws of sanitation delivered by Moses? He who rejects the Bible as a revelation from Jehovah, the omniscient one, cannot account for even the laws of sanitation made known to the Hebrews the thousands of years ago.

The Bible contains God's word; it is his completed revelation to man of his will. Let your life be formed, your character shaped, and your destiny sealed in keeping with its teachings. The Bible is an incomparable treasure. He who follows its teachings is rich in character, a benediction in society and heir of heaven. It contains the divine recipe for happiness in time and eternity. It tells you how to obtain a title-deed to an inheritance uncorruptible, and that fadeth not away.

“Thy word have I laid up in my heart,
That I might not sin against thee.”

(Ps. 119:11)

THE BIBLE—No. 2

C. R. Nichol

If the crowns of all the kingdoms of this earth, past and present, augmented by the wealth of Croesus and all the wealth or monetary values since his day, were offered me for my library, on the condition that I never read another book, I would refuse the offer.

“In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours.”—Channing

“A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond.”—Milton

If all the books written by mere man, with all the ancient manuscripts were proffered me, to be mine, on the condition that I part with the Bible, and the knowledge I have derived therefrom, I would reject the offer. The Bible is a literary treasure of more value than all other books combined; for it contains the recipe for the moral approach to perfection; in it one finds the key to heaven, and instructions for obtaining a title to a mansion in glory. Should there come a time when you would speak disparagingly of the Bible, hold your tongue till you have spent a few moments contemplating what society would have been without the Bible! Without the Bible we would be like a ship at sea without compass on a dark stormy night; like a sightless man walking a narrow, winding, undulating path between two yawning chasms.

Parents Interested in Children

He who is worthy of the name of father does not leave his children to learn by bitter experience that to thrust the hand into the fire will not only injure but

bring immediate pain also. He warns the child, time and time again of the dangers to be shunned; he tells him how to meet problems of life. He tells him of needed training; he points out the way. The expectancy of the life of the infant stretches out and away through years untrodden, and seas which have not been sailed; and hence, no human being can chart them. For the journey of life we surely need a guide, if we would make no false step, or suffer, "lost time," or undesirable experience. Were I called to cross mountains where there were precipitous bluffs, ravines that are deep, flanking what seemed to be my only path; if snows were piled high, and glaciers crossed my way, I would need a guide—one who not only knew the way, but was in every way dependable. From the Bible we learn, not only of those who have weathered the storm on life's sea, but have safely cast anchor in the heavenly port. In this book one finds unerring directions—with all dangers labelled. It is man's indestructible way-book.

Some Evidences

Having been reared in a country where the Bible is accepted as a revelation from God to his creatures, we seldom give a thought to the question: "On what ground does the claim rest that the Bible is true?"

The time which would be required to give an exhaustive reply to such a question cannot be canvassed within a few minutes; hence my discussion must be curtailed. To be as brief as possible, and yet not to assume too much for my audience, I accept as conceded:

(1.) God is; that he is the creator of all things. That matter, inert, inorganic matter is not self-existent; that life must emanate from antecedent life.

(2.) That God is omniscient, omnipotent, omnipresent; not only so; but that in his very nature he is self-existent, and perfect.

(3.) Too, that every effect is due to an adequate cause. To say you know you exist by your senses, is

not true; for you to not see the living thinking being called man. You see only an effect; hence you know there was (is) a cause. Is it insisted that the effects seen are manifestations of inherent powers in the object—in inert matter? Such a reply is but to remove the course of reasoning by one step. If there are inherent powers in the things, or object it must follow that *causation* is demanded; which I state thus:

(a) Every effect must have an adequate cause.

(b) There are effects for which there are no adequate causes, within themselves, nor in inanimate matter.

(c) Therefore, there must be an adequate cause for their existence in some being without; and that cause is God! The Creator.

(4) That man was created a religious being, and hence will worship. Shall I say he has a religious instinct? Within man is the feeling of dependence—he is conscious of his limitations, and springing spontaneously within his heart is reverence, and homage for a higher being, and that which is not supplied by things mundane. Man longs for companionship; and that this lawful desire might be supplied, society exists; the home was ordained by the Creator. Man by his very nature longs to see the face of the loved one to look on the world about—beneath and above—and eyes he has that he may appropriate light. He would commune with his fellows; hear words of wisdom, encouragement, sympathy and love; to that end he has the power of speech and ability to appropriate sound. He would know his benefactor and destiny; hence the Bible, graciously given by his creator. He longs for an unending life, for a stage of existence; he shrinks from death and dreams of an unending life and a state of existence where sorrows never come, where separations do not remove loved ones from him. Do such longings rise within his heart only to be mocked by time, and will death end all? Are there

no compensations for these longings, have no provisions been made that they may be satisfied?

All things for man's good in this life God has provided; hence it must follow that he has made provisions for his eternal happiness, and that he may be prepared in heart and life to that end, the Bible is given to man to teach him, console him, encourage and guide him through the changing, difficult scenes and experiences of this life to that for which he has been designed. (Let it be remembered that man can thwart God's purposes in many ways. Eyes he has given me that I may appropriate light, that I may see the beauties of earth; but with a stroke of my knife I can destroy the power of sight I now have, and in that way thwart God's purpose in giving me eyes. God has made provisions for the happiness of all men; but man has the power to refuse to appropriate the means to the end God has in view.)

Acceptable Worship

(5.) Then in order to acceptable worship, one must not only know the character of the one worshipped but also the acts of homage pleasing to him, lest one engage in "vain worship;" (Mk. 7:7), or worship "ye know not what." It must follow that it was necessary that Jehovah make known to man his will—hence the Bible.

Obedience can be rendered only where there is knowledge of the will of him whom we would obey. Obedience to the law of the land is not demanded till the law is publicized. The *foregoing* necessitated a revelation from God, making known his character, attributes, and will, that acceptable acts of worship and obedience may be rendered. Hence the Bible!

It is answered: "The heavens declare the glory of God, and the firmament shows forth his handiwork" (Ps. 19:1). In nature one does find design; but from nature one cannot learn the attributes of God. Only to the ones who know God, can nature declare the glory of God.

The Egyptians were impelled to worship, as are all others. Since the Nile overflowed each year, bringing the moisture necessary to the growth of vegetation, and the harvest of their grain, they looked on the river as their life saver; and came in time to worship it. Could you see man's religious manifestation in others? Then read the history of those who sacrificed their children in an effort to appease the supposed wrath of an imaginary god; and who leaving the place of sacrifice, returned to their residences with commingled feelings of joy and sorrow—sorrow because of the death of the child and joy because of a feeling that they had pleased an imaginary god. Truly; "It is not in man that walketh to direct his steps." (Jer. 10:23).

The Bible Is True

God does not spend moments proving his existence. The writers of the Bible did not spend time proving what they said was true. Some years ago I knew a man who for forty years had filled a place of importance, in his state, enjoying the confidence of the people, filling with honor his office. A man became angry because he could not "use" the man to advance his personal interests in a way which was not honorable; he made some derogatory statements about him. When asked what he was going to say in his own defense, he replied: "My life for more than forty years in this town, and as a servant of the people must be my only defense." The Bible is true. Its fruits are good only; its statements are correct in the absolute. The opening statement of the Bible stands unimpeached, and truly scientific. Before modern discoveries were known the Bible said: "Jehovah formed man of the dust of the ground." That man's body is from the dust of the ground is known to science now. Not only so, but Jehovah declared the body out of the dust to be inanimate—lifeless, till life was breathed into it. This is a well-known fact that when the spirit leaves the body the life of the body ceases—and the dead,

inert, inanimate, lifeless body remains—and returns to dust.

Some Prophecies

Through years physicians have made observations, and learned the progress of certain diseases is destruction of bodily tissues; and the physician declares his patient will die within certain hours. Such observations are not what we mean when we speak of prophecies in the Bible. A prophecy is foretelling a future event which cannot be known by man's power. To utter a prophecy one must be inspired by one who sees the end from the beginning. (Isa. 41:21-23). Such statements are made in the Bible about men, nations, and places. By history we can verify predictions made, proving that "no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 pet. 1:21). Your attention to some of them, solely to advise those who are not informed. Only a moron argues against a demonstration:

Babylon

Babylon dates from a period not long after the flood. (Gen. 10:10;11:1-9). It was one of the greatest cities of the ancient world, located in the valley of the Euphrates. It was one of the most beautiful and best fortified cities of ancient times. In addition to its towering walls, there was a moat running parallel with the walls, filled with water from the river. Atop the walls were towers, and the city was considered impregnable. Isaiah and Jeremiah declared the city would be destroyed; that it would become a place of desolation; that it would not again be inhabited. McClintock and Strong Encyclopedia says:

"With the conquest by Cyrus commenced the decay and ruin of Babylon. The broad walls were then to some extent broken down and the high gates probably burnt with fire. The defenses, that is to say, were ruined; though it is not to be supposed that the laborious and useless task of entirely demolishing the gi-

gantic fortifications of the place was attempted or even contemplated by the conqueror. Babylon was weakened, but it continued a royal residence not only during the lifetime of Darius the Mede, but through the entire period of the Persian empire. The Persian kings held their court at Babylon during the larger portion of the year, and at the time of Alexander's conquests it was still the second, if not the first city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius and once in that of Xerxes it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defenses were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomanus they were allowed to go completely to decay. The public buildings also suffered grievously from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labor of 10,000 men for two months even to clear away the rubbish with which it was encumbered. His designs for the restoration of the temple and the general embellishment of the city were frustrated by his untimely death, and the removal of the seat of the empire to Antioch under the Seleucidae gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighborhood, not only drew away its population, but was actually constructed of materials derived from its buildings. Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al-Modain, Bagdad, Jufa, Kerbelah, Hillah, and numerous other towns have arisen from its ruins. The great city, the beauty of the Chaldees' excellency, has thus emphatically become heaps—she is truly an astonishment and a hissing without an inhabitant. Her walls have altogether disappeared—they have fallen, been

thrown down, been broken utterly. A drought is upon her waters; for the system of irrigation, on which, in Babylon, fertility altogether depends, has long been laid aside; her cities are everywhere a desolation, her land a wilderness; wild beasts of the desert (jackals) lie there, and owls dwell there: the natives regard the whole site as haunted, and neither will the Arab pitch tent nor the shepherd fold there."

He who knows not the prediction touching Babylon, and the present condition of that city is ignorant of history. The fall and desolation of Babylon is a perpetual demonstration of the accuracy of the statements of the Bible!

Tyre

As far back as the settling of the Israelites in Canaan Tyre was a fortified city (Josh. 19:29). In the days of David and Solomon, Tyre was friendly to Israel (2 Sam. 5:11; 1 Kings 7:13-45). Tyre was a city of wealth (Zech. 9:3), the merchant of the people of many isles (Ezk. 27:3), a great shipping center, and her fortifications were so complete that a five-year siege by Shalmaneser, king of Assyria, failed of results. "It was against a city such as this, so confident, and to all appearance so justifiably confident, of sitting a queen forever, that several prophets, particularly Isaiah and Ezekiel," through inspiration foretold its destruction. "And they shall make a spoil of thy riches, and make prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters . . . and I will make thee a bare rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken' (Ezk. 26:12-14). A part of Tyre was on the main land and a part on an island near to shore. Ezekiel tells us that Tyre would be destroyed by Nebuchadnezzar (26:7-11). History tells us that after a siege of thirteen years Nebuchadnezzar destroyed the city on the main

land. Later Alexander the Great laid siege to the city. He took the ruins of the part destroyed by Nebuchadnezzar and laid them in the water so as to build a pass-way to the island, thus literally fulfilling Ezekiel's words. Also so completely were the ruins of Tyre thrown into the sea that its location has been lost; and this fulfills another statement of Ezekiel: "Though sought for, yet shalt thou never be found again" (26:21). The student should read Isa. 23; Ezk., chapters 26, 27, 28; Amos 1:9, 10; Zech. 9:2-4; and then search histories, books of travel, and Encyclopedias, and see how literally all these prophecies have been, and are being fulfilled.

Alexander the Great, after a memorable siege captured the city of Tyre and reduced it to ruins (332 B. C.). She recovered in a measure from this blow, but never regained the place she had held in the world. The larger part of the site of the once great city is now bare as the top of a rock—a place where the fishermen who still frequent the spot spread their nets to dry.

The Jews.

Prophecy of Moses concerning the Jews. (Deut. 28). The student should read the entire chapter. This remarkable prophecy was uttered by Moses concerning his own people before they reached the land out of which they were to be taken, and fifteen hundred years before the events occurred. If the student would read a vivid account of the fulfillment of this prophecy, he may do so in the Wars of the Jews, by Josephus, Book 2, chapter 7 to close of Book 6.

Let us notice some of the predictions in this chapter (Deut. 28). Many ills were to befall the Israelites in case they disobeyed the Lord.

1. "Jehovah will bring a nation against thee from afar, as the eagle flieth" (V. 49). Rome conquered her. And there was no cringing fear in the hearts of the Roman soldiers as they came upon the Jews—like an eagle, the Roman army was fearless and certain in its movements.

2. "A nation whose tongue thou shalt not understand." They understood not the language of the Romans.

3. "A nation of fierce countenance, that shall not regard the person of the old, nor show favor to the young." This, as you learn from all histories, was characteristic of the Roman army.

4. "And they shall besiege thee in all thy gates, until thy high and fortified walls come down, wherein thou trustedst, throughout all thy land; and they shall besiege thee in all thy gates throughout all thy land."

The Roman army completely over-ran the land of the Jews, destroying not only Jerusalem, but the walls of every fortified city as well. Josephus records these matters at length.

5. "And thou shalt eat the fruit of thine own body, and the flesh of thy sons and thy daughters . . . The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eyes shall be evil towards the husband of her bosom, and towards her son, and towards her daughter, and towards her young one that cometh out from between her feet, and towards her children whom she shall bear; for she shall eat them for want of all things secretly, in the siege and in the distress wherein thine enemies shall distress thee in thy gates" (53-57). See how literally this was fulfilled.

"There was a certain woman that dwelt beyond Jordan; her name was Mary, her father was Eleazar, of the village of Bethzod, which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time." Josephus relates how all her living was consumed, and how, when she got together anything to eat, the rapacious guards robbed her of it till it was "impossible for her in any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree be-

yond the famine itself; nor did she consult with anything but with her passion and the necessity she was in . . . She slew her son; and then roasted him, and ate the one-half of him, and kept the other half by her concealed. Upon this soldiers came in presently and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them; and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, 'This is mine own son, and what has been done was mine own doing. Come eat of this food; for I have eaten of it myself' . . . After which those men went out trembling, being never so much affrighted at anything as they were at this."—*Wars of the Jews*, by Josephus, Book 6, chapter 3, section 4. This horrid incident in fulfillment of the prophecy of Moses needs no comment.

6. "And thou shalt become an astonishment, a proverb, and a byword, among all the people whither Jehovah shall lead thee away" (Verse 37). See also Jer. 29:15-20. Thus Moses spoke of the future of his own people, and this prophecy is today being fulfilled before the eyes of all nations. Every nation has its Jews and everywhere the Jew is a wanderer, and a hiss, and a byword among all peoples. We hold that it is not possible for one to honestly read the history of the Jews as outlined in the prophecies and written by Josephus, and also observe their present condition, and not be convinced that these prophecies were given by inspiration.

7. Scattered but not consumed. In their dispersion the Jews were not to be utterly destroyed from off the earth. This is indicated in the statement that they would be a continual hiss and byword. See also Jer. 5:18; 30:11; Amos 9:8. They were to be scattered everywhere, never to dwell in their own land again, but would not be utterly consumed. Persecu-

tion has not destroyed him; neither has he lost his identity by marrying and intermarrying with other peoples. He is a living and perpetual demonstration that the prophecies were of Holy men of God spoken as they were moved by the Holy Spirit.

A Recent Word

In the National Geographic, February, 1944, pp. 233, 238, Nelson Glueck says:

"The school children of Palestine use the Bible as a guidebook when they hike through the land. The close relationship between Holy Book and Holy Land, fostered by generations of pilgrims, is being confirmed anew by those who delve for facts in the very earth.

"When General Allenby conquered Palestine in 1917-18, he relied mainly on two books for information concerning its topography, geography, strategic roads, important sources of water, and naturally strong sites. These books were the Bible and George Adam Smith's Historical Geography of the Holy Land. Upon them he based his tactics and the conduct of the deliverers.

"It is amazing how much of the Bible story is verified by finds made in archeological exploration or excavation. The Bible requires no proof for its validity, because it is primarily concerned with theology and only secondarily with history. But the spade is sometimes mightier than the pen in throwing light on facts long buried under the debris of centuries. Archeological finds continue to substantiate the details and the general background of Biblical accounts.

"It is becoming more and more apparent that the Bible contains much more historically valid material than was supposed before the spade added its independent evidence to that of the written word. The Bible writers had access to records which have long since dissappeared. Written on parchment, papyrus, or other perishable materials, they were destroyed by fire, dampness, and other causes.

“Because no copper or iron had previously been found in greater Palestine, which includes the Wadi Araba, the great rift between the Dead Sea and the Gulf of Araba, some scholars had thought that one very brief Bible reference to the presence of such minerals could not be true. Recent discoveries by the American Schools of Oriental Research in Jerusalem in the Wadi Araba definitely prove that the famous passage describing the Promised Land is correct when it says: ‘And you shall inherit a land whose stones are iron, and out of whose hills you can dig copper’ (Deut. 8:9). It is known now that along the entire length of the Wadi Araba there are deposits of copper and iron. These were very intensively worked in ancient times, particularly during the time of King Solomon. At numerous places throughout the Wadi Araba the archeological survey of the American School found ancient mining and smelting sites. They were all located close to some source of water. Many of them were found by persons visiting every water hole in the Araba and seeking for traces of ancient settlements. We found ruins of miners’ huts and workers’ encampments, small furnaces, and great heaps of slag, resulting from the initial roasting process.

“The copper was mostly mined, crushed, and roasted on the spot. The fuel was probably charcoal, burned on the neighboring wooded hills of Edom. Numerous fragments of pottery were found among these ruins, which enabled them to be dated, particularly to the time of Solomon.

“Slag and ore specimens on analysis have shown up to 58.7 percent iron and 10.3 percent copper. Roadways, water mains, labor supplies, and refineries would be needed if this ancient source of iron and copper were to serve modern commercial needs.

“Some of the mining sites were found because of their names. One of them was called in Arabic ‘Khirbet en-Nahas,’ which means the copper ruin. On examination we discovered that the site merited its name. It was the largest copper-mining and smelting

center we had yet found. Although it had been abandoned for some 2,500 years, evidences of its original character still clung to it.

"Excavations have revealed not only that Solomon mined the minerals in the Wadi Araba, thus becoming one of the world's first copper kings, but also that he created at the southern end of the Araba an industrial establishment to turn his raw materials into manufactured articles. This industrial plant, the like of which had been unknown before his day, was not surpassed before comparatively recent times."

One is not truly educated who is not conversant with the Bible; its language, its poetry, its laws. It is composed of sixty-six books. It is the most wonderful library to be had; written by kings, farmers, scientists, lawyers, generals, fishermen, preachers, one doctor, and a tax-collector some of whom were rich, others poor. The Bible as it is, is adapted to man as he is. "The man of God" in the Bible is the prophet, or the preacher of today. As God's preacher the *summum bonum* of what he preaches is found in the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16,17).

Where the Bible is believed, property and life are protected. It is the staff of old age; the guide for the young.

Books today are commonplace. The Bible is a book, but it is not commonplace, for it is a living book, because it is the most incisively searching book of all ages. Its appeal is to the sober thinking who know "life is real, life is earnest," and fraught with grave responsibilities. The man who does not recognize that life's success or failure in the end will be measured by his attainments in righteousness, or degradation in iniquity, finds no interest in the Bible as the rule of life.

I predict that the men and women who return from

the present war, in their readjustments, when their heads have cleared, and their hearts speak, will turn to the Bible as they have never before; for they are now facing grim realities, and will come home with scars on the soul which will not heal with a dismissing nod of the head. They will want life with its merits, worthwhile things rather than the tinsel of the frivolous. They will find the Bible the most profound of all books; for it deals with eternal issues. On his death-bed, Sir Walter Scott requested his son-in-law, Mr. Lockhard, to read to him, and replying to his question: "What book?" Scott answered: "There is but one book." The Bible is the most loved book by the righteous, and the most hated book by the wicked in all the world. There is a reason. It towers above all other books as the sun at the meridian towers above the bog in the dark. It is disgusting to hear a carping critic of meager information bark at it as it is amusing to see the fist bay at the moon.

The sun by day dispels the fog; and when allowed to send its rays into the dark dens where disease lurks, where germs of destruction linger, it purifies by killing. God's word is light—it banishes superstition, it elevates the soul; it is the sunshine which illuminates, making manifest; it gives stamina to the spirit, it stimulates activities which give strength to character. It is the indestructible foundation of society; the immovable rock on which civilization rests.

SOME QUALIFICATIONS OF A GOSPEL PREACHER

G. H. P. Showalter

It always gives me a very profound pleasure to address a group of people whose engagements and influences are of noticeable importance in the church of our Lord. And such are preachers. I am speaking to a cross section of a group in the church of the Lord Jesus Christ that I esteem as the greatest of the great people in the world today. I say this advisedly. There are many great people in the world, but there are none greater than faithful gospel preachers whose life work is the salvation of men and women through the gospel. The Savior declared that among those born of woman, there had not arisen one greater than John the Baptist, and this is saying a great deal. Moses and Joshua Abraham, Isaac and Jacob and all the prophets of the Hebrews before the time of Samuel and during the life of Samuel the prophet, and all the Hebrew prophets following, had lived and taught and written and died when the Savior made that interesting statement in regard to John the immerser.

But what strikes us with peculiar force, is the statement our Savior makes that "he that is least in the kingdom of heaven is greater than John." I am speaking to a section of a group that is ordained of heaven and recognized by our Savior as the greatest of the great of all people.

There are numerous statements that could be made properly on an occasion like this in connection with the ministry of the word by those who have chosen to make this work the leading purpose of their lives. Then you are to be felicitated upon this decision to place yourselves under the instruction of capable, ex-

perienced, and faithful teachers of the word in this great institution of learning. Young men are entitled to the benefit of the experience of their elders, and this invaluable asset should be appropriated both in a school like this and in all their associations in the community and the local congregation and in fact, wherever such influence is met. The more careful, prayerful, earnest study you give to the word of God under the tutelage of your instructors in this school, the greater will be the possibility for a worthwhile influence in the church of the living God in the days that lie just ahead of you.

Several things are appropriate in connection with the preparation for preaching the gospel and in the carrying on of the work. A preacher should be all that any other Christian should be so far as character is concerned. Moreover, as a leader and exemplar, he should be possessed of those traits and qualities of character in an eminent degree.

A Perfect Man

“Mark the perfect man and behold the upright for the end of that man is peace.”—Psalms 37:37.

It is said of Noah that “he was perfect in his generation”. Gen. 6:9. Our Savior in the Sermon on the Mount addressed to his disciples said: “Be ye therefore perfect even as your Father who is in heaven is perfect.”—Matt. 5:48. The gospel preacher should be perfect. It is probable that not all are familiar with the application and use of this word in the Bible and particularly in the New Testament. Those who are interested in the original language will recall that the term here translated perfect signifies completion, going on to the end, the primary meaning of it is that there should be a completion of the work in which one is engaged, that no part of it should be left unfinished. The idea of perfection in moral and doctrinal life and teaching is that there should be no quitting. The great creator in the beginning fin-

ished his work. When he had created all things including the creation of man in his own image, it is said that he looked upon all that he had made and behold, it was very good. He had completed his work and his work was without imperfections. Our Savior was made perfect through his suffering on the cross. In his death on the cross, he consummated the work that the Father had given him to do. In his own intercessory prayer he said to the Divine Father, "I have finished the work which Thou hast given me to do." Every gospel preacher should be persistent in the Lord's work. He should be always abounding in the work of the Lord. He should be always teaching the truth and preaching the gospel which is the power of God unto salvation. It will be found that being perfect in Christianity implies and signifies that one should not be a quitter. A preacher cannot afford to be a quitter. If one who put his hand to the plow and looks back is not fit for the kingdom of God, it is true of the gospel preacher who turns back from the business of his life which is that of carrying to lost men and women the message of life and of hope. A perfect Christian and a perfect preacher is not one who is conscious of his own high measure of goodness so much as the one who is faithful in doctrinal life, practice and service for the Master. A perfect life, a complete life, involves primarily the idea of going on to the end of life with a determination that will not fail and that will carry him forward to grace and glorify.

Qualifications of a Gospel Preacher

In all respects the gospel preacher should be a conspicuous illustration of all that it takes to constitute a faithful follower of the Lord Jesus Christ. In those qualities and graces that define and adorn a righteous life, and a genuine spiritual character, he should be an outstanding example. The attributes of the life of Christ should be prominent in his life just

as they should be outstanding in the lives of all of the members of the church. However certain special preparations and qualifications that should be dominant in his life and practice may be noted.

1. *He should be strong in the faith.* If this is desirable and expected in all Christians, it is emphatically so in all of its leaders. A preacher who does not believe the Bible—all of it—is thereby disqualified for acceptable service either as an evangelist or as a local minister. There are difficulties to be encountered, and problems to be solved in every locality, where a weak faith will bring about compromise with popular denominational dogmas and doctrines and with their teachers and leaders. Of all persons that servant of the Lord who occupies a position that, in a very essential and conspicuous manner, makes him a representative of the church of Christ in any locality should think enough of the Bible and of the New Testament to contend earnestly for the faith which was once for all delivered to the saints. This is primary, fundamental, and essential in those qualifications that make an acceptable, worthy, and successful preacher of the gospel of Christ.

2. *He should speak the things that befit the sound doctrine.* The gospel preacher is a public servant and must be qualified to deliver, in an acceptable and successful way, the message of truth publicly. Paul, in writing to Titus, enjoined upon him the solemn obligation to speak the things that befit the sound doctrine. The sound doctrine of the Lord Jesus Christ should be distinguished from the unsoundness of the doctrines and commandments of men. It is easy enough to compromise with sin. There are constant dangers and possibilities of a failure to exalt the simplicity that is in Christ, and those benevolent and soul refining qualities that are a result of that spiritual culture which comes from a meditation upon and a constant study of the life and teaching of the Lord Jesus Christ and the simple requirements of the Lord as set forth in the great commission for the salvation

of the alien from sin, and those traits of character that are magnified in the twenty-one epistles addressed to those who have accepted the terms of pardon and entered into the service of Christ under the new covenant. The man who does not persistently, urgently, and perseveringly set forth the doctrine of Christ in such a manner as to distinguish its soundness and salutary influence from the religious philosophies and speculations of men in this our day, is not only unbecoming as a professed follower of the Lord, but will be ultimately a pronounced failure in the great and responsible work entrusted to him as a special representative of our Lord in any locality.

3. *He must be an example in all things.* In manner of life the preacher is under peculiar and special obligation to be an example to others. To Titus, Paul wrote, "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:7,8). "All things" is very comprehensive. A gospel preacher should practice what he preaches. He should not only be capable of preaching the truth, but he must conform his life to the requirements of the truth. One great trouble with the Pharisees, in the days of the Savior, was that they did not live according to what they taught. The Savior exhorted his hearers to do as they taught, but not to do as they did. A great part of the influence of any preacher is lost when his *life* is not an *exhibition of* and an *illustration of* what he teaches. Paul's language to Timothy is along the same line. "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." And he then adds, "Till I come, give heed to reading, to exhortation, to teaching." (I Tim. 4:12, 13). Timothy was required to be exemplary in his message, in his manner of life, and love, in faith, in purity, and in the practice of reading, exhortation, and teaching. The

gospel preacher today who adopts this standard will realize a successful outcome in his efforts to save souls and to strengthen the church. The gospel preacher who does not stand for, uphold, and defend the sound teaching of the New Testament and make his life an exhibition of what he teaches, is disqualified for the work which he proposes to do.

4. *A gospel preacher should be sober minded.* In the letters of Paul to Titus and Timothy, he had much to say about the requirement of being sober minded. He instructed Timothy, himself, to be "sober minded," and to teach old men, young women, and young men, in fact all others to be sober minded. Foolish talking and jesting is perhaps one of the most serious faults of preachers, though not always so recognized. A preacher can weaken his influence quickly and in a large measure, by light joking and foolish talking among the people. Not that he should be of a gloomy and sad spirit, but lightness and levity find no place in the heart and in the conversation of one who aspires to be a teacher of the manifold wisdom of God.

5. *Every gospel preacher should be a close student of the life and ministry of the Apostle Paul.* There is perhaps nothing that will contribute more to strengthen any preacher than a careful study of the life and history of this great man. All men have ideals. The great men in political history become the ideals for aspirants to distinction in the affairs of government. Great generals study, with the closest attention, the lives of great military leaders. It is true in all elements of human endeavor and activity. It is very important in our religious life and essential for actual success in the ministry of the word of God. Paul declared of Timothy, "But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings." (2 Tim. 3:10, 11a). How attentive this young man must have been to study the details of the life and the elements that made up the character of this great leader and teacher whose life he sought to imitate. Paul exhorted the

brethren to be followers of him, as he also was of Christ. There is nothing better for any man who would make a success of the great work of rallying souls to the cross of Christ and defending the sound doctrine than to follow with particular detail the life of the apostle Paul.

6. *Suffer hardship.* "Suffer hardship with me, as a good soldier of Christ . . . Wherein I suffer hardship unto bonds, as a malefactor: but the word of God is not bound" (2 Tim. 2:3, 9). In the day in which we live, there is little persecution, and there is often little necessity for enduring hardships. Preachers are usually treated quite well, both by people in the church and out of it. It is possible that a preacher may drift into a spirit of easy living and unwillingness to endure the "hardships" of life. Also since Paul says that "all who will live godly in Christ Jesus shall suffer persecution," it may be true that a lack of firmness and faithfulness is sometimes responsible for a preacher's not having to endure what he rightly ought to suffer as a soldier of the cause he represents and the work he has to do. The gospel preacher must not disregard the necessity of suffering for Christ and for the testimony of the gospel.

7. *Self Denial.* Paul said to Timothy, "Flee also youthful lusts" (2 Tim. 2:22a). There have always been attractions in the world to lure the righteous man from a course of righteousness, and there are particular temptations for a gospel preacher, to turn aside to the professions and avocations of a material character, and thus become neglectful of his work as a gospel preacher. In the parable of the sower, the Lord said of certain ones that "the cares of this world, the deceitfulness of riches, and the lust of other things choke out the word" (Mark 4:19). A gospel preacher has before him all that he can possibly do in the Lord's work. It is a mistake when a preacher turns aside for money making. There are men in the world who are studying how to make money. They spend all of their time in this way. The preacher is at a

disadvantage when he undertakes to compete with them, and we have many sad illustrations of where otherwise faithful, popular, and successful gospel preachers have been ruined by plunging into financial matters where they should have little or no interest, or concern. Even if it were otherwise permissible their lack of experience is responsible many times for their failure, so far as a successful outcome is concerned. Thus reproach is brought upon the cause of Christ. A preacher injures the church seriously when he contracts obligations that he cannot pay, or, by plunging and speculation, involves himself in indebtedness that he cannot liquidate.

8. *Shun profane babblings.* There has always been a temptation for leaders in church work to ensnare themselves in the entanglements of too much talking. Paul warned the gospel preacher to shun profane babblings. He did this for the reason that these things "will proceed further in ungodliness" (2 Tim. 2:16). In almost every locality, there are men and sometimes women who make it their business to talk everything to everybody, and some cultivate the habit of idle talking to the extent that they become a common nuisance in the locality. Babbling is careless gossiping. The babbler talks about anything and everything—anybody and everybody. He talks much and usually knows little. Most preachers would do well to be slow to speak and swift to hear. By profane babblings is meant that which is blasphemous, godless, impious, irreligious, secular, unconsecrated, ungodly, unhallowed, unholy, unsanctified, wicked, worldly; these are some of the synonyms of the word "profane." It is bad enough for the church to suffer by reason of the profane babblings of any of its members, but it is disastrous to the cause of Christ when its ministers follow this vicious course with reference to their conversation. There is perhaps no one point at which a preacher should guard himself as carefully as in his manner of speech. He can be dignified without being prudish, and his vocabulary should be of a

high order of sound speech that cannot be condemned. If this is not a positive guarantee for a successful work in his locality, it is undoubtedly one of the elements entering into such a guarantee.

9. *A gospel preacher must be a fighter.* "Fight the good fight of faith," said Paul to Timothy (1 Tim. 6:12A). This is the Spirit's address to a gospel preacher. Too many preachers are timid when it comes to an actual defense of the truth. The cause of Christ does not suffer by being contrasted boldly and distinctively with error. That type of preaching and that type of behavior, on the part of the preacher that will weaken or break down, rather than urge and emphasize the doctrine of Christ, and contrast it with the doctrines and commandments of men, has always been a failure. There is nothing sinful and wrong in speaking the truth boldly and in opposing false doctrine and all manner of sin and wickedness with severity. You will never save lost people by making them feel that they are saved already. You will never make people recognize a need of the gospel of the Lord Jesus Christ, if you so preach the gospel as to lead those in error to think there is no difference between truth and error. There is not one more important element in the character of a preacher today than that of real, genuine courage—courage of the martial type—a spirit to assail wickedness in high places and all sorts of false doctrine that is today being advocated, upheld, and defended by the leaders in error, and the exponents of the religious philosophies of men, and the theological speculations among us. Every faithful evangelist must be a fighter. The Lord's army does not need soldiers that cannot, or will not, fight—no place for cowards.

10. *Not a business man.* I want to emphasize that a gospel preacher should not be a money maker, and he should not undertake to be a money maker. His income at best, in his adopted calling, will not be great, and he should live strictly within his income, and practice economy in order to this end. The preacher

that starts out to be a money maker, and to acquire wealth, and accumulate material things of this world will certainly make a failure of the ministry of the word. Paul wrote one great gospel preacher: "They that are minded to be rich fall into temptation, and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things—"the desire to be rich and the love of money" and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:9-11). And again the same preacher was required to "charge them that are rich in this present world, that they be not high minded, nor have their hope set on the uncertainty of riches." (1 Tim. 6:17). There was as much temptation in Paul's day for a gospel preacher to reach out after money and to have a love of money as there is today. And gospel preachers then were as poorly qualified to be financiers as they are today. And the love of money was as prevalent and as dangerous as it is today. Therefore Paul said that some who had been reaching after this wealth were, on this account, led away from the faith, and Timothy was required to flee these things—shun, avoid them.

11. *Not a meddler in other men's matters.* It is bad enough for anybody to be guilty of this sin, but it is almost inexcusable and unendurable for one in the position of a local evangelist to be thus ensnared. Several of the writers of the epistles have warned against this fault in the churches (1 Peter 4:15). It seems that it would hardly be necessary to mention such a matter in connection with the qualifications of the gospel preacher, whether he is general evangelist or a local minister. It remains however, that there are instances where preachers have been to such an extent culpable in this matter, that they have destroyed their opportunities for accomplishing good and

have to pass on to other fields of labor. A preacher should preach the truth in love, with clearness and boldness and without fear or favor, but he should never permit himself to become a meddler or busybody in other men's affairs. Many preachers have crippled their usefulness, by undertaking to handle affairs that God has placed in the hands of the elders, and it has actually transpired that this meddling sometimes reaches out even beyond the confines of the local congregation where the minister labors. No preacher, or even member, of one congregation is under obligation to enforce or undertake to enforce discipline among the members of another congregation.

12. *Gospel preachers should be sympathetic, tenderhearted, humble minded and should be impelled by love.* The cultivation of these benevolent graces and attributes of character will give the preacher an effective approach to the people and will develop within him the Christ life. This is a good illustration of the manner of doing things. Failures are made many times, because things, though done, are not done in the right way. We are not going to accomplish great things in the church, unless the proper spirit is exercised. No preacher can restore the wayward without entering sympathetically and earnestly into his work. (1Cor. 16:4; 1 Tim. 1:5).

13. *Diligence is one of the most essential things required of any gospel preacher.* In fact, it was necessary for the Spirit of inspiration to remind Christians, as recorded in numerous instances in the epistles. They tell us of the necessity of diligence in the Lord's work, and the necessity of diligence is magnified in the work of gospel preachers. "Be always abounding in the work of the Lord," is the admonition of Paul, and there is no relationship in the church of the Lord Jesus Christ where there is more to do, than there is in the business of being an evangelist in a local congregation. No place for a lazy man—this position of being an "evangelist."

14. *Be strong in the grace that is in Christ Jesus.*

Human learning may have its place, but the grace of God must control the heart of the man of God. The wisdom of this world, however desirable, on the part of some, cannot take the place of an acquiring of all the simple elements that adorn the lives of the children of God. Too much of the wisdom of this world may be a positive injury. It certainly will be, if acquired at the expense of an elimination of the benevolent attributes of the Christian character. Paul would tell the gospel preacher today to be strong in the grace that is in Christ Jesus.

15. *Finally, the gospel preacher is under a very special and peculiar obligation to avoid partiality in any of its forms.* In the first place, he cannot afford, any better than anyone else, to be partial in observing the requirements of God. Paul enjoined Timothy to observe what the Lord required. A preacher cannot afford to have pets and favorites among the membership in the congregation. It is easy to be clannish. It is easy to neglect some, because of a preference for the society of others. A gospel preacher should, of all things have an esteem and regard that is impartial, for the different members of the congregation. Paul charged Timothy to do the requirements of God without preferring one above another—doing nothing by partiality. A gospel preacher will lose the esteem, love, and confidence of some unless he proceeds with a studied impartiality toward all.