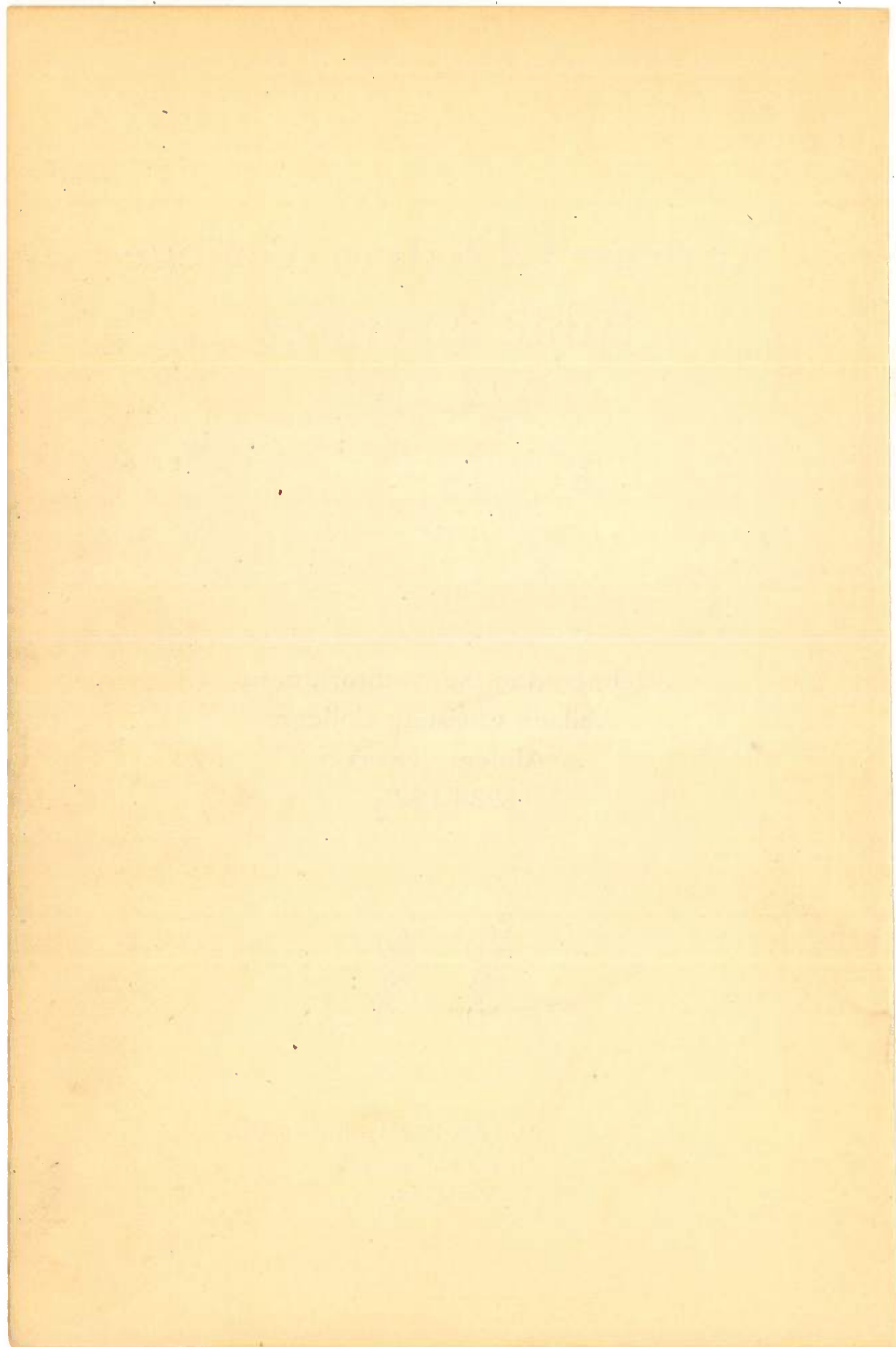


Abilene Christian College Bible Lectures 1924-1925

**Delivered in the Auditorium of
Abilene Christian College
Abilene, Texas
1924-1925**



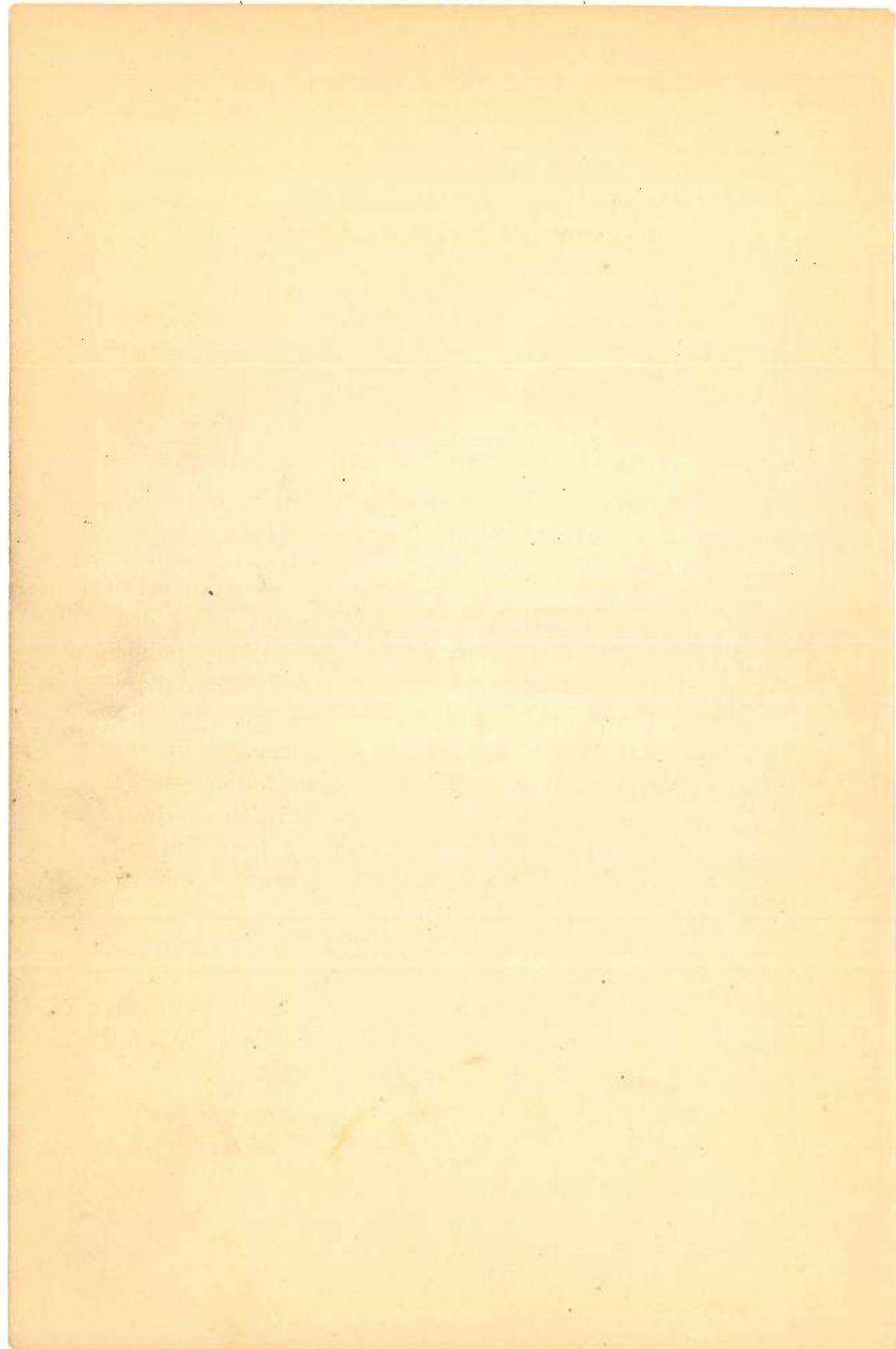
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PREFACE

The lectures in this volume were delivered in the auditorium of Abilene Christian College during the last week of February in 1924 and 1925. Not all of the lectures delivered during these two weeks are given here, some of those delivering lectures not having responded with their manuscripts. These are given to the public in the belief that the splendid sermons delivered here ought to be read by thousands of Christians who did not have the opportunity of hearing them. Many of those who heard them will desire to read them. May this contribution to the literature of Christian teaching from the minds of some of our best and most faithful laborers in the Master's vineyard be a continued blessing to all whose lives they touch.

BATSELL BAXTER.



PUBLISHER'S ANNOUNCEMENT

This volume of Abilene Christian College Lectures is the fourth and comprises the lectures for February 1924 and 1925. The lectures for 1919 were published in one volume, 1920 and 1921 were combined in one volume, as were also the lectures for 1922 and 1923. By putting the lectures for two years in one volume, the reader is saved the expense of an additional book in order to receive the full benefit of these lectures.

That these discourses are of great value is recognized by thousands who have heard them orally or have read them on the printed page. Such carefully prepared addresses really and truly merit a permanent place in the literature of the brotherhood of the churches of Christ. They are filled with expositions and analyses of much benefit to younger brethren who are entering upon lines of public service for the church, and they contain instruction on the word of God that is of much value to those out of the church as well as those in the church.

The four books comprising the Abilene Christian College Lectures will make a most valuable addition to all libraries. We are at this time, January, 1926, in position to furnish complete sets or any volume to complete any broken set that any of our readers may have. When our present supply is gone, the books will probably not

be reprinted as no plates have been made, and the books will be scarce.

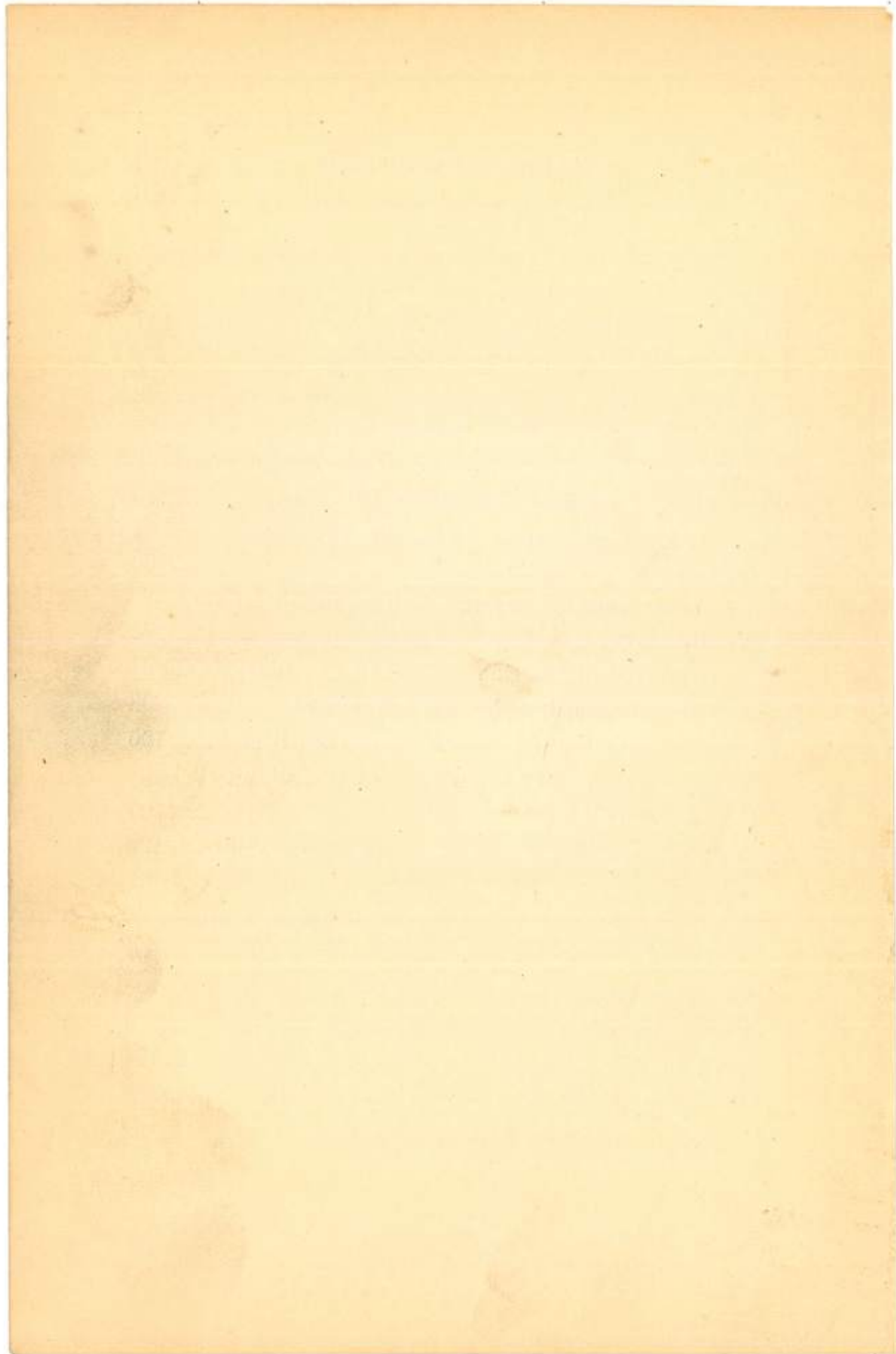
The messages of hope and love contained in this volume will find their place into the homes of many thousands, and it is to be ardently hoped that they will be read attentively and that they may contribute much to the extension of the power and kingdom of our Lord and Savior Jesus Christ.

G. H. P. SHOWALTER.

Austin, Texas, January 1, 1926.

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THE WORK OF ABILENE CHRISTIAN COLLEGE

(Speech delivered by President-elect Batsell Baxter
during Lecture Week, February 24, 1924)

THE PAST

Today my mind goes back to the time, twelve years ago when Brother and Sister Sewell came over from San Angelo where he had been preaching and invested their lives in Abilene Christian College. At that time the college consisted of the academy building over there, and the white cottage. He went to work with that fine enthusiasm and great vision which have ever characterized him. She stood by him with her quiet, steady perseverance. Out of that beginning twelve years brought a new administration building, a splendid library, well equipped science laboratories, two good dormitories and a first class four year college with the emphasis on the name Christian.

Connected with them in the work have been numbers of men and women who have served and sacrificed as teachers that the institution might succeed.

Under the institution with their time, their prayers, and with their money and financial influence, and their counsel, there has been a board of trustees that has never wavered in their loyalty and service to the institution.

THE FUTURE

Today the institution is on the most stable basis it has ever been. The trustees have taken over the debt against the school. They have assumed responsibility for the running expenses of the school.

They have promised that the program of growth and development shall go steadily forward.

Our rating as a first class senior college has been renewed for next year.

Our faculty for next year is one that has never been surpassed for strength and capacity for Christian service and scholarship in any Christian College. Every man and woman is staying with me for less than he would be paid somewhere else.

Our equipment has been inspected and approved by the Department of Education and by the Association of Texas Colleges.

Our diploma is good at face value anywhere.

Our department of Education is given credit for teachers' certificates just as in other first class colleges.

Abilene Christian College faces the future with the assurance born of twelve years of uninterrupted service and growth.

As I was taking the inspector to the train a few days ago a hotel man said, "Well, are you going to raise the rating of Abilene Christian College?" He answered, "No, it already has the highest rating that it is possible for a college to get. It is a first class senior college."

We have a standard four year college. Students who remain one year with us may get through our department of Education, a teacher's certificate. Those who do two years' work get a longer certificate. Those who do three years' work get a longer certificate yet. Those who do four years' work receive a life certificate to teach school, and also the A. B. degree. That certificate and that degree are good at face value anywhere.

That is not all. When you send your boy or girl to

school you give them up into the hands of the teachers. I want to tell you how they feel about it: My little boy said, "Mother, how did you teach school?" She told him, "Well, that is out of style now." Sometimes he wants to know about something. If he does not fully understand the explanation, he says, "Well, I'll just ask my teacher, she'll know all about it." Grown boys and girls feel just about that way. You surrender your boys and girls when you give them up to the teacher. A teacher can make a mockery of this Holy Book and of the religion of Christ. Our teachers are all Christians. They reverence the Lord. They love his holy religion.

If that were all we would have a right to ask your support. It is worth much to have even an ordinary standard education given by Christian men and women.

But if that were all we would not ask your support. It is not enough for teachers to provide the example of Christian lives. They must provide definite, positive Christian teaching. The Bible is God's Holy Word, is the greatest textbook in this school, and the teaching of New Testament Christianity is the greatest obligation of every teacher here.

AN IDEAL

No work of any kind is worth much without an ideal. Many of you have read the story of Ernest, in Hawthorne's "Great Stone Face." Day after day this man looked at the image carved in the side of the mountain. As the years passed by he watched for the coming of the one whose face should look like the image. Slowly and surely his own countenance was changed into the image of the stone face on the mountain.

The Great Teacher and his apostles have taught you and me to look forward to the coming of the Lord. We are admonished to grow in grace and in the knowledge of the truth. We study his character as revealed in the Bible. All of us who trust and follow him have the promise that we shall be like him when he shall appear. We shall be transformed into his image. It is the highest ambition of every teacher here to help your boys and girls to grow into the likeness of Christ.

THE NECESSITY FOR CHRISTIAN SCHOOLS.

You don't always have to pour water on a fire to put it out. If you can get that fire in a small room or in a house you can put it out with a fire extinguisher. It simply pours out an atmosphere in which fire will not —cannot burn. The modern idea of education is not always to throw water on the fire and fervor of Christian faith. The modern idea is to educate the mind and keep out all religious teaching. The very atmosphere provided is one in which it is difficult for the fires of faith to burn. In too many cases the flame goes out, and in many others it comes back home flickering.

THE TWO SEAS

Over in the Land of Palestine there are two seas. The Dead Sea is a stagnant water with a skum around its edges. The trees are of a dull drab color, as also are the birds that live along the shores. There is little of life around it, and nothing to cheer. Men leave it to its barrenness. It takes in all the water that comes its way, but it does not give out any. The sea of Galilee, just a few miles north, on the Jordan river, is a bright and

sparkling water. It is surrounded by grassy meadows dotted with grazing cattle and sheep. Its waters are broken by the swish of the fisherman's net, and by the keel of the fisherman's boat. On its banks are thrifty villages, with honest industrious people, who get their living from its waters and from the surrounding fields. It gives all it gets. These two seas represent two kinds of lives—the selfish life which gives out nothing, and the unselfish life which is spent for others. What we give we take with us when we die; what we keep we lose.

REAL DEVOTION

For Abilene Christian College to succeed every teacher, student and friend must do our best. No service is too big; none too little.

The Scripture tells of a woman who anointed the Savior's feet. She could not still the howling mob that would take his life. She could not shame the cowardly governor who signed the order to let him die. But she did what she could. Our Lord thought enough of that humble effort to have it written down and told wherever the story of Jesus' love is brought to men.

Our Savior and his disciples were standing one day in front of the treasury of the temple of God. The disciples watched how much some of the rich cast in. It was all fine. Each liberal gift helped to swell the treasury. A poor widow cast in two mites. Jesus said, "She cast in more than they all because she cast in all she had." She was not too poor to help.

In Sweetwater there lives a crippled man who is a member of the church. We built a new church there recently. He came one day. "I want to give you a

dollar." He insisted on doing it. It takes that kind of loyalty to make any institution succeed.

I tell these things to stir up some of you who have plenty of the world's goods and to spare. These boys of ours have lived in the "Mule Barn" for four years. Four years ago they gave up Zellner Hall that more girls might come to school and have a place to stay. With characteristic good humor, they called their new home the "Mule Barn." The rest of us called it Emergency Hall. An emergency hall is supposed to give place in a few months to something permanent. I am ashamed to face these patient, uncomplaining boys, and call it Emergency Hall any longer. So I just call it the "Mule Barn."

We have nearly ten thousand dollars in cash on that new dormitory we have talked so much about. You people right here before me today could raise that to thirty thousand and not be hurt. There are twenty men in this audience who could give a thousand dollars by the first of June, and we could have this building ready for our boys in September. [Work on this building began the following May. It was ready in September.]

THE INFLUENCE OF SERVICE

I once read the story of Silas Marner. He toiled day by day. He earned his gold. He lived alone. He saved and skimped, and skimped and saved. Every night he would count his gold and then put it back under the brick in the hearth. People avoided him. He cared nothing for them. His gold formed an accursed barrier across which the hand of friendship could not clasp. It built a wall through which the voice of comradeship and sympathy could not pass.

One day he came home and his gold was gone. Wreck and ruin stood out before him. The fruit of years of toil and sacrifice and self-denial had fled in a moment.

A few weeks later, one day a little child knocked at his door for shelter. He invested his time, his talent, his earnings in that child. Men and women learned to respect and even love him. He became a happy man. I am asking you to invest some of your money in boys and girls. It will take some of the sadness out of your life. It will take the hardness out of your heart. It will mellow that heart and soften it. It will make you have more love for your fellow man and greater respect for yourself. It will give you a feeling of kinship to boys and girls.

It will make you forget the sordidness and selfishness of the world and give you a vision of service to young and ambitious men and women growing into the wisdom and favor of God.

As I look into your faces this morning I see many furrowed cheeks. Time and hard usage have placed those furrows there. I see many eyes that are dim through many long years of anxious watching. I see many heads upon which the autumn frost has already laid its hand. Over where you live there is a faithful church, because for years you have fought the battles of the Lord. A little while and you must say, "The time of my departure has come." I hope that you can say, "I have fought the good fight. I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but also to all them that love his appearing."

Not many miles from Abilene lived a grand old man in a Christian community. He loved the Lord. They knew it and we knew it. A few weeks ago the messenger came to summon him to the presence of God. When he knew that the time had come to go, he sang in his enfeebled voice the lines of that grand old song, "Am I a Soldier of the Cross?" Then he breathed out his life with scarcely a pain. He loved to come to Abilene and listen to the songs and prayers and talks of Lecture Week. He liked to sit and watch our boys and girls. And when they examined his will, those who had been trusted as his executors found that he had made a gift to Abilene Christian College that will some day be available to help. I wish we had more men like Brother Lindsey.

Here in Abilene we are educating boys and girls to take your places. Some of these boys are preaching the gospel. Other boys will be leaders in your congregations. The girls will become the leavening influence Christian homes.

TRUE TO THE BOOK

One of the most responsible duties on earth is preaching the gospel. The other most responsible duty is living so that our lives will not hinder our preaching. The Lord always wanted his servants to make good preparation. Moses was filled with zeal for the Lord that amounted almost to a fury. He went at the work in a whirl of enthusiasm. But the next day saw him leaving Egypt and going out to the desert to go to school. He was already skilled in all the learning of the Egyptians. But the Lord wanted him to know about God.

He kept Moses in school for forty years preparing him to lead the Lord's people. In the Old Testament we find the Lord rebuking the education of the day. He says, "like people like priest." He said also, "My people are destroyed for lack of knowledge." What kind of knowledge? Hear him, "There is no knowledge of God in the land." (Hosea 4:1).

Twenty years later Isaiah warned the people that their lack of knowledge would bring them into captivity. (Isaiah 5:13). At one time the Lord had the schools of the prophets. These were conducted at Ramah, Bethel, Jericho and Gilgal. There the young went to school to God's chosen teachers. It was the prophets who repeatedly warned Israel of apostasy and turned them back to the law of the Lord. After the captivity they had the synagogues for teaching the law of God. Paul was educated at the feet of Gamaliel in one of these schools. After the new dispensation we find Paul teaching daily at Ephesus in the school of Tyrannus. Here was a school that opened its doors to the teaching of the Bible every day. And here was an inspired apostle taking advantage of the offer, and the Holy Spirit endorsing and directing the work. And the Scriptures dominated the policy of that school. This arrangement continued for two years and Paul taught the word of God in that school until the heathens stopped the work. But I want you to notice the results. "All Asia heard the word of the Lord and believed." A little further on we are told that "Not a few of them that practiced magical arts brought their books together and burned them in the sight of all. So mightily grew the word of the Lord and prevailed." (Acts 19:10-19).

Many of you people here, and others all over Texas have grown weary of seeing your sons and daughters go away from home to increase their capacity for usefulness and come back with their love for the Lord and their loyalty to the truth shattered. You have felt the need of schools where the plea for plain, simple, positive teaching of the Lord and his apostles would be instilled into the hearts of boys and girls. Where the worship and service of the early church would find an example in the practices of the church here. Some of you have given money that these things might be possible. You have sent your sons and daughters here that they might have an education and come back to you, not only wise and learned in the wisdom of the world, but consecrated to the Lord and his truth. No man has any sort of right to pervert or change in any way the ideals of truth and love and Christian service that form the foundation on which you have built this institution. We recognize this obligation to you.

A HIGHER OBLIGATION

But I recognize another obligation. There is another reason for our determination that this institution shall never waver.

More than nineteen hundred years ago our God sent his Son to this earth to bless humanity. He lived among men in the form of a man. His perfect life left to the generations of earth an example of holiness and unselfish service. His words and the words of the Holy Spirit, as revealed in this book, gave us the wonderfully sublime system of saving and serving men. He planted this teaching in the face of the bitter opposition of the

religious leaders of that day. He purified it and sanctified it with his blood. His apostles arose to the call, "Go ye into all the world and preach the gospel to every creature." One by one they died by the hands of men who would not accept the religion of Jesus. They died telling of his life and death and what it meant to the world.

I want you to go with me to the fourth chapter of Matthew, the first eleven verses. Just after the Lord's baptism the record says: (Read Matt. 4:1-11). I want to illustrate what that means to us. There was an old slave in a Kentucky home. A visitor asked him, "Don't you know the slaves have been freed? You don't have to stay here and work." He said, "I want to." Then he told of the time when he was mortgaged. He was put on the block and sold. The bids ran high. Finally he heard the quiet, firm voice of his master as he raised the bid. The auctioneer said, "Sold!" That strong young slave leaped from that platform, and gathering his master into his arms, carried him to a carriage that was to take him home. "Marsa, I never will leave you." The master went away into the other world. The servant took up his abode with one of the children. "I cannot leave. Marsa bought me back."

The human race was under the curse of Adam's transgression. Jesus came to buy humanity back. Satan bid bread, pride and finally the whole world. "As in Adam all die, so in Christ shall all be made alive." "The blood of Jesus, his Son, cleanses us from all sin." "Ye are not your own, ye have been bought with a price." We belong to the Lord. Our work belongs to the Lord.

I pledge you today that Abilene Christian College

shall remain true to the Lord in the teaching in her classrooms, that this institution shall remain true to the Lord in the lives of its teachers. Our boys and girls shall know why we exist as a religious people. They shall be taught what we believe and why we believe it as Christians, and where the Bible teaches it. That they shall know what the Lord would have his people do, and why they must do something else. I want them to be filled with the admonition to "Grow in 'grace and in the knowledge of the truth." To "Study to show themselves approved unto God, workmen that need not be ashamed, handling aright the word of truth." I want them to get the vision and catch the spirit of Him who came to seek and to save the lost. We don't want them to seek soft and easy places. We want them to seek opportunities to serve.

WHAT IS MAN

By W. P. SKAGGS.

“What is man, that thou art mindful of him?” (Heb. 2:7).

At no time should we speak with more care than when speaking to the young. This is especially true when speaking to so many young preachers who will go before the world teaching the lessons learned here.

The great question of what is man should elicit an interest in every human heart. What is man that God should be so mindful of him? Why should the Lord be so much more mindful of man than of other objects of his creation? Why should man be made the crown of God's creatures? Or why should man be given dominion over them all?

This question may receive different answers from different peoples. Some will tell you that man is by nature a child of Satan; that he is born under just condemnation to eternal ruin without defense or excuse. I do not at all believe such an idea. Indeed it is so repugnant to anything that I find in the Bible that I can scarcely treat it with due courtesy. Just imagine some preacher returning home from a long trip preaching that man is a child of the wicked one and justly condemned to eternal ruin and his own daughter just budding into womanhood, whose cheeks are tinted with the bloom of nature more beautiful than the rose-stinted clouds of a summer's morning and whose bright eyes resemble the sparkling morning dew, running to meet

him and hearing him say, "A child of the devil born under just condemnation to eternal ruin." No, a thousand times no. Or could you imagine such a scene as this, a contention between God and satan. Satan is claiming the souls of men and says to God, "Since man by sin has fallen all mankind are sinners and belong to me." But you hear God make answer, "All souls are mine, as the soul of the father so also is the soul of the son." And then tell "which side of this battle are you daily fighting on?" None of them belong to Satan and the only ones that he will get are the ones that will not come home to the Father's house. For my part, it makes me feel full an inch taller, and I am determined to work harder when I think of what a grand thing it is to be a child of God. A child of God, what a wonderful thing! A child of the Heavenly King!

Another will answer this question by saying that man is but a product of some lower form of life; that he has been produced by what is known as the theory of evolution. I am not discussing the theory of evolution, I shall let those more competent do that. However, I shall not dispute the man's word who says he has descended from the monkey, but would kindly suggest that we are no kinsfolk. It seems that some men will give more time and energy to prove their origin with the monkey than they will to learn of their divine origin; they would rather be descendants of the babboon than to be children of God.

After God had finished all the other of his creations he then said, "Let us make man in our own image." Man is in the image of God. An idol may be carved in the image of man's body, but not in his complete image.

The cold marble statue may be in the shape of man, but it is not completely in his image. So the monkey, baboon or gorilla may be in the shape of a man but not in his image, neither are they in the image of God. In the image of God, then, must refer as well to the inner man as the outer man. I do not know the number of minerals, clays or sands that go to make this old world. I do not know the number of fishes that inhabit the seas, I do not know the number of birds that fill the air with music, neither do I know the number of animals that roam the lands, but this I do know, that man has dominion over them all, and hence is the crown of God's creations.

The botanist may describe the vegetables that beautify this world. The naturalist may describe and classify all the birds of the air and the fishes of the seas and animals that inhabit the land; the scientist may speculate upon the age of the various curiosities of the earth; but who, without the revelations of Jehovah, can know either the origin, duty, or destiny of man? Whence came he? That man was created in the image of God is evident from these Scriptures: Gen. 1:26, "Let us make man in our own image." Gen. 5:1, "In the day that God created man, in the likeness of God made he him." Gen. 9:6, "For in the image of God made he man." 1 Cor. 11:7, "For in the image of God made he man." Jas. 3:9, "And therewith curse we men who are made after the likeness of God." Thus man, being in the image of God, has been endowed with intellectual, emotional and volitional powers. It is the inner man which completes the image and gives to man those great powers. But Mr. Russell says, "The difference is not

because man has a different kind of life from that possessed by the lower animals—they differ in shape and mental capacity.” (What Is the Soul, p. 3). But the Bible teaches that the inner man is the spirit or soul. Paul says, “But though our outward man is decaying, yet our inward man is renewed day by day.” (2 Cor. 4:16). That this inner man is the soul or spirit, see Job 14:22, “His soul within him shall mourn,” or Job 38:8, “There is a spirit in man and the inspirations of the Almighty giveth him understanding.” (Or Eph. 3:16). This soul or spirit in man enables him to consider his past, weigh the present and contemplate future conduct and decide whether or not it is right or wrong. The brute animal cannot do this, they are devoid of moral responsibilities. Indeed man is the only one of God’s creations that has the power of self-cultivation. Man alone can improve himself. The bee made as good honey a thousand years ago a today. The monkey has not improved his language in a thousand years; the beaver builds no better houses now than at the beginning. Man alone makes improvements to better his conditions in life.

But back to the inner man. The materialist tells us that the spirit in man is the breath of life. Mr. Magruder in his reply to Ingersol says, “The breath of life, which includes the Spirit of God, permeating in pervading the atmosphere—it is this spirit which imparts life to man and all animated nature during this life.” And Mr. Russell says, “It is the wind or breath of life, such as is common to all living animals.” (What Is the Soul, p. 2). That the spirit is not the breath is proven by one plain denial in the word of God, Job 34:14, “If he gather

unto himself his breath and his spirit." Thus God makes a distinction between the breath and the spirit. Or again, that the breath is not the spirit we may prove by substituting breath for spirit in a few passages, viz., John 4:24, "God is a spirit [breath]." Or Acts 17:9, "Paul's spirit [breath] was stirred within him." Or Rom. 8:16, "The spirit [breath] itself beareth witness with our spirits [breath] that we are the children of God." Or we may prove that the spirit is not breath by showing the attribute of spirit: (1) The spirit knows (1 Cor. 2:11), (2) The spirit worships (John 4:24), (3) It prays (1 Cor. 14:14), (4) It sings (1 Cor. 14:14), (5) It mourns (Job 14:22), (6) It can be saved (1 Cor. 5:6), (7) It lives (Isa. 38:16).

The spirit or inner man is not the breath but is that eternal something in man that raises him above the brute creation and enables him to realize his divine relationship with Jehovah. This spirit came from God to man (Ecc. 3:21), the wise men said, "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" And in Ecc. 12:7 he says, "The dust returneth unto the dust as it was and the spirit returneth unto God who gave it." The spirit that came from God is a child of God, the offspring of God. Paul said, "Seeing then that we are the offspring of God." (Acts 17:28), and again in Heb. 12:9 he says, "We had the fathers of our flesh who chastened us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live?" We then so joyfully answer the question of what is man by saying he is a child of God. Jesus taught us to pray, "Our Father who art in heav-

en." And again, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

When God made man his child he gave him dominion over all other created things. (See Gen. 1:26, Ps. 8:4, 1 Cor. 15:27, Heb. 2:8). We see this demonstrated before our own eyes, even in our few days we have seen man pass from the use of the grease lamp to the gas or incandescent light; from the reap hook to the giant header, from the old fashioned home made loom to the wonderful factories; from the old ox wagon to the lightning express, automobile and airplane; and from months to get the news from one state to another to the wireless or radio. Man has conquered the ocean and in the mighty steamer he plows through the deep to carry the commerce of the world, or he may now sink beneath the waves and cross the ocean beneath its storm in the submarine. He has conquered the air and may fly around the world in the airplane. He has conquered the elements and made them to carry his news by radio at the rate of about 160,000 miles per second. God's word has been verified, and God's child has dominion over all things.

Even death itself has not been able to annihilate this spirit child of God, for when man dies his spirit goes on still conscious of its condition. But here again we must pay some attention to the materialist who teaches that death is a ceasing to be, a cessation of existence.

On page 154, Vol. 1, Mr. Russell says: "When dead—when not in existence," and on page 159 he says, "Death, the extinction of being." And Mr. Hall in "Good Times Coming, says, "Death is that which returns man to his original condition." Now surely if

death is a cessation of being and Christ died, he then ceased to be, and between the cross and the resurrection there was no Christ, and when on that third morn the grave was conquered it was another Christ, for that first one had ceased to be. For my part, I am not favorably impressed with the doctrine that teaches the annihilation of Christ. But is death a ceasing to be? What says the Bible? First, I would define death as a separation, or a dislocation of some form of union. In natural death it is the separation between the soul or spirit and the body. James says, "The body without the spirit is dead." (Jas. 2:26). That the soul or spirit goes away in death is proven by these incidents in the Bible: (1) The death of Rachel (Gen. 35:18), "And it came to pass as her soul was departing [for she died]." And in the raising of the widow's son (1 Kings 17:22) Elijah prayed and said, "O Lord my God, let this child's soul come into him again. And Jehovah hearkened unto the voice of Elijah, and the child's soul came into him again and he revived." And in Luke 8:55 we have the account of the raising of Jairus' daughter. Jesus said to her, "Maid, arise, and her spirit returned and she arose immediately." This will tell us why David said, "Precious in the sight of the Lord is the death of his saints." (Ps. 145:155). The soul of the saint has gone home to God, but in death the soul of the wicked goes away from God and hence the Bible says (Ezek. 33:11), "I have no pleasure in the death of the wicked."

But does man cease to be when the breath is gone from him? Samuel did not "cease to be," for he appeared to Saul and talked with him. (1 Sam. 28:8-10). Jesus tells us in Matt. 10:28, that though man may de-

stroy this life, but he may cut off the head, yet he cannot touch the soul, the soul will continue with the power of conscious speech even after the body has been decapitated, for in Rev. 6:9 John tells us that he saw the souls of them that had been beheaded and he heard their cry unto God. And in Matt. 17:1-6 we have the account of the transfiguration of Christ, and Moses who had been dead nearly fifteen hundred years came and talked with Jesus. And in Luke 16:19, both the rich man and Lazarus were able to talk and be comforted. No, thank God, death does not end it all.

Man the child of God, made in the image of the Father and having dominion over all created things, has conquered the earth and delving down into its bowels he brings out the gas, oil, minerals or metals needed for his development. He has conquered the air and may ride upon its bosom and sail around the globe. He has conquered the ocean and rides upon its waves and carries the commerce of the world, or he may dive beneath the surface and cross from shore to shore. He has conquered space and may talk around the world at the rate of about 160,000 miles per second. But he has not the power to conquer death. This Jesus did for him.

We like the things that we make, e. g., aeroplane, radio, mansions, etc, we like the things that we make, as Nebuchadnezzar said as he admired his own prowess and skill, "Is not this great Babylon that I built?" While we like the things we make, we love our children, bone of our bone and flesh of our flesh. And so God cares for all his creatures, as it is said in Psalm 145:9, "Jehovah is good to all, his tender mercies are over all his works." God loves his children, though they have fallen and have

gone far away, his love has followed them, and his pleadings have been following them all the time. Jesus has opened the way across the dark stream; he has made it possible for man to pass over to the immortal side and dwell at home with God forever. And when we have crossed over to dwell on the other side may we not join our happy voices in singing this or some God-given melody of like import:

“All hail the power of Jesus’ name,
Let angels prostrate fall.”

Man the child of God! God loves his children. “And beloved, we love God because he first loved us.”

GOD'S LOVE FOR THE WORLD

By S. E. TEMPLETON

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” (John 3:16).

The title of this subject is not expressed in this text in so many words, but the same truth is contained in this text. I feel my inability to address you on this very wonderful subject. I shall make it my aim in this address to speak plainly; for I remember that Paul wrote, “So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air.” (1 Cor. 14:9). I grant you that the primary meaning of Paul’s words is not the same that I am using this passage to set forth, but the principle I have in mind is in this passage. To my mind John 3:16 covers all of God’s dealings with the human family since the fall in the Garden of Eden to this present time; and also all of God’s dealings with the human family yet to be revealed.

“GOD SO LOVED THE WORLD”

When did God love the world? God said, “I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3:15). “Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to

thy seed, which is Christ. Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of no effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. But the Scripture shut all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us to Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Jesus Christ. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:16-27). From these two passages we understand that God's love now under consideration began in the garden of Eden; that it was with Abraham in God's promise to him; that it was ever present in all of God's dealings with the children of Israel, especially in God's love foreshadowed in all the blood offerings under the law; and through the writings of the old prophets God's love is noticeable in that "the seed" (Christ) is spoken of so often. And in all the Scriptures following

these periods of time we observe that God's love is the chief subject even to the very close of the last book of the New Testament. "So loved" means what? A part of the definition of the word "so" is, "In such a degree as cannot be well expressed." (Webster). The human mind is unable to express the degree to which God loved the world. We note the following as an explanation: "Oh the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory forever. Amen." (Rom. 11:33-36). "The world" means what? It does not mean the earth, but sinful souls. The following passages will prove the last statement: "The earth is the Lord's, and the fulness thereof." (1 Cor. 10:26). "We before laid to the charge of both Jews and Greeks, that they are all under sin; as it is written, There is none righteous, no, not one." (Rom. 3:9,10). "For God hath shut up all unto disobedience, that he might have mercy upon all." (Rom. 11:32). "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:6-8).

"THAT HE GAVE HIS ONLY BEGOTTEN SON"

How "gave?" In answer we read the following: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God

and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of all." (Isa. 53:4-6). And in the tenth and eleventh verses of this same chapter of Isaiah we read, "Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." (Jno. 3:14,15). As an explanation of the passage just quoted we read, "And Moses made a serpent of brass, and set it upon the standard: and it came to pass that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived." (Num. 21:9). How "his only begotten Son"? Before I answer this question by God's word let me ask you to drive out of your heart that "false modesty" which sometimes causes people to think that certain plain statements in God's word should not be publicly mentioned. Now we are ready to read, "Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). We read of the fulfillment of this prophecy in these words, "Now the birth of Jesus Christ was on this

wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things behold an angel of the Lord appeared unto him in a dream, saying, 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. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." (Matt. 1:18-23). Jesus was not "the son of Joseph as it is falsely taught by some people of this time. I think we can correctly say that Jesus was Joseph's son "legally." But as proof that Jesus was not "the son of Joseph" as is falsely claimed in our day, I quote the following Scriptures: "And Jesus himself when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph" (Luke 3:23). Luke thought it was necessary to put into parenthesis marks the expression, "as was supposed." By this he plainly states that Jesus was not the son of Joseph, but only "supposed" to be. God's own words in this matter should be read now. "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). Jesus said he was "the Son of God." "But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art

the Christ, the Son of God. Jesus said unto him, Thou hast said." (Matt. 26:63, 64). "He trusteth in God; let him deliver him now, if he desireth him; for he said, I am the Son of God." (Matt. 27:43). When had these mocking Jews heard Jesus say, "I am the Son of God"? They had heard him say that when he said, in answer to the high priest who said unto him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of the living God." (Matt. 16:16). John said, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the father), full of grace and truth." (John 1:14). The person who teaches "the son of Joseph doctrine" as referred to before, is a "liar" and one who denies both God and Christ. Says one, "Are you not a little drastic in making such a statement?" In reply I say that I do not want to be any more "drastic" than God's word; and that I know that I should speak in love, for Paul wrote, "Let all that ye do be done in love." (1 Cor. 16:14). But I tell you that all people who are in tune with God's love are ready to accept God's plain words. I give the words of God through John to prove my statements. "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also" (1 John 2: 22, 23). This false doctrine we are now considering rejects God, Christ, the Holy Spirit, the apostles, and both the Old and New Testaments; and it will finally damn the soul that believes and teaches it.

"THAT WHOSOEVER BELIEVETH ON HIM
SHOULD NOT PERISH"

What is the meaning of "whosoever believeth on him"? It is evident that the idea is that all people who believe on Christ truly will not perish. The following Scriptures so teach: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30). "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." (John 7:37). "Except ye believe that I am he, ye shall die in your sins." (John 8:24). "But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man." (Heb. 2:9). "Believeth on him" prohibits believing "on" some other. Let us understand that this is true from these Scriptures: "Go ye into all the world and preach the gospel to all creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." (Mark 16:15, 16). "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16, A. V.). "And in none other is there any salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12). "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1). "I have been crucified with

Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." (Gal. 2:20). What is the meaning of "should not perish"? The words "should not" carry the idea of the future. There is confidence expressed in "should not." This idea of confidence is made stronger by these words of Christ: "All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." (John 6:37). It is very evident that the word "perish" carries the idea of destruction. Where "perish"? "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8). How "perish"? Answer: "With fire and brimstone." When "perish"? "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:31-33). In verse forty-one of the same chapter we read, "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Then in verse forty-six we read, "And these shall go away into eternal punishment: but the righteous into eternal life." Therefore we scripturally conclude that ungodly souls will "perish" at the time of Christ's second coming. Says one, "Wait a minute. You have for-

gotten that Christ will come and receive his kingdom here on earth and reign over it for a thousand years and then the wicked will be destroyed." It would be hard to "forget" something you cannot know. But let us read a little more of God's word, and see what we can learn about Christ "receiving his kingdom at his second coming." "But each in his own order: Christ the first fruits; then they that are Christ's, at his coming. Then cometh the end, when he shall "deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet." (1 Cor. 15:23-25). Christ evidently has the kingdom under his authority now, else how could he "deliver up the kingdom to God" at his coming? Also how could he "reign" unless he has a kingdom now over which to "reign"? But to prove beyond any doubt that Christ has the kingdom now we read that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13). There is no use to give more proof that Christ has the kingdom under his authority now, and that he is now reigning over the kingdom of God. It is foolish to argue against these truths from God's word. So we conclude that the wicked will "perish" at the time of Christ's second coming.

"BUT HAVE ETERNAL LIFE"

The word "but" presents the idea of contrast. Instead of perishing souls through God's love have the privilege of obtaining a much more desirable condition. "Have" denotes that true believers will in the future

actually possess the wonderful, grand, glorious, and desirable state mentioned here. How may souls obtain "eternal life"? In answer we read that when Jesus had been made perfect, "he became unto all them that obey him the author of eternal salvation." (Heb. 5:9). Now the question arises, how do people "obey him"? "But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness." (Rom. 6:17,18, A. V. and R. V.). In verses three and four of the same chapter we find just what the "form of doctrine" is. "Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life." But the obedience of souls who are to receive "eternal life" does not stop with obeying "that form of doctrine." Proof: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we shall live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Tit. 2:11-14). When and where have "eternal life"? When Christ comes to earth again, and in "the world to come," I answer. Proof: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his

glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. 25:31,32). Now verse forty-six of this same chapter states, "And these shall go away into eternal punishment: but the righteous into eternal life." Words could not be plainer to prove that "eternal life" will be given to the righteous when Christ comes back to earth again. But says one, "You overlook the fact that Christ will come and the righteous dead will be raised 'first' to reign for a thousand years here on this earth with Christ, then the wicked dead will be raised, after which 'eternal life' will be given to the righteous." Anything that is not an established truth cannot be a fact and therefore cannot be "overlooked" because it does not exist as "a fact." But as proof of this idea in the question just submitted this passage is given: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:16,17). This passage has been perverted to mean that "the dead in Christ shall rise first" and reign with Christ a thousand years here on this earth, and "then" the wicked dead will be raised. This passage does not have that idea in it. The writer, Paul, no more had that idea in mind when he wrote it than I have in mind flying to the moon. If the proper emphasis I have placed on the passage under consideration is noticed it will be clear that another idea besides the false one submitted was in the mind of Paul, the writer. Notice the emphasis as I have just now given it. (Reread

1 Thes. 4:16,17, noticing the emphasis). But let us notice verses thirteen, fourteen and fifteen which make this matter still clearer: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring forth with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep." Now with the proper emphasis standing where I have placed it we see that the thing Paul was teaching was that the righteous living at Christ's coming will not precede the righteous dead, but that the righteous dead will be raised "first" and "then" the righteous living "shall together with them be caught up in the clouds to meet the Lord in the air." Instead of this passage proving that "the dead in Christ" will be raised a thousand years before the wicked, and reign on this earth that long, it flatly denies it by not even suggesting it. And especially it denies it when read in connection with Matt. 25:31-46. If a thousand years' reign is taught in the New Testament (and I have my doubts about a literal reign with Christ for a thousand years on this earth being taught anywhere in the New Testament), it certainly is not taught by 1 Thes. 4:16,17. So "eternal life" will be received by the righteous at the time of Christ's coming to earth again. And it will be enjoyed "in the world to come." Jesus so states it when he says that many blessings will be bestowed upon his disciples in this world, "and in the world to come eternal life." (Mark 10:30). One more passage of Scripture will be enough on this thought un-

der consideration now. "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14, A. V.). This passage is in the last book in the Bible and in the last chapter. Therefore I verily believe that John 3:16 covers all of God's dealings with the human family since the fall in the Garden of Eden unto the time when God's people shall "enter in through the gates into the city."

So now we understand what God's love for the world has done, is doing, and will do. How thankful all souls should be that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life!" How willing all people should be to obey every command of God because of his great love! Why not let God's love, through Jesus Christ, now draw you to him? What will you do with God's love? Will you not accept it now? Do not reject it now, for the Christ is saying to you, just now, "Come unto me."

THE MAN OF GALILEE

By ELMER LEE NICHOLS

Happy is one who is thus privileged to speak. As a former student here, I am presented by the familiar scenes about this school with a thousand hallowed memories inviolably dear. At this moment fancy takes wings and flies away to the frozen seas of the past that led the poet to sing,

“Hail, memory, hail in thy exhaustless mine
From age to age unnumber’d treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subjected to thy sway!”

Happy now I am to employ the moments of this hour in the presentation of truths and facts concerning the greatest and most sublime character that ever graced the court of human action. ↗

To serve as an introductory message, your attention is called to a passage from a prophet who has been called “the most brilliant and conspicuous star in the splendid constellation of the Hebrew prophets.” Seven centuries before the Man of Nazareth appeared Isaiah wrote,

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and righteousness from henceforth even forever” (Isa. 9:6, 7).

Isaiah gave utterances to these words in gloomy days. Hostile neighbors, the Assyrian menace, wicked and idolatrous kings, social evils, hollow worship and limping faith made the atmosphere feverish. The Messianic strain of this passage is a note of joy in the dark days of Judah. The Bible has been wrought in Oriental imagery. This is a splendid illustration, namely, "unto us a son is given." The birth of a daughter into the poor and common Oriental homes brings sadness because the lot and life of girls and women are hard. On the other hand, the birth of a son brings joy and happiness, irrespective of the financial and social status of that home. Happiness and joy are indicated in these words of Isaiah, "unto us a son is given." Indeed it is true that Jesus is the only one who can bring permanent peace, happiness and joy to the human heart. It was he, who, setting more than one shining star in the sombre sky of life, drove the circling gloom and shadows from the grave.

This illustrious prophet and statesman has a very unique and striking method of presenting the authority of the coming Prince of Peace. He again resorts to Oriental imagery, "and the government shall be upon his shoulder." The bridegroom at a Palestinian wedding would, in the course of the ceremony, remove the veil from the bride's face and throw it across his shoulder. This act indicated that he assumed such authority to which he, as head of the family, was entitled. Hence, the authority of Jesus was vividly set forth in the dark mists of prophecy. Into his hands the sceptre was to be placed. His dominions were to be universal even to the remote islands of the sea. Moving forward as a conquering king in the hearts of millions holding sway

by the supremacy of love, he is said to be "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Shall I now ask, How shall Jesus be classified? The intrepid Luther is classified as a religious reformer. Mighty Milton and musical Tennyson are placed in the category of poets. The venerable Harnack is a theologian. Galileo, Copernicus and Harvey are placed in the front rank and file of scientists. James is known as a psychologist, and Bryan as a statesman and orator. Now was Jesus a poet? a king? a statesman? a naturalist? a historian? a psychologist? In what category shall Jesus be placed?

Jesus is the greatest character of all history. Mr. H. G. Wells, who does not belong to the circle of his professed followers, places Jesus as the greatest of the six foremost characters of history. The story of this simple, unselfish soul has survived the wrecking of empires, the waning of kingdoms, the crumbling of marble thrones and the destruction of proud navies and marshalled armies. An illustrious American once said, "The blood of Jesus doth color the stream of time." He is the fountain of Christian faith and hope. A halo of glory encircles the history of this Man of Galilee who said that he came to attend to his Father's business. Being the greatest of historical characters, he, therefore, is deserving of a most careful, critical, and discriminating classification.

First, Jesus was not a naturalist in the technical sense. He often drew illustrations from Nature. His great lessons of life were drawn from material at hand. No doubt Jesus saw long caravans of dirty camels laden with bags of grain or bottles of oil going to or coming from

Phoenicia. These useful animals would be stalking along at a very slow pace one behind another. The long necks would be stretched forward ready to crop some thistle or thorn that might chance to be in their path. Jesus saw such caravans wending their way across the plain. Accordingly, he said, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" (Matt. 19:24). Frequently the Master drew illustrations from the treasure-house of Nature, but he did not endeavor to set forth a system of natural or of physical science. If he had chosen to teach such he would have made no errors. His mission was to reveal to man that which man could not discover for himself. If Jesus had chosen to reveal the secrets of the universe, of which many have been uncovered by adventurous men, he would have found himself in a struggle with those who embraced the ideas of that age. Such a struggle would have been useless to his mission, would have militated against the better message which he had, and would have led his enemies to stigmatize him as a pseudo-scientist. His mission was not to teach science.

Secondly, Jesus was not a teacher of psychology. It is said that Jesus knew what was in man. His methods of approach were perfect, and his mastery of situations created by his enemies suggests that he might be called an applied psychologist. Nevertheless, he did not set forth a system of psychology using technical terms and empirical methods. The phraseology of modern psychology had no place in his teaching. Those were dark days of psychology. The development of psychology is largely modern. Allow me to say that psychology is a very dangerous field for the Christians. The fickleness of psychology allows for all kinds of materialistic speculation

and idle theories laden with rationalistic philosophy and the evolutionary hoax. Jesus' mission was not to teach a system of psychology.

Thirdly, Jesus was not a writer. The Scriptures state that he once wrote in the sands. Some of his enemies brought a scarlet woman into his presence. Primarily, they sought a charge against the Man of Galilee. On this occasion when the conceited and haughty religious leaders cried for human blood he stooped and wrote in the sands as if he were entirely oblivious of their presence. Perhaps a stroke of the hand or a gust of wind erased that which he wrote. Figuratively, "he left footprints in the sands of time." This is the only account of his writing, and what he wrote no one is prepared to say. There is no hint that Jesus ever prepared a poem. Hence, he must not be placed in the category of poets. He wrote neither a history nor a poem. There is not even a slight suggestion that he prepared or sketched the Mountain Sermon before he delivered it. The Man of Galilee prepared and presented to the world no written code of laws: he left no written material. This fact is unique among founders of religions. The task of writing was given to others who performed it faithfully after his earthly career was ended.

Apparently, Jesus did not make political economy a study. The atmosphere in which Jesus lived was surcharged with nationalism. Greek pride, Jewish exclusiveness and Roman avarice disputed the progress of the Master, but he allowed no quarters for pride, narrowness, prejudice, cruelty and hatred. He had neither penny nor sword nor pen to accomplish his mission. Human diplomacy and intrigue were not employed to overthrow the fortress of sin. Jesus did not marshal

an army and map out gigantic military enterprises because it was not his method to employ physical force nor to truckle to lower tastes.

He made some slight references to historical facts of a political character but gave no vent to political feelings. The nearest that Jesus came giving a lesson on nationalism was upon the topic of paying taxes. Then he was merely teaching the Jews that loyalty to the Roman emperor did not necessarily conflict with their duty to God, and teaching the Romans also that their allegiance to the Roman officials should not interfere with their moral and religious obligations to God. Only a divine man could have escaped the pitfalls that pride, prejudice and politics planted in his path. If the infidel argues that religious enthusiasts only painted him that way, a Christian may reply that it would be a greater miracle for writers like those of the New Testament to paint him free of the petty sins of that age than for him to have really lived as the writers indicated. In a word, Jesus did not enter into the political struggles of his day.

Negatively, Jesus was neither a naturalist, nor teacher of psychology, nor a writer, nor a teacher of nationalism. Who, then, is this mighty Man of Galilee that breaks through the shell of rationalistic theology and stands when stripped of human theories as the Son of God? First, Jesus was a teacher of man's relation to God. He spoke of prayer, judgment, forgiveness, obedience and other topics which deal with man's relation to the Father. The Master, who was in a peculiar way the Son of God, taught that the highest reach of human endeavor is sonship to God. Secondly, he was a moral reformer. He endeavored to adjust the social relations of man. This he did, not by changing environment as some

superficial and artificial reformers have attempted, but by demanding a change of the heart of the individual. By teaching lofty principles he purposed to influence future generations. He spoke the final word on ethics. His life constitutes the highest court of appeal for the noblest virtues or loftiest ideals. Feeding the golden lamps of love, he said, "Go, sin no more." Thank God for such a Savior! He is the heart-broken Shepherd that invades the bleak mountains, crowned with frowning citadels of sin, to bring home the lonesome, lost lamb to the Father's fold!

This twofold character of his work is pointed out when he asserted that the two greatest commandments are to love God unreservedly and to love humanity unselfishly. As a religious teacher and moral reformer Jesus has neither peer nor rival. "And the government shall be upon his shoulder." Therein resides his authority. Jesus was not a religious genius as a few have insisted because from his authority there is no appeal. Genius has limit, but Jesus' authority reaches to heaven.

Jesus organized those who submitted to his authority into a fraternal and spiritual institution which is called the church or kingdom. Jesus expected that this body should be a great association of souls bound together by a common salvation and a common hope. How perverted has been his plan! Jesus' ideal was that his disciples might be one body to carry on his work without strife or schisms. The work is boundless having neither racial lines nor geographical boundaries.

"And his name shall be called.....Prince of Peace." One evening as the sun glowed from the depths of the far, far West, our Master and a group of his students launched out upon the bosom of the Sea of Galilee with

the intention of going to the opposite shore. Jesus had been busy during the hours of the day. The multitude, eager to hear the wonderful words that fell from his lips and to share in the miracles which he wrought, had surged about him so that he had been accused by his inveterate enemies of being in league with Beelzebub, that is, the "lord of flies," one of the gods of the Philistines; he had refuted their allegations; and in addition to this, had spent no small amount of time in teaching in parables. Accordingly, weary with the day's work he fell asleep in the stern of the boat on a cushion that was regularly a parcel of the furniture of the ship. The Sea of Galilee is surrounded by frowning hills through which deep gorges have cut themselves. Squalls may sweep down upon this beautiful, though small, sea, through these gapping canyons. Upon this occasion at hand one of those terrible squalls struck the sea. The winds howled and the waters roared. The little ship was now riding the crest of a wave; now it was wallowing in a watery bed. Wreck at sea seemed certain. Eager and frightened disciples, who had formed a personal attachment for the Master, awoke him and asked, "Master, carest thou not that we perish?" He arose and rebuked the wild wind, and said to the mad sea, "Peace, be still." The wild blast died away with a moan and the surging waters subside with a murmur, and there was peace! "His name shall be called Prince of Peace."

I presume that there must be enchantment in distance. Moreover, there is a charm about the hills of Galilee. Once when the day's work was ended the Master withdrew into a lonely place to pray. If I could I would like to be transported for several moments to the place and time where and when he prayed, so that I might lurk in

the shadow of some overhanging cliff or crag to hear the prayer to the Father, and see him, now filled with heaven's fire, arise and make his way to the surface of the Sea where the heroic band of students was encountering great difficulty in going against the wind. Darkness hovered over the waters. Perhaps a flickering light from Bethsaida could be seen in the far distance. Leaving the recesses of the mountains, he walked upon the water and would have passed them by if they, thinking that he was a ghost, had not cried out. Jesus said to them, "Be of good cheer; it is I, be not afraid."

Fierce was the wild billow;
Dark was the night;
Oars labored heavily;
Foam glimmered white;
Mourners humbled,
Peril was nigh;
Then said the Son of God,
"Peace! It is I!"

Ridge of the mountain wave,
Lower the crest!
Wail of Euehydon,
Be thou at rest!
Peril can none be,
Sorrow must fly,
When saith the Light of light,
"Peace! It is I!"

Jesus Deliverer!
Come thou to me;
Soothe thou my voyaging

Over life's sea!
Thou, when the storm of death
Roars, sweeping by,
Whispering, O Truth of Truth!
"Peace! It is I!"

Jesus set forth two principles which would bring universal peace provided they were faithfully observed. First, Jesus insisted that there is an inestimable value on human life. This is a fundamental conception of society. Sin is destructive to human life, and is, therefore, made plain and horrible in the life of this doctrine. Secondly, Jesus saw humanity as a universal brotherhood calling for mutual aid. This teaching was quite shocking to the haughty pride of the narrow Jew. The whole career of the Master is a living monument to these two principles.

The account of the shepherd going after the lost sheep, the woman searching for the lost coin, the father yearning for the return of the prodigal, the sympathetic Samaritan caring for the unfortunate victim who fell among the robbers on the road to Jericho, all illustrate the value of human life. Jesus saw wonderful possibilities in Peter, in the Syro-Phoenician woman, in Mary Magdalene, in the Roman soldier, in the common people. He performed miracles, not primarily to display his power as the Son of God, but to help humanity because human life, both physical and spiritual, is worth saving. He refused to jump from the pinnacle of the temple or to come down from the cross because either would have been an unnecessary display of his power. He never worked a miracle to satisfy idle curiosity. He refused to give his enemies a sign from heaven or to work a miracle in Herod's presence. The inspired records say that he was moved with compassion.

The Master gave special attention to the healing of physical ailments because that which corrupts or mars physical life is an enemy to complete spiritual growth, and destroys the powers of human life. The legalists often censured Jesus because he healed the infirmities of men on the Sabbath. To this adverse criticism he replied with the biting and convincing question, "Is man worth more than a sheep?" Again, "What shall a man give in exchange for his life?" (Matt.16:26.) Students of the Bible have not always recognized this principle. The old, but almost discarded, doctrine of election, overlooked this principle.

Let us turn to a present day application. If Jesus were on earth today in person, as in Palestine two thousand years ago, would he have approved of present conditions. It is scarcely believable that he would make an immediate attack on institutional evils because he did not make an immediate attack on slavery which was woven into the warp and woof of society, though he taught general principles that undermined the foundation of such a society. It is evident, however, that slavery, liquor traffic legalized or otherwise, white slave trade, peddling of dope, war, and all other relationships of life and conditions of society, which subordinate a group of God's creatures in order to lavish pleasure and profit upon a few are vicious enemies of the doctrine of the high value of human life. Further, Jesus encouraged economic effort and recognized the reward of individual merit, but an industrial system, wage or otherwise, that impoverishes the many for the enrichment of a few is hostile to this doctrine. This principle does not call upon God's people to desert the wage system and seek another industrial system, but this doctrine does call upon God's peo-

ple to correct the un-Christian aspects of the present system. First of all, Christians must engage in missionary projects because human life is valuable. In addition to this, as far as possible the whole of human society should be shot through and through with Christian principles.

What of the brotherhood of men? Did Jesus love all men regardless of their allegiance to him? Christians are a brotherhood in a unique way. Jesus, in an effort to enroll men as his disciples, overstepped all racial lines, and associated with sinners in an earnest effort to help them. Aristocracy received a severe blow when he denounced the man who desired to be called Rabbi (Matt. 23:8). The Master made the hospitable Samaritan the hero of the story of the man who fell among robbers on the Jericho road. Unselfish love of humanity is the solvent of the many evils that vex and perplex us today. This unfaltering love of all men consists in service to their physical and spiritual needs. If the entire world could be brought to the view that Jesus had, namely, that all men are brothers since they have both a common Creator and an offer of a common salvation, then international conflicts, industrial strife, social upheavals and political malice would be largely, if not altogether, eliminated. I am tempted to venture the statement that such a conception would be a great stride toward the destruction of denominationalism and sectarianism.

This story is said to have occurred in an East Texas town of average size. There was a certain poor widow who had two small children. Little Mary was a tot of eight years; she had baby blue eyes and beautiful golden locks. Little John was smaller—just six years old. He had dimpled chin and cheeks, dark flashing eyes and jet black hair. One day poor mamma became ill. There

was scarcely enough food to sustain their poor bodies and sufficient clothes to keep them warm. The fuel was about gone. Poor mamma had no medicine. She was hesitant to call a physician when she could make no promise to pay for his services. She sent these two little children to the barn in the rear to gather up the eggs. Having done this, they went forth in the bitter cold to sell the eggs. Door after door was slammed in their cold faces with the statement, "No! we need no eggs today." Suddenly there was a sharp rap at the door of a woman who had a little property. When she opened the door a gust of wind swept the snow in at the door. She invited these forsaken, forgotten, foraging waifs into a warm room. She warmed them, fed them, phoned the grocery, coal yard, doctor, druggist, and merchants to care for these unfortunates at her expense. She then removed the eggs from the basket and filled it with palatable foods and said "Go back and care for poor mamma; if you need more help, let me know and I shall help again, if necessary my personal attendance at the bedside of poor mamma can be had." Little Mary and John passed through the front door. The bitter north wind swept the snow into the room again. They turned around in the doorway. The good lady planted a kiss on the brow of those whose hearts she had cheered for life's fitful fever. Little Mary looked up into the face of that good woman and with a twinkle in her baby blue eyes said, "Are you God's wife? Mamma has been telling us how good God is, and you are the bestest woman. Are you God's wife?" The good woman smiled and said, "No, I am not God's wife, but I am one of his children." The woman had learned the lesson from Jesus.

Jesus saw the men of Palestine carrying heavy burdens

on their shoulders and on their backs. Their backs and shoulders were protected by a padded jacket similar to the leathern jackets worn by the icemen of our cities. When these who performed the laborious tasks of life became weary they would call and one of their fellow-laborers would come and lift the burdens from their backs in order to give them rest. Those who wore the yokes, the jackets, were common people. By the religious leaders they were considered to be the scum of the earth. A pious Pharisee or a learned scribe dared not associate with those who labored from the gray of dawn to the encircling gloom of twilight. Jesus, who "walked with kings," but who did not "lose the common touch," saw that their "lives were made bitter" and that their souls were stained and sorrowed by sin. Accordingly, using the figure of carrying burdens with yokes and placing himself in the same despised caste, he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-39).

Today Jesus looks upon the rural districts where honest men labor from the first fire of sunrise to the soft setting sun in order to solve the meat-and-bread problem. He sees these swarthy men as they employ brain and brawn in order to earn a livelihood. Food for family and clothing for children are provided only by the sweat of the brow—"in tears and in blood." No blast is too cold nor a day too sunny or sultry that they will not labor to provide the simple necessities of life. They have tired bodies, aching hearts, disappointed lives, blasted hopes, blighted characters, narrow vision, selfish purposes. To

them life is a struggle, and perhaps death a defeat. Jesus loves these men. He says, "Come and I will give you rest." Sweet rest! "And his name shall be called Prince of Peace."

Jesus sees the land barons with their sweeping acres of cotton, their waving fields of grain, their grazing herds on the hills, their spouting oil wells. They are tearing down their old barns to build newer, more commodious buildings. Automobiles, assuming the proportions of Pullman cars, carry these lords hither and thither. Richer than kings and living in more luxury than feudal lords centuries ago, these idle rich, like the rich egotist, are saying, "Soul, take thine ease." They are as greedy and as grasping as those whom Amos characterized as so avaricious that they "pant after the dust of the earth on the head of the poor." Covetousness, like a loathsome disease, will not abate with old age. All the wealth of Croesus could not make happy those whose hearts are fired with lust for gold. To such Jesus says, "Come and ye shall find rest unto your souls." Isaiah said, "And his name shall be called Prince of Peace. And of the increase of peace there shall be no end."

Today Jesus looks upon the cities teeming with thousands that "know not God." He hears the hum and the drum of the factories and the monotonous clank of traffic. In the poor districts the meat-and-bread problems loom up. Lives are fed to the greedy mills of commerce. Hearts are crushed and characters are blighted by the ravages of sin. Very little sunshine comes into the huts and hovels of those whose lives "are made bitter," and very little sunshine of happiness finds lodgment in their hearts. There is not a star of hope in the sky of life. They have never seen the rainbow of hope. They have

never kindled the fires of Christianity on the altar of their hearts. To those who are bowed down by the loads of sin, Jesus says, "My yoke is easy, and my burden is light."

Jesus sees the teeming millions of the city as they rush madly after profit and pleasure. Behold the avarice like a Sphinx! "Hate ranges hot from hell and plants her burning feet on every brow." The idle rich build smoking factories and roaring furnaces. The palatial mansions are built from the blood and tears of the downtrodden. The idle rich make a struggle for happiness but death defeats all. Happiness is sought, harm is done, and help is needed. Sorrow is found and woe comes. Joy and rest are found in Jesus only.

Augustine, in his classical "Confessions," penned these words, "Thou hast formed us for Thyself, and our hearts are restless till they find their rest in Thee."

"And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," said Isaiah. We have entered the field of Biology and studied the range of that science intensely. Scientists insist that it is possible to detect the difference between a hound dog and a bird dog by the examination of the blood. But, how we have neglected the blood of Jesus! Every animal, ancient and modern, is subjected to a critical study in the field of science. I ask, Are we familiar with the text-book about the Lamb of God? Are we more interested in questionable pre-historic animals than we are in the Lion of the tribe of Judah? The field of astronomy has been carefully explored. Stars, sun and moon are carefully examined by means of gigantic telescopes. Shine on, O Star of Bethlehem! Shine upon us, O Sun of Righteousness! Historians have been too eager to talk of an imaginary Paleolithic or Neolithic age and

not eager enough to study the Man of Galilee. Men have been interested too much in the dynamos that move the spindles of industry and the wheels of commerce, and not enough in God's dynamo, the gospel, the power to save. Adventurous men have invaded the field of psychology and have spoken much about the mind of man, but the big problem is to learn and obey the Mind of the Lord. Botany, another field of science, classifies 80,000 or more different kinds of seed. With plants the microscope is no less powerful than the telescope is with the planets. The Rose of Sharon or the Lily of the Valley "is the fairest of ten thousand to my soul." History records the failures of kings of all ages as well as telling of their achievements, but I declare that the Prince of Peace is a universal king moving forward as conqueror and to conquer. Geology studies rocks, sands and clay. The rocks of Mother Earth may crumble to dust, but the "stone that was made the head of the corner" shall never fail. The Rock of Ages stands,

"As some tall cliff, that lifts its awful form,
Swell from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are
spread,
Eternal Sunshine settles on its head."

PETER, BEFORE AND AFTER PENTECOST

By JOHN C. TAYLOR.

It is recorded in the fifth chapter of Luke that Jesus came down by the Sea of Galilee, which is also called Tiberius and Gennesaret, and there were some fisherman who had left their vessels and were washing their nets.

Jesus entered into a ship belonging to Simon Peter and prayed him to thrust out a little from the land; and when He had sat down, He spoke to the multitude that stood upon the shore. The record says when He had left speaking, He said to Simon: "Launch out into the deep and let down your nets for a draught." Peter said unto Him: "Master, we have toiled all night, and have nothing; nevertheless at Thy word I will let down the net." They let down the net where they had fished all night and had met with nothing but failure, and were able to get so many fish their nets were breaking; they hailed their companions telling them to come to their assistance. Now just here I am made to think of the disposition that should characterize the people of God. Here is a man who had fished all night, and considered himself an expert fisherman too, but he had failed to catch anything at all; in the early morning there came along a character with whom he had probably a passing acquaintance, Jesus Christ, who said, "Let down your net," and Simon was willing to let down his net and try again notwithstanding the failure that had attended his efforts.

If you have tried a thing an hundred times on your

own initiative and met with failure each time, then you find the Bible, the Word of God Himself, commands you to do that, if you go in obedience to that Word of God, He who was able to cause these characters to meet success where they had failed before, will cause success to attend your efforts.

When Simon Peter saw the great draught of fishes, he fell down at Jesus' knees and said, "Depart from me; for I am a sinful man, O, Lord!" Jesus said unto him: "Fear not; from henceforth thou shalt catch men." From that day on for three years Simon Peter anchored his hope in the Son of God and believed in his heart that He was the Christ of whom the prophets had spoken and of whom the psalmists had sung. During these three years he walked with Christ and saw Him do many mighty works. I want you to remember the things which were characteristic of the night preceding the morning when Jesus called Simon—they had fished all night on the Sea of Galilee and had caught nothing; Jesus, early in the morning after that toilsome night, came down the coast and told them to try again; they did so and met with success. After this Christ was able to induce them to become His followers and learn the lessons He had come to teach the human family.

Three years passed by and Jesus the Christ attracted so much attention by the signs and wonders wrought by Him that all the powers of earth and hell became alarmed and the hosts of evil gathered. Just before His death He gathered his disciples about Him and they began to ask who of them would be the greatest in the Kingdom. Jesus answered and taught them that he who would be greatest must be servant of all. He then said: "I appoint unto you a kingdom, as My Father appointed unto

Me; that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

After this statement to all, He talks directly to Peter saying: "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Simon answered, Lord, I am ready to go with Thee, both into prison, and to death." Christ said, "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me."

In other words Peter simply meant—"Master, when they come and arrest you, carry you off to prison and put you in the cell; when they close the doors and lock them, I will be with you; I will be with you when that Roman army comes, if it does, and lays hands on you to lead you away; I will follow you on to the cross—I will go with you into the prison-house of death." This is Peter's attitude, and I believe he meant every word when he announced his intention there.

But, did his faith fail? It did. Now, some one has asked: Well, when the Master prayed for Simon was his prayer answered? He said, "I have prayed for thee that thy faith fail not." Then the question is, Did his faith fail? And for me to ask that question is to answer it in the mind of every Bible reading character. Then, was Christ's prayer answered? No. But bear in mind the reason it was not answered was not because it was not a good prayer, for it was; it was not because God was not willing to answer, for He was. Why then was it not answered? This is the reason: He for whom the prayer was made failed to meet the implied requirements.

Just because a good man prays for one is not proof that the petition will be answered. Christians are commanded to pray for sinners, and God is anxious to answer; but He will not save sinners until they meet the terms of pardon. Paul, in Romans 10, prayed, "Brethren, my heart's desire and prayer for Israel is, that they might be saved." Has that been answered? Go to Israel today as it stands in open rebellion against God, see them as they still reject Christ, and ask yourselves the question. It will not be answered until they return and accept Christ. Jesus prayed (John 17:20): "Neither pray I for these alone, but for them also which shall believe on me through their words; That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." Has that been answered? Or rather is it answered today? Let me suggest that it was a wonderful prayer; it was well prayed, and God is anxious to answer; but those characters for whom it was made have not, and are not, meeting the conditions which will bring about an answer.

So, when Jesus prayed for Simon the reason that prayer was not answered is, Simon failed to meet the implied requirements.

When Christ had made this statement to the Apostle He turned away and went to the Garden. After His prayer there, He came back to His disciples and then a great company came, a multitude, the Bible says, and they had swords and staves. How many are in the company with Peter? Only twelve, including their leader, for be it remembered that Judas at this time had deserted. When this company came Simon Peter gave evidence of his loyalty to Christ in no uncertain way. There

were only two swords, and Simon drew one of them and made an attack, cutting off the ear of the servant of the High Priest. You know if you credit this man with common sense and sagacity, he was bound to know that with only two swords in his company, and only twelve men in their number they could not run a successful attack on the enemy which was multitudinous and with swords and staves many.

Why was he willing to make an attack under such conditions? It was his loyalty to Christ. And, too, he had seen the Lord change water into wine; had heard the voice of God say, "This is My son;" had seen Christ upon the sea when the Storm King was raging, and had heard Him speak a word which caused the storm to cease and the ship to be rocked to sleep on a quiet sea. No doubt, he thought, He, whom I have seen perform miracles, will work another and determine the victory in our behalf. When the Lord healed the servant's ear and told Simon to put up his sword, the multitude led Him away—Peter followed afar off.

They carried Him first to Annas, then to Caiaphas, then to Pontius Pilate, then to Herod, and to Pilate again. It is in the house of Caiaphas, however, that Peter makes his denial. He took his seat among those who were the enemies of the Son of God. These are some of the mistakes made by Simon: He walked afar off; he stood in the way of sinners; he sat in the seat of the scornful. David said in Psalms 1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful." Simon violated every principle there announced. No one can remain among those who are scornful of the religion of Christ and not lift a voice in His behalf without becom-

ing a victim of sin. Simon violated every principle announced by David.

After a while a maid sees Simon and says, "This man was also with him." And he said, "Woman, I know Him not." After a while, another saw him and said, "Thou art also of them." Simon said, "Man, I am not." After about an hour another confidently affirmed, "Of a truth this fellow also was with Him; for he is a Galilean." Simon said, "Man, I know not what thou sayest." While he yet spake the cock crew, and Simon remembered the words of the Lord, Jesus turned and looked at Simon and Simon turned and looked at him. In this last denial Peter began to curse and swear, then went out and wept bitterly. Am I going to criticize him severely? God forbid. Instead of being an objection of criticism, he is one entitled to pity; for he knew not what to do. He went out and wept because of what he had done. It may be you have done things in your life for which you afterwards hated yourself. They led his Lord away to Calvary and nailed Him to the Cross; they placed it in its resting place and left Him there.

I want to ask and answer some questions: What was it that caused the Jews to reject Christ? Why was it that the world at large did not appreciate Him?

There were some things characteristic of the human family which caused them to fail to value the greatest teacher the world had ever known. What were they? The Jew was not looking for the Christ who came; they were expecting some man to come with shield of brass and a sword of steel; slay the enemy, release them from their bondage to the Roman world, and reestablish the temporal throne of David. They were asking, "Lord,

wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

Christ did not come that way, nor for that purpose. Instead of having a shield of brass, he preached the shield of faith; instead of having a sword of steel, he used the sword of the Spirit, which is the Word of God. The men of that generation had a perverted idea regarding true greatness. They thought the man who could draw his sword, command his army, lead them from conquest to victory and from victory to victory in carnal warfare until he became the monarch of the world was really the greatest man. That was why Philip of Macedon was considered a great man; he filled the measure of their conception of greatness; Alexander the Great did likewise; and when the Caesars came and caused the earth to tremble beneath their war-like tread, they too fulfilled the conception of greatness—of the perverted idea regarding greatness—at that time. Christ was rejected because he did not come up to their expectations. But where, now, is Philip? Where is Alexander? Where are the Caesars? They are cold and lifeless clay, standing upon their crumbling pedestals in the silent halls of history. But where is Jesus? He lives and reigns in glory, and in millions of human hearts who are glad to own Him as Lord. When the world hungers and thirsts after righteousness, Christ will come into His own; and when men realize what true greatness is, Christ will become their Hero of the Ages.

When they crucified Christ and laid him in his tomb, Peter and the other disciples knew not what to do. Three days and nights passed, and at the end, early in the morning—the First Day of the week—a woman brought the news that He was not in the tomb. Peter and John

go to the sepulchre and find the message true. Peter went into the grave first; then the record says, went in John also, "and he saw, and believed." For as yet, they knew not the Scripture, that He must rise again from the dead" (John 20:8, 9). From this we see they did not believe, for they did not understand that He must rise from the dead.

After his resurrection He is seen by them twice, but does not disclose anything concerning His purpose. One day Peter said, "I go a fishing," others say, "we also go with thee." This time they fished all night and caught nothing. They were on the same sea where Jesus found them three years before and called them to the ministry. They toiled all night again and caught nothing. In the early morning through the mists that were lingering, not yet dispelled by the rays of the rising sun, they saw some one coming down the coast, who stopped on the shore and cried to them, saying, "Children, do you have any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, said unto Peter. It is the Lord. Now when Simon Peter heard it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." How similar this night to the one immediately preceding their call to the ministry three years before. When Simon came to shore, he found a fire kindled and fish laid thereon, and bread. Jesus said unto them "Come and dine." They sat down and ate.

Think of the difference in the environments here and those in which Peter had found himself a few days be-

fore. Back yonder in the house of Caiaphas he sat among the enemies of Christ and warmed at a fire kindled by the hands of wicked men. Here he sits down with Jesus and warms at a fire kindled by the hands of his Master. When they have eaten Jesus says to Simon, "Simon, son of Jonas, lovest thou Me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto Him, Feed My lambs. This question is asked three times as though the Lord would remind him, "You denied me thrice."

Being seen of them forty days and nights after His resurrection, and speaking with them concerning the kingdom of God, He led them out to the Mount from which He ascended, and after telling them to tarry in Jerusalem till power came from on high, he ascends to Glory. They went back into the city and there remained until the day of Pentecost came. On that day the promised Spirit descended. But says one, "The promised spirit did not come. These men just misrepresented the facts. Christ does not live." Well, if that be true, what do we have? We have men fifty days after the death of Christ—not in some far-off country like Galilee where most of his mighty works were done, where they might the more easily obtain a following; but in Jerusalem—within a stone's throw of his grave, and almost in the shadow of the cross on which he died—telling those who killed him that God had raised him from the dead. Some said, "These men are drunk;" but Peter, standing up with the eleven, preached a sermon which made them realize that it was the mighty work of God. What was the effect of what he said? He told them that the one whom they had killed had been raised from the dead. Did they go to the grave,

O Sun of Righteousness! Historians have been too eager find the body of Christ and bring it as proof that he was dead? They did not. Why did they not? They could not. Why could they not? He was not there, he was risen. They are made to believe that Jesus is the Christ, and want to know what to do to be saved from sin. Could the attitude and sermon of this obscure man have been such as to produce this effect had he been unaided by divine power? We know they could not.

"But," says one, "I do not believe the things which are said to be characteristic of that day ever took place." Well, if not, how do you account for the fact that we have that sermon? Christianity is in the world. That is a fact. How did it get here? When Christ died he left no influential men in the world to take up and carry on his work. If Christ is still dead, and Peter did not have the Holy Spirit and never preached a sermon on Pentecost, how do you account for the rise and progress of Christianity? What mighty power enabled it to live when Jewish hate and Roman authority bade it die? Little did Rome realize that she had met a cause which would spread its influence to lands where the name of Rome at that time was unknown. It was Peter who stood over the grave of this seemingly lost cause and bade it come forth and begin its glorious march through the ages. The world can never go back to what it was before the Pentecost when Peter announced the great message of life and salvation which had its beginning there. While the miracles of that day are not seen now, yet its message is still ringing down the halls of time.

“The outward hath gone, but glory and power,
The Spirit surviveth the things of the hour;
Unchanged, undecaying, this Pentecost flame
On the heart’s secret altar is burning the same.”

One day Peter and John were going up to the temple at the hour of prayer and saw a poor man at the gate who asked alms of those who entered. He asked an alm of them. Peter said, “I do not have any silver or gold; but I will give you such as I have,” and he healed him. The man went leaping and bounding through the temple, praising God. The people knew the man and were filled with wonder and amazement at what was done.

When Peter saw their wonder he preached a sermon in which he tells them again that they have denied the Son of God, and calls upon them to repent. When the priests and captains of the temple heard of it they came together, being grieved that they taught the people. When they demanded an explanation, Peter said: “Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known to you all, and all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole” (Acts 4:9, 10).

In his letter to those who had obtained like precious faith with him, he said: “For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.” (2 Peter 1:16). He says it is not a fable. Christ had told him in the 21st chapter of John how and by what death he should glo-

rify God. Peter remembered that and in this connection said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me" (2 Pet. 1:14).

Between the day that Peter denied the Lord and the day of Pentecost and the sermon of Acts 3 and 4, some wonderful change had come over him. On the one occasion we see him trembling for his life in the presence of those who had his Master arrested; and, on the other we see him walking the mountain ranges of moral power and displaying a sublime courage before which the robed and mitred power of the temple stood silent. This change is accounted for by the fact that he had been "begotten again to a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1:3). He was now filled with the Holy Spirit.

THE INDESTRUCTIBLE VITALITY OF THE BIBLE

By W. M. DAVIS

Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24:35). Concerning the enduring power of the Word of God, the apostle Peter declared: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." (1 Peter 1:23-25).

How did Peter know the word of the Lord would live forever? It is not reasonable to suppose that he was able to make such an accurate guess. The greatest human wisdom was not capable of apprehending the contingencies of approximately nineteen hundred years and making such an exact prediction concerning the word of God. And aside from this, Peter enjoyed no distinction as a wise man. It is true as the apostle says, that "the word of the Lord liveth and abideth forever." The fact that it has lived so long, and has survived so much opposition, is satisfactory evidence that it will continue to live on and on. But how did Peter know it would live and make the indefatigable progress which the succeeding ages have witnessed? Since it is unreasonable to suppose that Peter made an accurate guess, and since human wisdom was unable to determine such a thing, we are able to reach only one satisfactory conclusion. This conclusion is stated by

Peter when he says: "For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Peter was writing a prophecy when he said, "But the word of the Lord endureth forever." This prophecy no scoffer can dispute, because the Bible stands as its fulfillment before their eyes. A prophecy is a thing foretold, but the thing foretold is not of a character to be discerned by human sagacity. Men may prophesy with reasonable safety respecting logical events, but the events of Bible prophecy are not of a logical character. Men may tell what is going to transpire when adequate causes are already apparent, but the events of Bible prophecy were indicated before the causes had commenced to act. Peter did not only say, "The word of the Lord endureth forever;" but he also said, "The word of God liveth and abideth forever." His statements concerning the Scriptures would not seem so remarkable if he had not declared them of an indestructible character. The Bible is a living book. Other old writings are extant, but they are dead; they wield no influence on the lives of men. The Bible is wielding a deeper and more universal influence now than it ever has. It is published in more languages and is read by more people than any other book.

All human books are of extremely short duration when compared with the Bible. Some of them die because the things they state as facts are discovered to be untrue, and others because their students fail to hold the interest of the people; but the Bible is not discredited in any new discovery, and interest in it is increased by repeated readings. The Bible lives and maintains its hold on all classes of people. It has a fascination for

the most brilliant intellect as well as for the unlearned. All human works are perishable. Peter said, "All flesh is as grass, and all the glory of man is as the flower of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." All the works of man do wither and fade as the grass. "All the glory of man"—all his achievements in literature, arts, and sciences—pale away into utter insignificance "as the flower of the grass." "But the word of the Lord endureth forever." In my memory lives a scene of my childhood days. There was an old house where two old people lived. The situation was beautiful. The house was surrounded by a large orchard of splendid fruits. I have a distinct recollection of that house as it was then. Last summer I was in that state and was preaching in that vicinity. I went to see that house, but it was with difficulty that I located the place where it stood. It had fallen down and was in a state of ruin. A huge wild grape vine entirely covered the place where the house once stood, and under this vine I could see a few pieces of the old house. That vine was very small when I first knew the house, but it had in it the principle of life which caused it to grow. Man made the house, but God made the vine; man's work perishes, while God's work abides.

Will the world outgrow the Bible? This question is one of frequent repetition. It has been propounded because the world has outgrown so many other things. But any one is able to observe that the world has never outgrown anything of which God is the author. A boy may outgrow the clothing he wears, but he does not outgrow the need of his hands and feet. Man outgrows his own works but he never outgrows the works of God.

Man supersedes his own work in almost everything he does. In human invention one thing is constantly supplementing another. While man outgrows nearly all of his own works, and discards them when they become obsolete, we are unable to find one work of God that man can outgrow and set aside. Do you think there is any probability of man's outgrowing the earth on which he lives? Will the world outgrow the need of sunlight? God made the earth and sun, and while time shall last they will not become obsolete. Is there any probability of a time when man will not need food to eat, water to drink, and air to breathe? It is impossible to discard a single thing God has adapted to human need. When the human family has reached the point where it can do without the things that satisfy physical needs the question of discarding the Bible may then be discussed with propriety. Remember this, the Bible meets a human need that is as definite as hunger for food or thirst for water.

The criticism of the Bible at the present time is no new thing; it has been bitterly assailed from the time of its birth. One who was statistician of Bible things compiled a list of more than a thousand books that had been written in opposition to the Bible. The most of these books are dead, but the Bible still lives. If men are anxious to produce proof that the Bible is a human production, the most convincing way will be to produce one like it. The fact that there is only one Bible is strong evidence in itself that it is not of human origin. Those who have carefully read the books of the other religions of the earth know that they are not to be classed with the Bible. The critics of the Bible are usually ignorant of its contents. The objections urged

against the Holy Book do not exist in fact; they are only apparent. A thorough study of any difficulty in the Bible will clear up the difficulty.

At the present time three recognized influences are converging on the Bible in an adverse way. Science is being diverted from its useful channel in an attempt to discredit the word of God. I do not wish to make the impression that those who defend the Bible try to evade any reliable conclusion reached by scientific investigation. There can be no opposition between a true science and the Bible. Science has brought many things to light that should increase man's faith in the integrity and reliability of the word of God. Scientific discovery of truth is good; but scientific speculation is evil. Some men of science declare the Bible incorrect on the ground of its untenable theory of the beginning of life; but when their own process of reasoning is applied to their speculations, they are left in a quandary. It is difficult to determine just what scientists themselves recognize as science. What is scientific with one is unscientific with another. But they are in agreement respecting a few things. If the whole body of scientists would reject as truth all theories, excepting those that are common to all, I think, then, the defenders of the Bible would agree with them. That three entities constitute the beginning of all things is almost universally accepted. These are matter, life, and mind. Science does not know what matter, life, and mind are. They may trace matter to atoms, but what caused atoms to exist? How did matter commence to live? What are the properties that entered into matter, and caused it to live, and where did these properties originate? Then how did mind commence to exist? Can matter think?

Can life think? Many things composed of matter and life can not think. The public is deluded on the question of the ability of science to overthrow the Bible. Real science does not contradict the Bible.

Natural philosophy is being diverted from its useful sphere with a view to destroying the miraculous element of the Bible. One philosophic assumption is that there is nothing supernatural. No effort is put forth to prove this as a necessary deduction; it is only an assumption. But what is a supernatural thing? Is it anything above what is natural? When a man builds a house he performs a supernatural act, for nature does not build houses. Speculative philosophy asserts that miracles suspend natural law. This is not a logical conclusion, for a boy may throw a stone into the space above, which is contrary to the law of gravitation; but in this act the law of gravity is not suspended; it is only momentarily overcome by another law. This plainly shows that a force greater than natural law may come in and operate for a short time; but no violence is done to the natural law. The Old Testament account of God's causing an ax to swim and the New Testament narrative of Jesus walking on the water are said to be violations of the law of specific gravity. A child can cause a steel needle to float on the surface of still water. One law causes the needle to sink and another law causes it to float. Does one law violate the other? The floating of the needle only shows that another law different from the law that causes it to sink comes in and operates for a little while. The swimming of the ax and Christ's walking on the water were not necessarily suspensions of natural law. However,

if God wished to set aside one of his laws and replace it with another, it would be easy for him to do so.

A clockmaker makes a clock subject to a definite law. The hand is to rotate over the face once in twelve hours. This is the law of the clock; and a complex mechanism is adjusted to this law. Each piece of the clock is constructed with this definite action in view. If the maker of the clock wishes, he can turn the hand over the face of the clock in five seconds. Or if he wishes, he may stop the clock at twelve noon, and at twelve o'clock midnight it is only twelve noon so far as the normal action of the clock is concerned. In neither of these instances does the clockmaker do violence to the clock. The clock does not go to pieces because its maker treats it this way. So if God should want to stop his great time piece, which consists of earth and sun, it would be an easy matter for him to do so. But students of natural philosophy tell us if the earth were to stand still in order to create the Old Testament phenomenon of the sun's not going down till the battle was over, the universe would be disrupted. This is merely an assumption, and is predicated upon no established premises.

Higher criticism has joined hands with speculative science and false philosophy in an effort against the Bible. The chief objection to higher criticism is its unreasonable hypothesis. It puts forth unsubstantiated claims with reference to some portions of the Bible. The history and literary style of certain books of the Bible are out of harmony with their claims. If the methods of higher criticism were employed against literature generally, there would be little or no literature left. A test was made on Burns' poem entitled "To a Mountain Daisy." There was nothing left of a genu-

ine character after the test was made. The vocabulary of the first part of the poem could not be identified with Burns. The literary style of the last part was that of another man. But Burns was the author of the poem.

The Bible will continue to live for several reasons. Those who endeavor to destroy it know not what they do. Are men ignorant of the fact that if the Bible should be destroyed other things of great value would be destroyed with it? The Bible has been the inspiration of the best literature. Do men prize the writings of Dante, Milton, and Bunyan? Without the Bible, these productions would be without meaning or value. Eliminate the religious element from poetry, and there is little left. The Bible has inspired the greatest music. Destroy the Bible, and the best musical compositions are destroyed with it. The Bible has been an inspiration to art. Some of the world's most classic paintings are Bible scenes. The Bible has affected much of the great architecture of the world. The greatest laws, the best governments, and the highest civilization of the earth are founded upon the Bible. The constitution of the United States would have to be revised if the Bible were destroyed. The Bible is so woven into the fabric of the world that men will not let it be destroyed. Men of wisdom will not tear the world to pieces and make it over just to get rid of the Bible. Because of this hold the Bible has upon the world it will live and abide forever.

Religion has its foundation in the nature of man. You can take away the Bible, but you cannot take away that in man which calls for the Bible. Man is like the morning glory; he has a nature that must be expressed. The morning glory has a nature that causes it to vine.

If it cannot express this nature in one way, it will in another. It reaches out for something to which it can cling, and by which it can rise up and unfold its beauty. If it finds nothing to which it can cling and lift itself up, it will entwine itself about a stone or a clod, and even may vine around itself. It has a nature to vine, and this nature cannot be coerced or destroyed. Man has a religious nature that cannot be destroyed. He cannot be restrained from expressing this nature. If he has not the opportunity to express it in the right way, he will express it in some wrong way. The Bible enables man to rise high. It is the means of lifting humanity up. Take away the Bible and man will make one of his own. Destroy man's knowledge of God, and he will worship idols. The history of all past ages is a demonstration of man's weakness without God and his strength with God.

THE GRANDEUR OF THE CHURCH

By W. D. BLACK

Read Psa. 48:1-3, 11-14, and 132:13-16.

Text, Eph. 3:10, 20, 21.

In the Scriptural lesson read, David no doubt looks down the stream of time and sees the church in all its grandeur, beauty and holiness, and thus describes it in glowing terms. David in this instance was a prophet, as is attested by the apostle Peter on the day of Pentecost. (Acts 2:29-31). "Men and brethren, let us frankly speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God had sworn to him with an oath that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."

This description of the church, found in Psa. 48 and 132, corresponds with New Testament teaching relative to the church, for Paul says in our text, "To him be glory in the church," and "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

All the glory that belongs to God and Christ should be rendered in the church and upon the church rests the responsibility of making known to the world the manifold wisdom of God. The church is the "pillar and ground of the truth," (See 1 Tim. 3:15).

When I come before you to speak on the church, "The Grandeur of the Church," I mean by the "Church" the same thing that Paul meant in 1 Tim. 3:15 when he said, "That you may know how you ought to behave yourself in the house of God which is the church of God and the pillar and ground of the truth." I am talking to you about the same institution that Paul had under consideration in Acts 20:28, when he said, "Take heed unto yourselves and unto all the flock over which the Holy Ghost has made you overseers, to feed the church of the Lord which he has purchased with his own blood." "The church of the Lord." Who is the Lord? The Lord Jesus Christ, therefore the church of Christ. I mean the same thing that Paul meant in Eph. 5:25-27, "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." I mean the same thing that Jesus meant in Matt. 16:18, when he said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." If he built it, whose is it? It is his, the church of Christ. I am sure that no one who believes the Bible can object to this or call it in question.

In our investigation of this subject the first question that might present itself is this: The church, what is it, and what is it not? If you know what a thing is not, then you are in a better position to know what it is.

(1) It is not a meeting house. (Acts 17:24). "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in tem-

ples made with hands." God dwells in the church. (Eph. 2:22). But since he does not dwell in temples made with hands, therefore a temple made with hands is not the church.

(2) It is not a denomination made up of different denominations. (See Jno. 10:16). "Other sheep I have which are not of this fold." Which fold? Turn to verses 1, 2 and 3 of this same chapter and note that Jesus says, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber, but he that entereth by the door is the shepherd of the sheep." Who is the shepherd of the sheep? Christ. He further says, "to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." John the Baptist was the "porter." He came and opened up the door into the old Jewish "sheepfold." What is a door? A door is a way opened up. Some times we take hold of that thing that swings back and forth on its hinges and call that the door. That's not the door, that's the "door-shutter," the thing that closes up the door. So John the Baptist came and opened up the way into that old Jewish theocracy and Christ entered by that way and called his own sheep by name and led them out and then said, "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." The "other sheep" refers to the Gentiles, and the one fold is the "one body" spoken of in Rom. 12:4-5, Eph. 4:4 and 1:22 and Col. 1:18. The body is the church and the church is the body. Therefore the church is not a denomination made up of many denominations, but it is

one fold and one body, not many folds and many bodies.

(3) It is the "ecclesia," the called out, the called together. Those who have been called out of the world into "the first dominion of the kingdom" (See Micah 4:8), "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Therefore it is all of those who have been called out of the world into the first dominion of the kingdom. It contains all the saved in all the world.

There is an idea extant in the world that is jeopardizing the minds of the people, erroneous in the extreme and foreign to the truth, and that is, "There is nothing in the church, the church doesn't save, you can be saved out of the church as well as in it, and therefore it doesn't matter whether you are a member of the church or not." The burden of our theme tonight is to take up the word of God and see what there is in the church; the grandeur of the church, its glories and beauties. And while I stand before you in defense of the only institution authorized by the God of heaven and known to the Bible, in which and through which we are to give God glory, and do the work designed for us to do, I want you to know that I am defending the church as God designed it, as Christ built it, and as both want it to be.

I am not defending in the least the faults and frailties, the weaknesses and errors of human nature. Not for a moment even among those with whom I stand identified would I think of defending any theory or practice relative to the church and its work, unauthorized by the God of heaven, and not revealed in the word.

With these thoughts before us, we are now ready to take up the word of God and notice the grandeur of the church.

1. It is the product of an allwise God. (1 Tim. 3:15). "That you may know how you ought to behave yourself in the house of God which is the church of God, the pillar and ground of the truth." This makes it a grand institution indeed. It was produced by the God of heaven. It did not originate in the mind of man, but in the mind of God.

2. It was purchased by the blood of Christ. (Acts 20:28). "Feed the church of the Lord which he hath purchased with his own blood." This makes it worthy of our consideration, because of the price paid for it. If you have something that cost you a great price, you consider it of great value and prize it very highly. So with the church. The greatest price that was ever paid for anything was paid for the church. (1 Peter 18:19). "Forasmuch as ye know that ye were not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition of your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot."

3. Its foundation is everlasting. See. Isa. 28:16. "Behold I lay in Zion for a foundation a stone, a tried stone, a chief cornerstone; he that believeth on him shall not make haste."

We all know that the stability of any building, organization or being, depends upon the foundation. Human organizations may be built up upon sane, safe and sound principles as viewed by man, but all such are timely, and will crumble and decay; but the church of the living God is built upon a "living stone." (1 Peter 2:4). "Re-

jected of men but chosen of God and precious," an everlasting foundation. *w ill abide for ever*

4. Its head holds "all power in heaven and in earth." See. Matt. 28:18. "All power is given unto me in heaven and in earth." There cannot be any more power than this "All power, in heaven and in earth." This makes it a grand institution. They pass away and are soon forgotten, but the head of the church, the Lord Jesus Christ, has lived through the centuries, and will live on and through eternity.

5. Its laws are perfect and eternal. See Jas. 1:25. "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" (1 Pet. 4:11). "If any man speak, let him speak as the oracles of God." I hold in my hand the New Testament. It contains the laws that govern the church of the living God. It is a creed that needs no revision designed for all time and all ages. Human creeds, disciplines and church manuals change as time and custom change, but no man or set of men, no council, synod, conference, or association has had the authority to change in the least the law that governs the church of Christ.

6. Its territory is universal. See Mark 16: 15, 16. "Go into all the world and preach the gospel to every creature." Sometimes folks say: "Brother Black, you are too narrow, you are not broad enough." Do you want to know how broad I am? Listen: "Go into all the world and preach the gospel to every creature." Is that broad enough? Now do you want to know how narrow I am? The next verse tells it: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Is that narrow enough? That's just as broad

and just as narrow as Jesus Christ said be, and that ought to be broad enough and narrow enough for any body.

7. Its members are the family of God (Eph. 3:15). "Of whom the whole family in heaven and earth is named." Talk about royalty, kings and queens. I belong to the greatest family on earth, the family of God.

8. Its name is the highest that can be given (Acts 4:12). "No other name under heaven or among men whereby you can be saved." You can not be saved in the name of Calvin, Luther, Wesley, Knox, etc. But you are saved in the name of Christ.

9. It contains all spiritual blessings (Eph. 1:3). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

10. It contains all the promises of God (2 Cor. 1:20). "For all the promises of God in him are yea and in him amen unto the glory of God by us."

To be in Christ is to be in his body and to be in his body is to be in his church for the church is the Body (Eph. 1:22; Col. 1:18). With the New Testament in my hand I say to you that there is not a spiritual blessing, there is not a spiritual promise out of Christ for all are in him. You may enjoy temporal blessings out of Christ the air you breathe, the sunshine, the rain and the products of the soil, etc., but to enjoy spiritual blessings you must be a component part of the Body to which these promises are given.

11. It is the dwelling place of God on earth (2 Cor. 5:19). "To wit that God was in Christ reconciling the world unto himself" (Eph. 2:22). "In whom [in Christ] ye also are builded together for an habitation of God

we owe no man anything, as to

ABRAHAM SAID HE REFUSED TO BECAME THE SON OF LORDS DAUGHTER CHOOSING

JESUS THE WHOLE DISTANT

through the Spirit" (Psalms 132:13, 14). "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever, here will I dwell; for I have desired it." Since God dwells in Zion and as Zion is the church, therefore He dwells in the church.

12. It is the temple of the Holy Spirit (1 Cor. 3:16). "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." This was said to the church. Then we note from the above that God and the Holy Spirit inhabit the church. My friend if you have ever been guilty of saying there is nothing in the church, don't ever say so again for God and the Holy Spirit are both in it.

13. In it is the forgiveness of sins (Eph. 1:7). "In whom we have redemption through his blood even the forgiveness of sins." As noted above to be in Christ is to be in his body and to be in his body is to be in his church for the church is his body.

14. In it is salvation (2 Tim. 2:10). "The salvation which is in Christ with eternal glory" (Isa. 46:12, 13). "Hearken unto me ye stout-hearted that are far from righteousness. I bring near my righteousness; it shall not be far off and my salvation shall not tarry and I will place salvation in Zion for Israel my glory." What is Zion? Zion is the church as stated by Paul in Heb. 12:22, 23). "But ye are come unto Mount Zion, unto the city of the living God—to the general assembly and church of the first born." Who is the first born? Christ is the first born (Col. 1:18). "And He is the head of the body, the church; who is the beginning the first born from the dead; that in all things he might have the pre-eminence." As salvation is in Zion and as Zion is the

IF WE WALK IN THE LIGHT AS HE

church. the church of the first born or church of Christ therefore salvation is in the church of Christ.

15. It is the union that Christ prayed for (John 17: 20, 21). "Neither pray I for these alone but for all them that shall believe on me through their word; that they all may be one as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me" (Gal. 3:26, 27). "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ" (Eph. 3:3). "Endeavoring to keep the unity of the Spirit in the bond of peace" (Psalms 13:31). "Behold, how good and how pleasant it is for brethren to dwell together in unity." From the above we learn that the church is that unity that Christ prayed for, which unity can only be accomplished in one way and he tells us that way, "through their word."

16. It is the only institution that will last longer than time (Matt. 15:13). "Every plant which my heavenly Father hath not planted shall be rooted up." Institutions and organizations of men may grow and prosper in this life but the time will come when they will be rooted up, but the church of the Lord Jesus Christ, the family of God will continue throughout eternity.

17. It has the only promises that will reach beyond the grave (1 Thes. 4:14-17). "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the

dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Before we can be said to be one of the dead in Christ we must first get into Christ (Rev. 14:13). "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit they do rest from their labors and their works do follow them." You may belong to institutions here that will take your body to the graveyard and place it away and erect a monument to your memory, but that is as far as they can go. They cannot hold out to you one promise beyond the grave, but the church of the living God holds out to you promises that reach beyond this life.

18. It is the only missionary society known to the Bible. Jesus said, "Go teach all nations." "Go preach the gospel to every creature." This command rests today on the church. 1 Cor. 16:1-3 says: "As I have given orders to the churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Phil. 4:15, 16 says: "Now ye Philippians know that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my necessities." In this he does not say, "No missionary board" but that one at Philippi but "no church but you."

19. It is the only charitable institution known to the Bible. Col. 3:17 says: "Whatsoever you do in word or deed, do all in the name of the Lord Jesus giving thanks

to God and the Father by him." In the name means by his authority.

No Christian is authorized to do charitable work or missionary work only in the name of Christ, or as a Christian in the Church.

20. It is the only institution that has in it the feast, the communion of the body of Christ and the communion of his blood. Matt. 26:29; Luke 22:29, 30 says: "I appoint unto you a kingdom that you may eat and drink at my table in my kingdom."

21. If its laws are carried out by its members it will take all the heart, soul, mind and strength (Mark 12:30). Then how much heart, soul, mind and strength have we left to serve other things?

In view of the above facts, what can you hope to gain by not being a Christian? By being simply a Christian you have all to gain and nothing to lose. Even if there is nothing in it as some claim I am just as well off as the man or woman who is not a Christian, even better in this life.

Will you, dear friend, be simply a Christian?

THE GREAT INVITATION

By A. E. WALKER

The descendants of Jacob moved into Egypt during a great famine to be nourished by Joseph, who was governor over all Egypt. After Joseph died, another king who knew not Joseph arose and brought the Israelites under cruel bondage. Many years later Moses was an exile in the land of Midian. The Lord appeared to him in the burning bush and told him to return to Egypt and lead the posterity of Jacob out of their bondage and to conduct them into the land of promise. Moses, following the instructions of Jehovah, finally brought them to the Red Sea where they were baptized unto Moses in the cloud and in the sea. A few weeks later God called Moses unto himself on Mt. Sinai and gave him the law to govern and control these people. He also gave him full instructions concerning the making of that magnificent tabernacle, the like of which the world has never seen. God said to Moses: "See that thou make everything according to the pattern shown thee in the mount." In due time the tabernacle was erected. The glory of God rested upon it and his presence filled it. A cloud by day, which became a pillar of fire by night, abode upon it. When this cloud lifted and moved the standard of Judah, encamped on the East of the tabernacle, folded their tents and moved. The standard of Reuben, to the South, did the same. The Levites unpinned the tabernacle and moved it with all its furnishings. The standard of Ephraim, on the West, folded their tents and fell into line.

Lyng to the North was the standard of Dan which was the last to move. The world has never known a better way to handle three million people than the moves used in the wilderness. Even their sanitary laws were perfect for their time. God's way is always best, and best always.

Who were these people? The Holy Spirit has answered saying: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth. The Lord did not set his love upon nor choose you because ye were more in number than any people, for ye were the fewest of all people."

"If ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people: for all the earth is mine and ye shall be unto me a kingdom of priests and an holy nation."

These chosen people of God were surrounded in that land by other nations which were greater in number than were these special people. They were not so rich as others, for they had been slaves for many generations past. Neither were they worldly wise nor educated, yet they were God's chosen people. I had rather to have been one of them abiding in a tent, in that moving tented city, than to have lived in the most magnificent palace of the richest king on earth.

The immortal Ruth very beautifully expressed a correct estimate of this great people when she said to one of them:

"Entreat me not to leave thee nor to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall

be my people and thy God, my God: where thou diest, I will die and there be buried."

Moses loved Hobab, the Midianite, and said unto him: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us and we will do thee good: for the Lord has spoken good concerning Israel."

This was a great invitation, coming from a great man.

"Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

"When the fullness of the time was come, God sent his Son, made of a woman, made under the law, to redeem them that were under the law." God loved Israel and sent Moses from the land of Midian to Egypt to deliver them. God so loved the world that he sent his Son from heaven to earth that he might redeem a race of lost men. He came unto his own and they received him not. He was despised and rejected of men. A man of sorrows and acquainted with grief. He died on a Roman cross and slept in a rich man's tomb. On the third day of his prison confinement, he burst asunder the bars of death and arose from the dead, bringing life and immortality to light through the gospel. Just before he took his departure to the land of glory, he commissioned his apostles to go into all the world and preach the gospel to every creature and promised deliverance from the power of darkness to all who believe the gospel (which is God's power to save), and repent of their sins and are baptized for the remission of their sins.

Wherever on earth the gospel of Christ is heard and obeyed by man, a new creature is made, a child is born from above into God's family on earth and gladly wears and bears the holy name of Christ, after whom the whole family of God in heaven and on earth is named.

But who are these people? The Holy Spirit said: "Ye are a chosen generation, a royal priesthood, a peculiar people, a holy nation; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past was not a people but now are the people of God."

There are many religious families in the world that do not wear the name of Christ. Many of these families are great in number, wealth and achievements. They have spent many millions of dollars in building orphans' homes, hospitals and higher institutions of learning. Their great missionary organizations cover the earth. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto them, I never knew you."

But I had rather be a follower of the Man of Galilee, though we be poor in this world's goods, weak in number, unlearned in the wisdom of the world and persecuted for his name, than to hold the highest position within the gift of the strongest church in the land today.

Moses said, "Come thou and we will do thee good."

Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke

upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

God's people have it within their power to bless and help all who will journey with them. There is a distinct honor conferred upon each person who becomes a Christian. The man may reflect no honor upon the church, but the church becomes to him a city of refuge in which he finds peace to his heart and rest to his soul. The old Roman patriot and statesman was elected by his enemies to the office of scavenger. He said if the office reflected no honor on him, he would reflect honor on the office. So Christ graciously gives his blessings to all within his church. Christianity does not give intellectual power to man but it does sanctify and direct these powers in the right way.

We prefer the lawyer who is a Christian to draw up our legal papers. We call the Christian physician to prescribe for the loved one who seems near the gates of death. And when we go under the anesthetic we are glad to know that the surgeon who holds our life in his hands has just come from his knees in humble prayer to Almighty God.

It means much here and now to belong to God's royal family.

"God hath spoken good concerning Israel." He hath also spoken good things concerning Christians. "He will withhold no good thing from them that love him." He has made to them some "exceeding great and precious promises." These promises are not only exceedingly great, but are precious. An honest young man who made his living by the sweat of his brow, held in his strong arms a beautiful child—his only son.

A good man with much wealth offered the young father a fortune for his son. "No," was the answer given, "He is precious to me." God's promises are precious to his faithful children. His eyes are over the righteous and his ears are open to their prayers. "All things work together for the good of them that love the Lord; who are the called according to his purpose."

John says, "These things I write unto you that ye sin not; but if any man sin he hath an advocate with the Father through Jesus Christ, the righteous." Yes, he has promised salvation from sin, salvation from the grave and eternal salvation just over there.

Moses said, "We are journeying unto the place which the Lord said, I will give it you."

The land of Canaan—the land of promise—was to them the most wonderful land in all the world. We are told something of that land in a few choice words by Moses, that matchless leader of men:

"The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills: a land of wheat and barley and vines, and fig trees and pomegranites: a land of oil, olive and honey, a land wherein thou shalt eat bread without scarcement."

We are journeying toward that better land, the heavenly country, of which the land of Canaan was only typical. In that sinless, glorious land there is a city which hath foundations whose builder and maker is God. God has his throne in that city and the river of life flows out from it; on either side of the river is the tree of life whose leaves are for the healing of the nations. The streets of the city are paved with pure gold. Its walls are jasper. Its gates are made of pearls.

I think not so much of the streets of gold; the walls of jasper; or the gates of pearl, but more of those gentle spirits which dwell contentedly in His holy presence.

A sweet little girl lived in a mansion. Her mother became sick and the child was carried to the home of a friend. The mother died. It was thought best not to let the child see its mother in the embrace of death. After the funeral the child was carried back home. When she passed from one room to another calling her mother, and no mother was found, she cried to be carried back to the home of the friend. The mansion meant nothing to her without the presence of her mother in it.

Heaven will be the home of every child who has lived and died, whose heart was never stained with sin. Men who ought to know, tell us that fully one-third of the human family die in that innocent state of purity; hence are safe forever. This fact alone, when rightly considered, is sufficient to lead men who love children to God. People who do not love children are going to that place where children are unknown except as a sad memory. The hardy pioneer who has been a long time with men only, on the outpost of civilization, weeps when he hears the voice of a child.

What would an eternity be where its presence is never felt nor its voice heard?

The good and the pure of all ages will be in that city of God. Those who lived from the days of righteous Abel to the days of faithful Abraham; and from Abraham to the time of Christ and his apostles and from that glad day till time shall be no more. Then shall Jesus return to earth to gather up his chosen and take them all to his eternal home. Yes, good old Brother Faithful, whom I have known so long and loved so well, will be

there. John and Mary, friends of my youth and companions in labor of my riper years, will be there.

I shall see Him who gave himself for me and won my heart and life to his delightful service, and I shall be like him, for I shall see him as he is. He redeemed me with his blood and helped me in every time of need. He has been my advocate with the Father; he is my elder brother, my high priest; my king. Blessed thought, that if faithful to him here, he will be able to present me faultless before the throne of his Father.

EXALTING THE CHURCH

By M. C. CUTHBERTSON

In this age when it seems that men are prone to forget God, and the things that belong to God, it has seemed wise to me that our minds be called to the importance of the one divine institution, religious in its nature, that God has given to the world. I therefore plead for a thoughtful and prayerful heart from you while we attempt to exalt the church, or body of Christ, in our hearts and minds.

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28). Something of the greatness of the church may be gained from a careful study of the above passage.

I mean by the word "church" that one universal body or kingdom over which Jesus Christ rules as King and Lord; which institution exists in a local sense as a congregation of the body of Christ, when assembled and working according to the divine plan, this body being the only one that has the right to offer salvation to a lost and dying world by divine authority; and the only body over which Jesus Christ rules as head and lawgiver.

I mean by "exalt" to elevate, to raise on high, to glorify and extol the church or body of Christ above all else in the world, both in our hearts and before the people; to the end that in all that we think, do or say, Christ and his church may receive the glory.

21 The church cannot be exalted by a people that do not know what it is. It must be exalted by people that know and understand its worth and value. There is but one way to know this, and that is to study the word of God with all diligence. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15)). "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so." (Acts 17:11). Then if you would exalt the body of Christ, you must be willing to study with care the truth of God. You must have in your heart a true understanding of the church, if you would fully appreciate it. Then you cannot convey to another the beauty and importance of the church unless you know the facts concerning the church. The church must be elevated in your own mind, as to its importance and its work. The church as an institution is all important; so much so, that if there were no church, there would be no salvation for man, for the work of preaching and saving people with the truth of God has been committed to the church. "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:14,15). "And ye shall know the truth, and the truth shall make you free." (John 8:32).

32 We must exalt the church in our Christian work and worship. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing

with grace in your hearts unto God. And whatsoever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17). To do a thing in the name of Christ is to do what we do by the authority of Christ.

We cannot stress the above statement too much. The world is doing a great many things of a religious nature today, but how is it doing them? Not through the church but through man-made organizations; then not by the authority of Christ. Let the church, not man-made institutions, be that through which we do our work for the cause of Christ. Indeed, we can glorify Christ only through the church, the body of Christ, in which we are to work out our salvation. (Phil. 2:12).

We are a part of the body and therefore must work in order that the entire body may be at work. "Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor. For we are God's fellow-workers: you are God's husbandry, God's building." (1 Cor. 3:8,9). If we do not work as a member of the body, then we have no "own" labor and no individual reward. "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." (2 Cor. 5:18,19). From this we learn that God is in Christ, but we are also in Christ, there we meet God.

We are to exalt the church in our teaching. We must point out to the world the true position of the church and its saving power and influence over men. In Acts, chapter two, we find the apostles teaching the people;

convicting them of sin. They cry out, "What must we do?" The answer is given, and when they have obeyed, the Lord, not man, adds them to the church. The apostles preached the gospel, men believed and obeyed, and the church was increased three thousand souls. Not only was this congregation enlarged, but the Bible says, this church had favor with all the people, hence the church was exalted.

Conversation in which we direct the minds of others to the church and its work is but another form of teaching. Pure Christian people will always avail themselves of this opportunity to exalt the body of Christ. Much of the teaching of Christ was done in conversation. The woman at the well, and the many such incidents, serve to show the use that we should make of opportunities of this kind.

Our state is now being dotted with splendid church meeting houses. Not only do they appear well from the outside, but they are well arranged for real work and development of the congregation. But how did it happen that these buildings are here? They are not here just by accident. But they are here because brethren have decided to exalt the church with a portion of the money that God gives to them. The local congregation can be kept down, kept away from the notice and favorable comment of the people, through lack of money. It is also possible for a congregation of people to become a mighty power for God and good in the community, when brethren desire to lift the church up through good works, good buildings and good preaching.

Financing the work is one of the greatest problems confronting the congregation. The work of the congregation is limited unless the proper and Scriptural

method of financing its work is used. Men will not give as much as they can afford to give, when they give without any system, hence the apostle said: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come." (1 Cor. 16:2). The purpose of giving, that is cause for which it is to be used, may change, but there is no good reason why the method of collection should cease.

We need to give systematically, but we need also to spend with system. It is just as wrong to spend the Lord's money without good judgment and wisdom as it is not to give as we should. And much of the failure to give as we should has been brought about by failure to spend correctly. Brethren are frequently given a free spending hand in a congregation simply because they are known to be honest. Certainly a man should not be entrusted with the Lord's money who is not honest, but that alone is not sufficient. You would not employ a preacher just because you felt that he was honest, but he must be able to do the work that should be done. If the money given is to exalt the church, then it must be handled in a business-like way. It is wrong to let a dollar given to the Lord's work earn only one-half its worth, just as it is wrong for a child of God to do only one-half of that which he is capable of doing. Brethren, let us exalt the church of Jesus Christ by giving of our money freely and by spending wisely.

"And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its

own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." (1 Cor. 13:4-6). From this chapter we may learn many very important truths and lessons. We learn that we may attempt to exalt the church in all the ways that we have mentioned, and in many others also, but if we do these things without love, they cannot exalt the church as they should. Jesus said: "If you love me, you will keep my commandments." Love is not just a lip service, but love is a mighty principle that is daily expressing itself in our thoughts, words and deeds. It is mighty in its influence over men.

If you love the church, it shall be exalted by your love, for your love in behalf of the institution that Jesus gave his blood to purchase, will lead you to so live and do that the world will know and see that the body of Christ is the object of your love and affection. Love will lead you to attend every service that health and strength will permit, in order that you may encourage others in the Master's work.

Love will lead you to pray daily for the work of the entire church, and also for the congregation that you are working with, so that it may stand before the people as the greatest institution in the world. Love will never allow you to get in the way of the work that God expects the congregation to do. Love will make you cherish that work above your own life; if it does not, then you do not love the church as Jesus did, for he "loved it and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word." (Eph. 5:26). Your love, then, for the church is measured not by words alone, but also by your work and service for it.

Finally, brethren, remember that we need to exalt the church and body of Christ, not ourselves, or others. The church must be held up with pure hearts and clean lives. Such lives can preach and live the truth and so glorify the cause of Christ. This must be done with love and firmness. The world must be taught that the church is not a denomination or a church among churches, but that it is the one body spiritual of the Lord Jesus Christ. Just as there was one ark and salvation in, not out, of the ark, so there is one divine institution commissioned by the Lord to preach and proclaim salvation to a lost and dying world. Help the world to see and know the one and only hope for men, that is the Lord Jesus Christ.

CHRISTIAN SCIENCE OR THE SCIENCE OF CHRISTIANITY

By JUDGE R. O. KENLEY

Ladies and Gentlemen:

By this subject I do not have reference to any cult or sect, or any discoveries claimed by the living or dead, but the working, artful and skillful doing of the things commanded and expected of us as Christians. As a concrete definition of science we may say it is the putting into practice of a theory. After having been a practicing attorney for thirty years, I have observed the great difficulty, not of the learning of the law and its theory, but the application of its principles. A lawyer may become greatly skilled in the knowledge of the law, but when he takes the bench as a judge and tries to apply or administer the law, we find him a miserable weakling. Today it is nearly impossible, under our system of jurisprudence, for a trial judge to try a hotly contested case where considerable property is involved, or where the liberty or life of a man of wealth is at stake, and correctly apply the law to the facts at issue, so that said case will be affirmed by our higher courts. This is due to a lack of ability on the part of our trial judges to make proper application of the principles of the law. It is said by the members of our supreme courts that seventy-five per cent of all cases that are reversed for new trials by the appellate courts of our State and Nation, is due to the inability of the trial court to make proper application of the law, and not

through a lack of knowledge of the theory of the law.

For many years I have watched with interest the planting of the gospel and the establishing of congregations throughout the country, only to see them, in the course of a few years, go to pieces, and, like the church of Ephesus, have their candlesticks removed. There is a cause.

After Adam was expelled from the garden of Eden, God commanded and required that he and his posterity should till the soil and make a livelihood by the sweat of their brows: He did not tell or command them specifically how to do this, but left the method to man's ingenuity, and for many years man probably tilled the soil by hand, with crude implements, such as crooked sticks; later he harnessed the ox and the ass and had them drawing a forked or crooked stick with which he scratched the soil. God did not expect any people to remain in any satisfied state or condition, and history shows that any and every nation that did not progress, deteriorated and went back to heathenism. Within our lives we have witnessed marvelous development in the manner and methods of agriculture, until today, with one-third of the people of the United States engaged in agricultural pursuits, a surplus of nearly all farm products is annually produced; whereas a century ago, with ninety per cent of the people engaged in agricultural pursuits, a bare sufficiency was obtained. This increase of production was brought about through the study of the science of agriculture.

Close kin to agriculture, and which comes by its side, is the production of meats. I can well recall the prophecies of my father, uttered not more than thirty-five years ago, that long before this time beef and pork

would sell for \$1.00 a pound, and that people of ordinary means could not afford to eat it. His prophecy was based upon then conditions,—a five or six year old longhorn Texas steer weighing from 400 to 600 pounds. The study and application of science gave us the white-face, shorthorn and other improved breeds of cattle that weigh from 500 to 1000 pounds at one and two years of age, and as a result the price of meats has kept within the reach of the humblest citizen of the country. It is said that but for Luther Burbank, the Irish potato, today the most universal and cheapest article of food in the world, would be a luxury, served only on the tables of the very wealthy. Wheat, corn and cotton have undergone similar improvements, and the fact that the many necessary articles of food are now daily enjoyed in abundance by the people of this land, is due wholly to science, and not to any change in God's law with respect thereto since he commanded Adam to till the soil. These discoveries and improvements were, in every age, achieved by educated and thinking people. I do not mean by this, in every instance, college people, for many men, through individual study, coupled with practical experience, have been our greatest thinkers and scientists.

I recall when I was a boy, fifteen or sixteen years of age, most of my neighbor boys and girls were taken out of school by their parents, with the suggestion that they had only intended for their children to become farmers and the wives of farmers, and most of them did, and very poor ones at that, and because of a lack of education many of them were unable to keep pace with the progress made in agricultural lines; so gave up and became common laborers for daily wage, all because their

parents were ignorant of the science of agriculture and the need of an education to employ it. About twenty years ago the Congress of the United States made provision for an agricultural agent, one for each county in most parts of the country. These agents were to be paid \$100 per month for their services, their entire time to be spent among the farmers, advising them with respect to the growing of better crops. One-half of the salary of these agents was to be paid by the United States and one-half by each county where such agents were employed. The employment of such agent was placed before the commissioners' court of my county, which bitterly resented it and refused to appropriate one dollar toward his salary, in fact, regarded this threatened employment by the United States Government as an infringement upon State rights. About one-half dozen progressive citizens of my county, realizing the ignorance of the commissioners' court, raised the \$600.00 required to be paid by the county, and accepted the farm advisor so graciously tendered by the United States. During the first year many "farmers" of the county resented this advisor's calls and advice, declared that they did not need him to show or tell them how to farm; that they had spent their lives at it and knew all about it, the truth being that they did not even know how to select proper seed-corn.

The poultry business in the United States is suffering more than any other great industry today from lack of applied science. Statistics show that a hen should lay an average of eighty eggs per year in order to pay for her keep, and further that the hens in Texas lay an average of only sixteen eggs per hen per year, yet most every one has raised poultry all their lives and know all

about it. M. Johnson of Bowie, Texas, who has for years applied science to the raising of chickens, last year had 3000 pullets which laid an average of around 200 eggs each. He has recently completed a \$50,000 residence, which is a monument to chicken science. In producing these wonderful results, no laws of God, with respect to the animal or vegetable kingdom, have been violated, but on the other hand, they have been studied and fostered to the end that the natural laws of God may not be impeded.

We often reason by or from analogy with respect to the natural or material birth and the spiritual birth. If our reasoning is sound, why not an analogy between the science employed with respect to things in the material or natural kingdom and to those in the spiritual kingdom. Both sacred and profane writings tell us that when the gospel was first preached by the apostles and others of that age, many accepted and obeyed it. (Acts 2:38:40).

We further learn that the apostles and all early preachers, were schooled and trained; the apostles, with the exception of Paul, by about three years' association with Jesus; Paul, as well as the other apostles, by the baptism of the Holy Spirit; Timothy, Titus and others by instruction from the apostles. Other than the apostles, no man has received the baptism of the Holy Spirit and thereby had all knowledge of the gospel imparted to him, but since their death, we have had the gospel in some language or other, and from it we could learn both the theory and science of Christianity. We are given only one means of understanding the gospel—knowledge; but we are given two means of obtaining knowledge: (1) Personal study, (2) Being taught by

others. Both methods are enjoined upon us in the New Testament. In reaching an understanding of God's plans and of the gospel of Jesus Christ, we first conceive something of his great plan or theory. With our further study, this wonderful theory or plan of God continues to unfold itself to us, the seeming conflicts and mysteries begin to disappear, and harmony appears. Then, so far as it is necessary for man, we comprehend God's theory of creation, of existence, what is required of us, and our destiny. Then we obey the primary commands of the New Testament and become great theorists. We learn to quote the great commission: "Go ye into all the world and preach the gospel. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And also quote Acts 2:38: "Then Peter said unto them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The evangelist who taught us this theory probably was only theoretical himself, and left us to quote the above Scripture and argue with our neighbors. We are in just about as helpless a state as a rescued drowning man would be with a pulmotor, if left to use it himself or to be used by some one ignorant of its operation. What is our trouble? We are untrained in the science of Christian warfare, and like untrained soldiers, we are liable to use an offensive or defensive weapon to our own hurt or to the hurt or injury of our comrades, instead of the enemy. We lack the science of Christianity. A convert should not be left with only a partial understanding of the theory of the gospel, without first being taught—(a) The command to meet on the

first day of the week, and its purpose, (b) The Christian graces as given by Peter, adding to your faith virtue (courage), knowledge (this grace should be stressed and emphasized), temperance (self-control), patience, godliness, brotherly kindness, and love. The convert should be made to understand that the doing and application of above to his individual life is Christianity, and that his theory, without the doing of above, is but a mere shell. To illustrate more forcibly the point I am trying to make, I quote from "The School of Life," by William R. Alger:

"And now there is one more lesson for us to learn, the climax of all the rest; namely, to make a personal application to ourselves of everything which we know. Unless we master this lesson, and act on it, the other lessons are virtually useless, and thus robbed of their essential glory. The only living end or aim of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and passions, the exaltation of life. . . . When we do what we know, then first does it put on vital lustre and become divinely precious."

How shall above things be done? Crudely, as man cultivated the soil many years ago? From the conduct of many of our brethren, you would say, "Yes," but I say, "No." God has prescribed specifically certain things to be done, for example—to sing and make melody in our hearts, sing spiritual songs and psalms, but he did not tell us that we should do this crudely, as our fathers did years ago, but to grow in our knowledge and science of singing, to the end that real melody will be made in all hearts that hear us; in fact, we

should become highly skilled in the art of singing. Our song leaders should be men of refinement, and know how to behave themselves in the house of the Lord, while conducting the song service. How many good songs have you seen ruined, and sometimes a good sermon ruined, by an ignorant comment or introduction made by the song leader; the truth being no good song, or any sermon that is going to be preached by a preacher needs any introduction or comment from anyone; and song leaders, above all, should learn to leave off their sermonettes.

He further directs that all things should be done in decency and order. We should worship him in spirit and truth, that is, do the things that he has commanded us, with due respect to his word, and with proper enthusiasm on our part. How shall we do them? Skillfully and scientifically, like man has dealt and is dealing with the animal and vegetable kingdom? Most certainly. I believe the apostles and early Christians recognized this great principle of Christian science, and as a result, they were blessed with a great harvest of souls. Since the Restoration movement put in motion by Campbell, Stone and others, we have been largely a bunch of theorists. Like the inhabitants of Mesopotamia, living now as they lived in the days of Christ, and refusing to apply science to material things, thereby failing to become the light to humanity that we should become.

God communicates with Christians through his word. God communicates with the world through Christians and their lives. No man or woman has become a Christian through the influence of other Christians, without the Christian exerting such influence, making an appli-

cation of the theory and practice of Christianity to his life.

In my criticism of professed Christians of this age, you may ask to what specific thing or things do I refer. I answer, to everything we do or attempt to do in connection with our lives and worship as Christians. The first and greatest sin we commit is spending our force, talents and lives fighting and hating one another over the way and manner of doing things which God has commanded by his word that we should do, and where the exact method of doing such things is left to our intelligence, skill and science—e. g. (a) Communion cup—one or individual. (b) Time of taking emblems—forenoon, afternoon or evening. (c) Teaching the word—Bible or Sunday schools, homes, Bible colleges; one or all. (d) Taking up collections—passing basket, or letting members go forward and place on table. (e) Baptism—in baptistry, or in open pond, creek or river.

All adherents to above practices recognize a common theory as to the gospel, but notwithstanding adherence to a common theory, they have divided themselves into warring sects over its application, many refusing fellowship, or giving personal recognition to those who do not ride a like "hobby" to them. What is the trouble? Lack of skill in the application of the theory and science of Christianity. Congregations affected by any of the above well-known and prevalent diseases, have eating in their very lungs as it were, tubercular germs, and in the end will prove just as deadly, unless the sunlight of knowledge, common sense, skill and business science is permitted to cast its light preserving rays upon it. No congregation can properly function without the application of business rules and methods.

Fellowship

There are certain business and economic rules that are common to the home, bank, church, or to any business, and unless these rules are rightly adhered to, a congregation, as any other business institution, will collapse. A successful and Scriptural congregation has a dual purpose—spiritual worship, temporal aid and benevolence, or as Paul puts it, fellowship, a great partnership with all humanity, for the purpose of rendering temporal and spiritual aid.

The New Testament prescribes not the number, but the names and qualifications and duties of the officers of a congregation as specifically as the laws of a State or the United States prescribes the duties of a director of a State or National bank. These qualifications are specifically enumerated in Timothy and Titus, the qualifications of an elder or a bishop being named by Timothy and Titus respectively, as follows:

TIMOTHY

1. Without reproach.
2. Husband of one wife.
3. Temperate.
4. Sober minded.
5. Orderly.
6. Given to hospitality.
7. Apt to teach.
8. No brawler.
9. No striker.
10. Gentle.
11. Not contentious.
12. No lover of money.
13. Rules well his own house.

TITUS

1. Blameless.
2. Husband of one wife.
3. Having children that believe.
4. Not self-willed.
5. Not soon angry.
6. No brawler.
7. No striker.
8. Not greedy of filthy lucre.
9. Given to hospitality.
10. Lover of good.
11. Sober imnded.
12. Just.

- | | |
|-------------------------------------|---|
| 14. Not a novice. | 13. Holy. |
| 15. Good testimony from
without. | 14. Self-controlled.
15. Sound in faith. |

Timothy and Titus each name fifteen qualifications for an elder or a bishop of a congregation of the church of Christ, but each names five that are not named by the other, thereby making twenty specific qualifications for an elder or a bishop of a congregation of the church of Christ.

We also learn from Timothy the qualifications for a deacon, which are similar in many respects to those of an elder, with the exception that one of the qualifications for an elder, that is, being able to teach, is not required of a deacon. However, a deacon must be sound in the faith, and in order to be so he must have a proper understanding of the teachings of the gospel, and above all things must make a personal application of them. From the above Scriptures we learn, or conclude rather, that the duties of the elders of a congregation are to look after its spiritual affairs, and the duties of the deacons are to look after its temporal affairs. The duties of an elder or bishop do not in any way conflict or encroach upon the duties of a deacon—both should be learned in the Scriptures, both skilled in the science of Christianity, but the elder more so than a deacon, but the deacon is required to be skilled in the science of business, but an elder or bishop is required to be able to judge of and teach spiritual things, while a deacon is not required to be able to teach spiritual things, yet he must be qualified to judge of and perform temporal and business affairs. From the requirements enjoined by Paul, in order to

qualify an elder or deacon, if possessed, would make him a good and efficient business man, and would qualify him to successfully conduct and manage any secular business. If an elder or deacon does not attain some degree of success as a business man, it is pretty sure that he is lacking in qualifications prescribed by Paul for an elder or deacon. One of the qualifications of an elder or deacon is that he must be the head of a family, and must have successfully managed and controlled his family. If a man is reasonably successful in the business of managing his home and his family, in most instances you will find him a reasonably successful man in business affairs. If he is not, there is lacking that judgment, reason and decision that are necessary qualifications for a man as an officer of a church. God had a specific reason and purpose for prescribing the qualifications of officers of his church. Why so—any institution, secular or spiritual, is judged by its officers and active advocates. Let a congregation become officered by men with a low conception of morality, and you will see the moral standard of that congregation recede. You will see it filled with adulterers, swindlers and moral lepers of every type, in fact, you will see preachers of a low moral type begin frequenting such congregations, fairly flocking to it like the buzzards after a carcass; but the very moment that the officers of a congregation have a New Testament conception of morality, then people of low morals and base character, whether preachers or others, will shun them until such time as they feel the need and are willing to accept the healing balm offered by such congregations for their sickened characters.

Whenever a man in any age has neglected to observe

God's prescribed rules and laws, man has suffered and his undertakings have come to naught, but when God's laws have been observed, men's undertakings have prospered and advanced. The church of Christ, since the Restoration movement commenced, may be likened to the crippled child—takes the whole family to keep it from falling, with none to give aid to others. This condition is not as God designed and as Jesus and the apostles prayed. Therefore such conditions must be due to the weakness of man. I believe the worship of God as commanded and directed by the New Testament, would be both instructive and interesting if properly done, then why the trouble? When a bank runs an advertisement in a newspaper or by folder, with a statement of its financial condition, it takes great pride in publishing the names and occupations of its directors and officers, because it is well known to the public that a bank is as strong as its directors are, morally, financially and in ripened business experience, and no stronger. If officers are weak morally, they may embezzle deposits; financially, be unable to tide the institution over a panic owing to financial distress; or, lacking in business experience or judgment, they may lose the deposits through bad loans. A church or congregation of disciples of Christ, is just as strong as its elders and deacons are, spiritually, morally, and in sound business judgment and experience, and no stronger.

I am thoroughly convinced that the selection of elders and deacons, without Scriptural qualifications and the makeshift attempt, in an unskilled and unscientific way and manner, by them, to run a congregation, is the greatest impediment in the world to the progress and efficiency of the church, and growth of Christianity in

this age. There is no reason why the officers of a congregation should not be of such good report among the world as to their spirituality, morality, and good business judgment, that in connection with all advertisements of the church, their names could be published and its officers pointed to with pride and admiration, not only by the members of the congregation, but by the world as well. This would be one of the means of reaching the world, through the lives of those in charge of and who represent a congregation of the church of Christ, which, no doubt, is one of God's ways and methods of reaching the world. How many congregations do you know of that a regular publication of its officers' names in connection with an advertisement of the church, would be considered, even by the members of the congregation, as an inducement to people not members to come and listen to our teaching? Do not answer too loud. I spent fifteen years of my life studying and wondering if the theory and teaching of Christianity, as believed by my father and as taught by the church of Christ, was right. After convincing myself by careful study that it is, I have spent the past twenty years studying and wondering why it does not work better, and why all people do not accept it. The answer, as above stated, is lack of Christian science.

Uncouth, unbusinesslike and unscientific ways and methods of doing things in connection with the Lord's business, is responsible for the course of many who have embraced digression; my sympathies go out to them, and I daily pray that they may return and assist in the restoration of true New Testament worship in the church of Christ.

If the officers of a congregation are skilled in the

science of Christianity, or are willing to study, learn and acquire this science, then the congregation will likewise grow and develop, and will soon become a great instrument of efficiency, and so long as congregations are officered by men who are unskilled in the science of Christianity, and tied to some old traditional way of doing things, as taught by some good old pre-historic preacher who has been dead for thirty years, then such congregation, instead of becoming a great light and magnet, shining and drawing men and women to it, becomes a cold and icy institution of forms and ceremonies, and repulsive to its thinking members and without attraction to the world. The church of Christ should be the liveliest and most active institution in the whole country, its members cheerful and full of hope and happiness, and "rejoicing in the Lord." It should supply all the needed fraternal relations between its members, in fact, becoming a member of such an institution should be synonymous with dropping membership in all fraternal orders of human origin. Its members should be referred to by the world as synonyms of morality and honesty. The fact that a person is a member of the church of Christ should carry with it such confidence that even the world would require no additional recommendation or further security of the obligation of such person. Until the name Christian carries with it such weight, the high degree of honesty and uprightness intended by our Lord and Saviour, Jesus Christ, has not been reached. The great trouble with many of our so-called Christians is, when they obey that form of doctrine prescribed, they fail to leave off all of the things that they put on while in the world. A man will be loaded down with memberships in fra-

ternal orders, which require much of his means, time and thought. He continues them all and thinks he can be the kind of a Christian that he should be with such weights hanging around his neck. Just as impossible for a man to be a true and faithful husband after marriage, and continue to support and divide his affections and money with a half dozen concubines. Man is not capable, after he becomes a Christian, of looking after more than three institutions: The church, his family, and his private business from which he derives his means of livelihood, and when he has properly contributed to these three institutions, he will find that he has no time or money left.

Should a preacher attempt to preach upon the application of the science of Christianity to our daily lives, he is denominated a sectarian or a college preacher, and ordered to move on. Like the farmers first above mentioned, they do not need his instructions. Many of our preachers fail to recognize the proper organization and setting in order of congregations of the church of Christ; in fact, many of them attempt to exercise all the functions of the officers of a congregation, instead of teaching its officers their respective duties, and letting them develop in the knowledge and discharge thereof. There should be no conflict between the duties of the minister, the duties of the elders or bishops, and the duties of the deacons. Most all trouble in congregations can be traced to an attempt on the part of the minister or some officer of the congregation to encroach upon the duties of the other, one or the other failing to do and perform their respective duties. The idea is for each and every one to learn the duties in connection with his official position, and then discharge them, and in the event anyone

in an official position is lax in the discharge of his duty, then the others should urge that such duty be performed. Above all things a Christian should understand the high and exalted position he holds as a Christian, and the officers of a congregation should fully understand the high and exalted position that a congregation holds in the world, and at all times exert themselves to see that this high and exalted position is not compromised or lowered. This calls for a high moral and spiritual standard. This must be maintained in the congregation at all hazards. In the language of Edwin Markham, "We have committed the golden rule to memory, let us now commit it to life."

The great trouble with the churches today and the attempted administration of the worship in connection therewith, is that we are trying to use second century methods instead of twentieth century methods, thereby failing to interest members and attract those of the world. There is no more reason for a non-progressive church than there is for a digressive church. The church of Christ is a progressive institution, intended to be functioned by a progressive people, and when we recognize this fact and employ it in the furtherance of our spiritual affairs in this world, then the church will spread like fire in the dry forest, the whole world will be consumed, a mighty rush from all quarters of the globe will be made by humanity to accept the teachings of Christ, and Christ will then be a shining light in the world.

It is said that when ex-President Wilson was president of Princeton University, the boys, during one of its sessions, became turbulent and unruly, rebelled against all authority, and refused to restrain themselves.

Several teachers connected with the institution made repeated addresses and appeals to them, attempting to reach their better side of life and make them understand the duty they owed themselves and that great institution of learning, and they would hold up to them the lives of great men who had lived in the past, but their appeals were in vain. At last Mr. Wilson came upon the platform one morning and made them a ten or fifteen minute address. In this time he took up the life and character and teachings of the lowly Man of Galilee, showed them how he submitted to all authority, whether from his Father in heaven or from kings upon earth. Then he called their attention to the reward that he received for such submissiveness. He then begged them to try to imitate the life, the character and the teachings of this one perfect man, with the assurance that neither they, nor any other man would ever, at any time, have cause to apologize for anything that Jesus ever taught, did, or said. That lesson is still controlling Princeton University.

THE CHURCH OF TOMORROW

By WILBUR H. WHITE

I. Exordium:

I always count myself happy indeed to enter into anything that enjoins itself with the service of God. I shall endeavor to speak to you in such a manner that I will open my heart in its fullness as to my feelings upon this lofty theme.

In discussing the needs of the church today, we find so many things locking the wheels that we are uncertain as to which is the most important, but we hope to find an effective remedy in the removal of at least some of them. Such a discussion needs to be plain and direct, and we must approach it lovingly and in the fear of God. We cannot subtract ourselves, as we discuss "The Church of Tomorrow," from the church of today, because the church of tomorrow will grow out of the church of today.

I trust I shall have your prayers and compassion as I begin with the first division:

II. The needs of the Church Today as Compared with Those that may arise to Confront the Church of Tomorrow.

1. The church of tomorrow will be great in proportion to its measure of helpfulness. She must not depend upon her pretensions but upon her performances. In other words the church of tomorrow must demonstrate the practical application of the principles of Christianity

for which she makes such a vigorous plea. The church of today is weakened because of many things. We must be able to demonstrate our proof texts before the eyes of a criticising world. People believe in Medical Science because it helps and heals, it actually produces results. Christianity can become as helpful to the soul, as medicine and surgery to the body. We can prove its fruitfulness as well as the physician. If the church will rightfully use her potentialities and possibilities she can surpass the influence of all other institutions on earth because she has at her command the hopes that lay hold of eternity. The gospel has more dynamic force and power when put into execution than the combined wisdom of men. Jesus has set a divine ideal before the church, and in His exhibition we find two elements: His infallible authority, and his untarnished life that was lived in harmony with the principles he advocated. The church will never bring about results commensurate with its opportunities until it repaints before the world this lovely picture.

2. The church must be effective in feeding the roots of life. This is the supreme purpose of all civilization. It is seen in the sports upon the playground, the training in the class room, in pure government, the ministries of art, and the operation of agriculture. The only way we can blossom into beauty and holiness is to strengthen and feed the tap root which is the heart. The only way to stir a community is to stir its heart. It is really the root and not the branch that bears the fruit. We are forever forgetting the fundamental directions of the Master, "Cleanse first that which is within the cup." Put love in the heart and it will shine through the eye, speak from the lips, work through the hands, and through the

feet run errands of mercy. A heart filled with the spirit of Christ will destroy every evil in the world.

Most of our education at present sadly lacks the spiritual element. It trains the young too much for a livelihood and not enough for life. Research work in a laboratory is a useful employment, but as a preparation for the supreme moments of life it is almost wholly inadequate. A year spent in this sort of activity is not so valuable as a serious week's meditation in God's Word. The Word of God can enter the doors of an open heart, raise the flood gates and send forth an irresistible power with which there is no competition.

Many persons, unfortunately, leave no place whatever for the soul in the program of life. They dwarf and dwindle its hopes and aspirations. A life—program that neglects the soul is like an engine builder who makes no provision for the steam by which to run it. These kind of people expect to pick roses without tending the soil or cultivating the bush. They want to trade with an honest market-man, but they do nothing to encourage honesty and morality. They wish to live in a community where there is a live church, where life and property will be safe, but they propose to do nothing for the church.

3. The world today is blind as to the real sources of life. The popular plea of the optimist is, "wear a smile," but the smile that is merely "worn" is a repulsive expression. A true smile is more than skin deep. Smiling countenances do not make great hearts. We can never make the world great by this method. Peace of soul, joy and happiness, is not spread over society like a blanket. It comes up from innumerable roots that are grounded in the heart. To make the world truly happy we must

dig about the heart. The thing I am trying to get before you is, how can we prepare the church and put it to work for the salvation of the community in which it lives. The greatest danger that is being broadcast today is, that social betterment is divorced from spirituality. A renewed society will never be produced until we have converted hearts, and we can never have regenerated hearts until men obey the gospel of Christ. A new heart is more important than an increase in salary; it is more important than for a man to make two blades of grass grow where only one grew formerly. More grass will make cattle fat, but it will not take away vice, dissolve heartaches or forgive sin. A consecrated heart will increase salaries and diminish the number of criminals. In a measure we are now prepared to seek:

III. The Characteristics of a True and Obedient Church, Patterned after the one Divinely Instituted, for these are the Elements that the Church of Tomorrow should contain.

1. Firstly, the church of the first century was presented as a finality. It had no deficiencies, no redundancies, and could not therefore be improved upon. Let us go back to the fountain head and look at the church as the greatest institution on earth. Its greatness arises from its origin, its mission, its accomplishments, and its power to accomplish future good.

For the denominations I have no apologies to offer. They are a hindrance rather than a help to the progress of the kingdom of God. They are a millstone about the neck of Christianity and should therefore be drowned in the sea of oblivion. But for the church of Christ I have the profoundest respect. For a period of fifteen years

my life has been spent in her service as a preacher and gladly will I spend my remaining days upon her altar.

It is not to be modeled after human sagacity, nor to be the product of earthly wisdom. "The church, the manifold wisdom of God" (Eph. 3:10). The church had a divine architect and was born of God. It will still be in evidence when the empires and kingdoms of this earth have crumbled and decayed.

2. Secondly, the church of tomorrow must be the custodian and guard of the Bible. "Holding forth the word of life." She must take this in her hand and go forth as a conqueror. She must learn that she is to be "The pillar and support of the truth" (Phil. 2:16; 1 Tim. 3:15). God has made the church the depository of his truth. Jehovah has ordained that it is the business of the church to break the "bread of life" to famishing souls.

"This Book I'd rather own
Than all the gold and gems
That e'er in monarch's coffers shone,
Than all their diadems.

"Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars at night,
This book is worth them all.

3. Thirdly, the church of tomorrow must be an earnest advocate of the doctrine of Christian unity. The religious bodies of the world can't unite on their respective peculiarities. For instance a Baptist minister can't go into a Methodist pulpit and preach the tenets of his church without conceding something. A Methodist minister can't enter his pulpit and preach on Discipline with-

out conceding something. Any minister in our ranks can go into any pulpit in the land and concede nothing. He simply goes to preach the gospel.

Jesus stepped into the arena of time and said, "I will build my church." This is not the "community" church that we hear so much about today, for it has a world program. Jesus died to draw "all" men unto him. In John 14:6, Jesus states that he is the way unto the Father. He thus issues a call for mankind to follow him. In so doing he rejected all denominationalism and voiced a plea for the unity of his disciples. The church of tomorrow is to plead for unity because it is the express will of Christ, the head of the church. God's word teaches that it is not only a possibility but a necessity. Jesus makes it a part of his intercessory prayer in John 17:20. "That they all may be one." It was so important that the salvation of the world depends upon it. John 17:21: "That the world may believe."

The church of tomorrow must plead for Christian unity because it is a positive command of the apostles, the viceroys of Christ. See 1 Cor. 1:10. "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. "Unity can never be accomplished by cooperation and federation for the reason that each church insists after the meeting is over to retain their respective peculiarities. This sort of thing is illustrated in the "Interchurch World Movement." Every religious body in America was represented save the church of Christ. In their last meeting, their leaders confessed that the move had been a colossal failure. The reason so stated was that the

funds were appropriated to propagate the interests of the respective churches. Christ here lays down a principle for his disciples to imitate, "That they may all be one, as Thou, Father, art in me, and I in Thee." Can Christ be a member of one church and God the member of another?

4. Fourthly, the church of tomorrow must possess an abundance of liberality. Church finance is admittedly not the easiest topic to handle. It is a matter of much concern with many churches. The very fact that difficulties surround it make it all the more important that we give it a careful consideration.

Under the Mosaic Law, God required the people to tithe their income. The New Testament does not repeat this law but it has erected a standard of giving. It does teach the principle of the tithe in so far as individual, proportionate, systematic giving is concerned. The only way to reach a conclusion is to search for the acts of inspired men and churches. In the first place, in the beginning no two churches had the same plan.

A. The Jerusalem plan. This church practiced the "community" of goods. If this was a model, why did not other churches adopt this as an example? The disciples were of the opinion that the end of the world was near and that it would be better to dispose of their property and do good. They were not commanded to so act. Another reason for its rejection is, the church has a constant need for support. We must retain part of our possessions in order to have increase. It was born of holy enthusiasm.

B. The Philippian plan. See Phil. 4:16. "For even in Thessalonica ye sent once and again unto my need." This was repeated giving but it was irregular. It simply

was the haphazard plan. It was a great help to Paul but it could not be depended upon.

C. The Corinthian plan. See 1 Cor. 16:2. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." Here is regular giving, here is "individual" giving. Every one should know what they are going to give before going to church. This plan left every man to judge as to how he had been prospered.

D. The Macedonian plan. See 2 Cor. 8:1-5. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they are willing of themselves."

This is an illuminating passage. They gave of their own accord. They did not have to be urged. This stands out in contrast to bazaars, suppers, and the modern process of begging. They gave even more than Paul expected. They gave beyond their ability. Did those churches that stood by and permitted them to so give do right? This was the trouble with the Corinthian church, they stood by and let the Macedonians do what they should have done.

E. The final program of Paul. See 2 Cor. 8:12-14. "For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be burdened and ye be eased; but by an equality." This means that every man will give his proportionate part. But how is each man to determine his part? How can two men with different amounts give on an equal basis, for Paul says

there must be an "equality." Percentage, the giving of a certain amount will answer these questions.

This plan calls for a program of service. It requires that the whole field be surveyed. It means the whole church engaged in the task. It requires system and work. Perhaps this may be the reason why some brethren object to it.

5. Fifthly, the church of tomorrow must insist that the world avail itself of the blessings it has to offer. The church is the only institution in the world that is connected with eternity. We should measure our plans by a line that will reach beyond the grave. An artist spent many weary months modelling a group of figures. At last they were completed and made ready to transport to the exhibition hall. At the last moment it was found that there was no way to get his masterpiece out of the room in which it was created. His work was a failure because he could not transport it. So we will meet him empty-handed unless our work is accomplished through God's ordained institution.

There is no such thing in the New Testament as one process to be saved and another to get into the church. The process that saves me makes me a member of his church. The church is the medium through which salvation is to be received. See 2 Tim. 2:10. "That they may also obtain the salvation which is in Christ." To be "in Christ" is to be in his body, and to be in his body is to be in the church. Here is where salvation takes place. See Eph. 2:16. "And that he might reconcile both unto God in one body by the cross." In Col. 1:18, 24. Paul says, "the body is the church." This being true, reconciliation takes place in the body or the church. "All spiritual blessings are in Christ" (Eph. 1:7). Then

we are not to be blessed spiritually unless we come to the place where God promises to bless. We must be made to realize that "in Christ" we are complete in every respect. "Ye are complete in him" said Paul. In every stage of our existence we have been made to realize that we lacked something. In the early history of the American Colonies, the Mother country sent out Colony ships for their relief. In this vessel would be food, ammunition, clothing, etc. In time of want, they would stand on the seashore and gaze toward the Mother country. Finally, it would appear and all their wants would be supplied.

6. Sixthly, the church of tomorrow must make Christian living in the homes of its members a reality. Theft, larceny and crime today is in plenty. There are 26 million boys and girls in America under the age of twenty-one who are receiving no Bible teaching of any kind. The majority of these crimes are being committed by the young. It is not so much a question of what to do with them as it is, what will they do with the world? The pressing need of the hour is a regeneration of the homes. Much is being said about the revolt of youth. Are the crimes they are committing wholly due to their rebellious character? There is more to consider than their lawlessness. Here is an example. A short time since a young lady of sixteen said to her father, "I don't see why I can't drive the car." The father replied, "because the law of this state forbids you as you are under age, and I am a law-abiding citizen." The girl answered by saying, "then what do those two cases of liquor mean in the cellar?" When the parents are lawless, gamble, dance, care nothing for the Bible or the church, how can we

expect the children to be other than lawless? Then what ought a Christian home to be?

A. It should be a powerful test of character. Many men act one way in the home and another in public. As play actors may appear in one way on the stage and quite another behind the scenes. Many men are honest and courteous to their customers because it pays. At night-fall they are sour and engage in many things that are not conducive to the best interests of the family. We must respect God in the home as well as in the church on Sunday.

B. It should be a place of refuge. It is more than a place to eat, grunt and sleep. But instead we find it a place of high carnival where pleasure and frivolities hold sway. It ought to be a place where our minds receive ease after the trials and storms of life.

C. It should be the cornerstone of civilization. The hearthstones are the foundation stones of this nation. They are more defense than jails or armies. No nation is stronger than its homes.

D. Every home should be a schoolroom of prayer and Bible study. Many of the homes have no family altar, neither do they make God's word the standard. Every parent is writing the history of their children. The child has been in school long before it goes to the public school at the age of seven. It has had many reading lessons before this hour. Its mother's face is its first reading lesson. If then they are walking in your steps, in what direction are they travelling?

E. Home is a type of heaven. How glad are parents when they learn the children are coming home. Home! No crying. No death. But home sweet home, beautiful home, with Christ, the angels, God, the redeemed of all

ages, and our loved ones. A family reunion never to be broken.

A foreigner came to this country. He fell in love with an American girl and was married. Finally his mother came. She was despised by the new daughter and finally had to leave. Here she was in a strange land, unacquainted with the language, and without a home. Oh! What will it mean to you to be a stranger at the gate in that day, without a promise of entrance, and not being acquainted with heaven's blessings.

In conclusion, the church of tomorrow will sorely need men and women of conviction. It must be a big-hearted, sacrificing, hard working family. The church of tomorrow is as much commissioned of God as the one of today. He has sent us forth fully equipped to save and renovate the world. Brethren, will we be equal to the task?

GOD IS LOVE

By E. W. McMILLAN

“Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.”

In the years that have passed there have been various definitions of God. These definitions have been in keeping with the experiences of the people defining as well as in keeping with the religions they practiced.

In the long, long ago, when less was known of heaven and God than is known today, there lived a nation of people known as the Nation of Rome. Students of history remember something of the iron power in that old Roman Empire; they recall the boast of the Romans that their armies never returned conquered. There seemed to be uppermost in the mind of Rome the one thought that might, or power, makes right. That is to say, they seemed to think that whoever has the power to conquer has the right to conquer. Rome, motivated thus, conceived a cold blooded definition of God. Their definition amounted to saying: “God is Power.”

Preceding the Romans, God had a people—the Nation of Israel. Their law was the law of Moses. This law was prominent in both positive commands and prohibitions. Ruled by this document, the Jews were inclined to conclude that “God is Law.” Powerful God is, and he has laws, but neither of these terms touches his highest attribute.

Standing historically between Israel and the Romans, were the Greeks. Art, possibly, was never at a higher point than it was in the Greek conception. Hence, charmed by the works of their own hands on the one hand, and believing themselves moved, on the other hand, by some unseen power, the Greeks said, "God is Beauty." Who does not see in the heavenly order and in the carpets of grass out on the landscape an unspeakable beauty? Will any deny that the great Maker has left in the whole cosmic order a monument to his aesthetic nature? And yet, beauty is not the most potent of God's attributes.

The modern development of the radio has made it possible to send a dozen voices through a room at the same time without conflict. By the mere turn of a key, one catches now the voice of a lawmaker in Washington: now one hears the ringing words of the gospel preacher near the Golden Gate, now the soft notes of the pipe organ toward the rising sun. God, who made the law that carries these voices without a friction, has placed the varied human talents in the world, all for a common purpose. Like the blending aromas of the violet and the rose, the influences of men harmonize for the salvation of the world. In the presence of these ever blending forces, a modern man might say, "God is Harmony."

We now turn from the shifting scenes and transient experiences of mere human-guided men to a more sure revelation. What men call the power, the law, the beauty and the harmony of God are only the fruits of his love. In love they were conceived and out of love they grew. Knowing this, the Apostle John said, "God is love." But who is this John? Is he in a position to

know that what he says is true? Was his knowledge sufficient for us to rely upon it as true?

John was a fisher by trade, and from this occupation Jesus called him. Jesus was Immanuel—"God with us." Being such, he portrayed the nature and attributes of God, hence he said, "He that hath seen me hath seen the Father." In all the good deeds of Jesus, John was able to read the love of God. If Jesus raised to life the only son of a widow, if he brought back the departed brother of two sisters, if he wept at the tomb before raising that brother, if he, because "he had compassion on them," fed the five thousand, his heart was good. John saw him do all this. It was this same John who knew the sacrifices Jesus made for the world and the persecutions he received in return. It was this same John who, at the cross, took from Jesus the final charge of caring for His mother. It was that same John who saw Jesus laid carefully away in Joseph's new tomb, then looked into the open grave three mornings later. John it was who met with Jesus several times after his resurrection and beheld the escort of angels when they came to accompany Him back to heaven. This same John it was who, after many years of providential care had preached the gospel and drunk the joys that came therefrom, went in the Spirit to the heavenly home and saw what Jesus holds in reserve for his people. Near the end of that varied and well guided life John wrote as a resume of his estimate, "God is love." And John's estimate was that of the Holy Spirit. But love has an object. Though unseen itself, it does not center upon the strange, incomprehensible abstractions of the universe, it centers upon concrete things. The care of God reaches the smallest of his creatures; it

reaches even to the beautifying of the lilies and the marking of the sparrow's fall. But the highest object of God's care is man. The beauties of the landscape, the fertility of the lands, the fruits that grow therefrom, with all the wealth of the earth, were made for man. And when we pass beyond this life we come upon the scenes of the New Jerusalem—the streets of gold, upon which that host "which no man could number" walked and sang the song of redemption, and where they may live forever. These joys and the road that leads thereto were all made for man.

Moreover, this love has an individual application. Possibly we have been accustomed to feeling that God loved the apostles, but that the ever passing years have placed farther away from us his love, as the atonement is more distant in point of history. But not so. Just as the morning sun shines first upon the children on top of the hill, but surely, in due time, reaches the barefooted boy in the frosty valley beyond the hill, the love of God, though centered first upon the charter members of his church, has come down to us in the twentieth century. Surely God loves us, too, each one of us individually.

ser The fact that God is love is indisputable evidence that all His dealings with us are deeds of love. The greatness of this love stands out in His New Testament law. In love, His hand extends to the lost in life's humble walks and gives unto them an access to redemption not surpassed by the rich. These have equal rights to enter the baptismal grave and thus proclaim their faith in the death of their Savior. In like manner, their rising from that grave declares their hope of a general resurrection on the last morning of time. Side by side they lift high the redeeming power of His blood by

song, by prayer, and through His Supper. By doing good they keep ever fresh the love of God incarnate in Jesus Christ His Son. And, though diversified talents or the smile of fortune may enable one to do more than another, what is done "is accepted according as a man hath not according as he hath not."

As we pass this way it does not always seem easy to harmonize some actions of oGd with this most descriptive title, "God is love." Abraham did not fully see how a heart of love could demand the life of an only son in sacrifice. The long journey from kindred people in the land about Ur led for seventy-five years through many a dim path, full of temptations, and culminated in the demand that Isaac be offered in sacrifice. But "Abraham staggered not." Be it remembered that we now, too, cannot always see the end, but let us not waver. The artist makes his picture with his brush one stroke at the time. I may pass by near the beginning of his task and exclaim, "what a waste." But ere long I return and find a beautiful picture. He saw the end from the beginning, I saw only the now. Again, the weaver works on the rough side of his carpet. He does not see the art of his hands until the last knot of the fabric has been tied, then he can see from the right side how much beauty he has made and the value of every stitch. We now are working on the rough side of life; God is painting a picture through our willing resignation, we shall see the final results "on the other side." In this mysterious working, God may cause much pain to attend one that much good may come therefrom to many. Here lies the secret of Abraham's test, of Jacob's afflictions, and of the death of Jesus. And here lies the solution to the problem of human suffering.

Now that God loves us, we also have a duty and a privilege in return. Either of two companions may love the other and their home remain unhappy. Home is "home, sweet home" only when both husband and wife love with their whole hearts. Without such a love, a mansion can not be a home; with it, a cabin is a home. Our Lord has called Himself the husband of His wife, the church. That He might win her affections and make her His wife, He proved his love on the cross. The strongest of love was there portrayed. And why? "That He might present the church unto Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish."

As a final expression of His love, God, through His Son, is now making ready a home eternal for His people. That which in "Enoch Arden", during Enoch's long absence abroad, has touched the deep within us and moved the pen of the artist to picture "Annie" standing on the hither shore looking "far as human eyes can see" for his return is spiritualized in the relation of Christ to His church, His bride. When the announcement of His departure brought sorrow to His chosen few, how consolingly He said: "Let not your hearts be troubled. * * * * I go to prepare a place for you." And, I will come again and receive you unto myself, that where I am, there you may be also." That we may keep close vigil for His return, our Master said: "What I say unto you, I say unto all, 'Watch'." It is not needful here that one should quote the many passages in the writings of Paul "concerning our gathering together unto Him." It is a "joy unspeakable and full of glory" that we can enjoy the anticipations of His return and the final blessings thereof. And our

duty to Him in return is to keep faith. "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself." Only when we do this can the will of God "be done on earth as it is in heaven."

UNIVERSAL NATURE OF CHRISTIANITY

By JOHN T. HINDS

It is conceded by all that the establishment of Christianity in the world was for the purpose of saving men and women. What Christianity is, its adaptability to man's needs and the necessity of all responsible beings accepting it are questions of vital concern, which no one can safely ignore. The absolute demand for its acceptance is supported by the highest authority. Moses, the world's greatest lawgiver, said of Christ, the author of Christianity: "A prophet shall the Lord God raise up unto you from among your brethren like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people" (Acts 3:22, 23). At his transfiguration the voice of God said: "This is my beloved Son, in whom I am well pleased; hear ye him."

That Christianity is universal in its demands is seen in the fact that God does not propose to accept any half-hearted service. Jesus said ye must love God with "all thy heart, and with all thy soul, and with all thy mind." No half way serving the Lord if we are to be accepted. In rebuking the congregation at Laodicea for being lukewarm John represents Christ as saying that he would spew them out of his mouth because they were neither cold nor hot. We must accept Christianity and render honest service to God or be lost. There is no other alternative.

This rigid demand of Christianity must be understood,

of course as being applicable only to those responsible. The infant and the mentally incompetent are not gospel subjects. As the gospel is not addressed to them, they are not included in the demands for obedience. Christianity applies only to those who have lived or will live since its establishment and are capable of rendering intelligent obedience to its requirements. To all such Christianity offers the only hope. This fact, I am sure, will be abundantly sustained by the Scriptures to be offered in this lecture.

The universal nature of Christianity is forcefully presented by the significant use of the word "all" both by Christ and his apostles. The following examples will be sufficient as proof:

1. "All authority." This is the claim that Christ as the founder of Christianity made for himself when he sent his apostles as his accredited representatives. His words are these: "All authority hath been given unto me in heaven and on earth." The King James version says "power," but there is no question but that authority is the better word. The fact that it is found in the Revised Version is all the proof we need.

These words should make a profound impression on all honest hearts. It was Christ who said them. He had been raised from the dead and was soon to return to his Father. He was issuing his final commission to the apostles and giving the law by which men should be saved. Under these solemn circumstances he said, "All authority" is given to me. Are we willing to obey the command of God and "hear him"?

To fully appreciate this authority we must remember that it applies to both heaven and earth. Not only so but to the full extent of both realms; for it is said that

Christ has all authority in each realm. Paul said because Christ humbled himself in becoming obedient to the death of the cross, "God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). In referring to Christ's present state Peter said: "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject to him" (1 Peter 3:2). Surely if all the angelic hosts of heaven must bow to the authority of Christ, there can be no reason why men should be excused.

Paul not only says in heaven and on earth but under the earth. In Rev. 1:18 it is said that Christ, since his resurrection has the "keys of death and of Hades." Since Christ's spirit went to Hades while his body was in the tomb, and since he now has the keys of that realm, we are safe in saying that Paul's expression "under the earth" refers to Hades—the state between death and the resurrection. This makes his authority supreme in all realms except Satan's domain where no one can or is expected to serve him. This authority may be rejected, of course, but only at the peril of the one who does it.

A pertinent question in this connection is this: How long will Christ be permitted to hold this authority? Or, putting it in other words, when will he relinquish it? We are not only told that this authority will be exercised while at the right hand of God but we are also told exactly when he will give it up. In speaking of Christ's coming Paul said: "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority

and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15:24, 25). Christ reigns while at the right hand of the Father but will turn the rule and authority back to God when he comes.

II. "All nations," "Every creature."

After all the Scriptures have said about the authority of Christ it seems unnecessary to add more to prove the universal nature of Christianity. But men are often slow to accept the plainest facts sustained by the most unmistakable proof. The Holy Spirit through the apostles has made provision to meet this human weakness by giving elaborate evidence and by mentioning the smallest details. In the report of the commission as given by Matthew, Mark and Luke we find that all nations are to be taught, the gospel is to be preached to every creature or the whole creation, and that repentance and remission of sins in his name is to be preached among all nations. This shows that every nation, tribe and tongue in this world is required to hear and obey Christ—to become a Christian. None are exempt except the babes and those not responsible. These statements make the obligation individual.

The commission also settles the missionary problem. If the gospel is for all and is the power of God to save people, then it must be preached to all, those near us and those far from us. No difference where a human being lives he is entitled to hear the gospel. Christians, to the extent of their ability, should either send or take it to him. For this we have the unquestioned example of the apostles and early Christians. When a persecution scattered the Jerusalem church abroad they "went about preaching the word." Much of Paul's life was devoted to carrying the gospel to other nations than

his own. No individual or congregation should be satisfied till some provision is made for some missionary work. The universal nature of Christianity requires it.

III. "All things commanded."

Jesus not only told the apostles to teach the nations or preach the gospel to every creature, but to teach them "to observe all things whatsoever I commanded you." Of course, in requiring them to preach the gospel to every creature it is implied that they must preach all things he demands of sinners as conditions of salvation. This would necessarily include the commands to believe, repent and be baptized. The story of the conversions under their labors proves that they did preach these commands; for, the converts all obeyed them. This is final proof that the commands of the gospel are also universal.

But the expression "all things whatsoever I commanded you" (Matt. 28:20), refers to the things he required them to teach Christians respecting their duties. Since Christians must be faithful until death to receive the crown of life, it is just as necessary to be taught Christian duties as what to do to become Christians. This involves not only the duties of faithful Christians but backsliders as well. If all things should be taught to one Christian, then to all Christians. So, even Christian duties are as universal as the membership of the body of Christ. I shall not stop here to mention all these duties but will say that meeting for worship on the first day of the week and "laying by in store as the Lord has prospered" us are just as universal and individual as other Christian duties. We do not worship the Lord by proxy; we must do it ourselves if it is done.

IV. "Always"—that is till Jesus comes again.

When Jesus sent his apostles to preach the gospel and teach all nations, he said to them: "I am with you always, even unto the end of the world." This language does not mean that he would remain with them personally, for he has long since gone back to the Father. Neither did he mean that they would stay on earth till the end of the world, for they have long since passed to the beyond. He must have meant that his approval would rest upon them till they completed the work he gave them to do, and that what they did because inspired by the Holy Spirit would be binding till the end of the world. This harmonizes perfectly with what he had told them before his death when he said, "Whatsoever you shall bind on earth shall be bound in heaven." This again proves that the gospel requirements are not only universal for every responsible creature but it is to remain that way until the end of the world.

Customs and fashions often change and this is all well enough, but this does not change the nature of man nor the conditions of the gospel. When man needed to be saved in the first days of Christianity he needs now. Christ provided for the needs of man's future. Hence, the universal nature of his law.

Preachers may go to their appointments in the automobile, the limited train or even the aeroplane, but the truth that saves men is just the same as when the apostles walked about the hills of Galilee. Science in the fields of electricity, medicine and surgery has accomplished wonders and has done much to relieve life of many burdens, but man's nature remains the same and his spiritual needs are unchanged.

Men often cry for a change in the church and the plan of salvation in order to keep up with the times. They want the same liberties in divine things that God allows in temporal things. But this would not be best. An unchangeable covenant with unchangeable conditions is man's only guarantee against the devices of Satan. If variable and left to the whims of men, soon there would be no certainty or safety anywhere. The history of denominationalism with its human creeds is ample evidence of this truth.

Just here, it will be well to ask again for emphasis, How universal is Christianity? The sum total of what the Scriptures say on the question is that it is for every creature in every nation until the end of the world. Hence the law of pardon expressed in the commission, the law by which people become Christians, will be binding till the end of the world. If there were any other law that would save, people in some other world would have to be found to be saved by it; for, the law in the commission is for every responsible subject in this world as long as it stands. This may seem an exacting position, but man has no right to judge the Lord and say his ways are not just. If he be able to save, he surely knows how to save. His law can neither be wrong nor unjust.

V. All are invited to come.

While the law demands that all obey or else have no promise of salvation, the Lord makes the invitation just as universal as the law. Tenderly he pleads, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Almost the last thing said in the divine record is an invitation from the spirit and the bride saying, "Come." Then the statement is made that "he that is athirst, let him come; he that will, let him take the

water of life freely." The only thing that will hinder people from coming is a lack of willingness to come. Since all may come, the law that demands obedience of all is just.

VI. All Must Face the Judgment.

Paul in 2 Cor. 5:10 says: "For we must all be made manifest before the judgement seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." The universal nature of Christianity is here seen in the fact that all the race must face at the judgment the Christ whose authority covers the whole realm of intelligent responsibility. Whether good or bad no one is to be excused from this great universal meeting. Since we are all to be present at the judgment, all should be ready by obeying the only law that prepares for that day.

VII. All the Wicked Will Be Lost and All the Righteous Saved.

In Matt. 25:31-46 Jesus has given a vivid picture of the judgment. He says that all the nations shall be gathered before him and he will separate them as a shepherd divides between the sheep and the goats. Those placed on the left are the wicked who will be told to depart; those upon the right are the good who will go into eternal life. The two classes constitute the sum total of the race. The judgment then is just as universal as the race. Well may we ask with the apostle Paul, how shall we escape if we neglect so great a salvation?" How can we afford to meet the Lord when we have refused to obey his law or have "counted the blood of the covenant wherewith we were sanctified an unholy thing?" Why be lost when

a law has been provided that will save every willing responsible soul." Why waste the few years allotted us here when eternity with all its wealth of heavenly blessings is open to all who desire to enjoy them? Let us obey and thank the Lord for a law that is broad enough to save every one that really wants to be saved; a law as universal as the needs of the human race.

WORKMEN APPROVED OF GOD

By JOHN T. HINDS

The passage of Scripture that will best serve as a suggestion for what I have in mind to say is Paul's familiar exhortation to Timothy, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Two things are here mentioned—the work to be done and the divine approval if rightly done.

Work is one of the universal requirements laid upon the human race. The first statement regarding it was made when man was placed in the garden of Eden and told "to dress it and keep it." Because of sin man was cast out under God's displeasure. At this time it was said of him: "Cursed is the ground for thy sake; in toil shalt thou eat all the days of thy life;" and again it was said: "In the sweat of thy face shalt thou eat bread, till thou return to the ground." The production of thorns and thistles is nature's way of enforcing this primitive decree and proving that Moses has correctly reported the facts. Nature willingly gives up her treasures only to the hands devoted to wise and persistent toil.

This truth is everywhere apparent. The student finds that success is obtained at the price of unrelenting effort. The lawyer, the doctor, the mechanic or the financier goes onward and upward by the way of hard work. No substitute has been found that will take its place.

In the spiritual realm this truth is equally evident.

Idlers succeed no better in the Lord's vineyard than elsewhere. Besides this we have work directly commanded. To Christians Paul says: "Work out your own salvation with fear and trembling." James agrees with Paul when he says we must be "doers of the word, and not hearers only," else we will delude ourselves. He further tells us that a man who is a doer of the work shall be blessed "in his doing." Some one has well said that success can generally be attributed to five per cent inspiration and ninety-five perspiration.

There must be something more than the pleasure of the work itself. Some motive must stimulate us for the task. But whatever be the motive in view we want our work approved. If we do not receive approval, we are disappointed and consider our labor wasted.

We may have the satisfaction of our own approval. Like Paul we may have a conscience "void of offense toward God and man." Such honesty should characterize all workmen; but even then, like Paul, we may be mistaken and have our work rejected. Fortunately for him, he learned his mistakes, changed his work so that he might have a better and safer approval than his misguided conscience.

We may have the endorsement of men—the world in general—and yet not be doing the right work. On this point Jesus said, "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets" (Luke 6:26). James puts the matter in the form of a question; as follows: "Know ye not that the friendship of the world is enmity with God?" (Jam. 4:4). A kindred thought is expressed by John in these words: "Love not the world, neither the things that are in the world. If any man love the

Love not THIS WORLD
 For ye have loved Righteousness

world, the love of the Father is not in him." (1 John 2:15).

The approval that will always be just, and the only one that will be satisfactory finally, is that which comes from God. Jesus settles the whole matter in one verse when he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." This point is well illustrated by an incident said to have occurred at a railroad station. The crowd was pushing and surging as if each felt that he must be the first to pass the gateman. "Take your time, show your tickets," said the gateman as he let them through one by one. The gateman would not yield, and the road's orders must be obeyed. When all had passed out, an interested bystander came up and said: "Pretty hard job trying to please everybody, is it not?"

"I am not trying to please everybody," the gateman replied. "I am trying to please the general superintendent; my job depends on him."

We should work to please God and get his approval. Our salvation depends on that. Everything else will be of little value if we fail in this.

Life in its entirety may be appropriately viewed as a structure the building of which is left to us. A wise selection of materials and a happy way of forming them into a complete building is what brings both joy and approval for the workman. Only those who build upon the sayings of Christ can hope to receive divine approbation in the day of accounts. It is worthy of note that just as much labor and time may be given to our life work religiously without doing what Christ says as by doing it, but it will not meet his sanction at last.

GREYHOUSE

NO HATE INIQUITY

In every undertaking there are certain fundamental things that must be considered if we succeed. In the matter of buildings at least four things deserve special consideration: a safe foundation, a proper superstructure, a wise plan and a right purpose. The further discussion of this subject will follow more or less closely this outline.

I. A Safe Foundation.

Regarding the necessity of a foundation Jesus said that every one who heard and obeyed his words was like a man building a house, "who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream broke against that house, and could not shake it; because it had been well builded." (Luke 6:48). A great building cannot rest upon a flimsy foundation. Men who have achieved great things or risen to places of trust and honor have usually come up through years of persistent and painstaking effort. Such hard experience is the best school from which to graduate for the really big things of life. The best thing in store for man is eternal life, and the best way to obtain it, in fact, the only way to obtain it, is to build a life structure of which we will not be ashamed when the Lord comes.

Two things are vital in making a safe foundation. Tested material must be used and time enough taken to lay it well. Taking chances on either one is too risky when the destiny of the soul is at stake. A failure here will be disastrous and prove the workman to have been foolish instead of wise. Since this is just as true of the building as of the foundation, the language of Jesus in John 14:6 is appropriate here. He says, "I am the way, and the truth, and the life: no one cometh unto

the Father, but by me." We are "laborers together with God," and should understand with the Psalmist that, "Except the Lord build the house, they labor in vain who build it." (Ps. 127:1).

Many failures in life can be traced directly to faulty material or too little preparation for the work. It is said that Edison made several thousand experiments before perfecting the storage battery. When some one remarked that it was too bad that so much labor was lost, the great inventor replied: "It was not lost; I know a lot of things which I must not do."

Respecting the length of time that may be spent in properly preparing for a great task we have two outstanding examples in the Bible. One was Moses, the other our Lord. Moses was reared in the royal Egyptian family where, no doubt, he passed the better part of the first forty years of his life. Stephen tells us that he was instructed "in all the wisdom of the Egyptians; and he was mighty in his words and works." This was fine schooling. Years later he must meet the Egyptian king face to face and make a demand so astounding that it would arouse the bitterest opposition of that powerful people. Forty years of experience with them was a piece of foundation work that would be invaluable when the time for deliverance came.

At the close of this period he considered himself ready for the great task, and thought his brethren would so understand; but they did not, and God knew that he needed more fundamental experience before attempting to lead a people so long in bondage. Hence forty years more of schooling in the wilderness of Midian. Here as he led his father-in-law's flocks he could commune with nature and learn the lesson of absolute dependence

upon God, a lesson he afterwards often needed sorely. After eighty years of foundation work was done he was ready to do in the next forty the really big things God had in view all the time.

Christ grew to manhood in an earthly home, busied about the things of a carpenter's shop. For more than three years he was giving fundamental instruction, preparing a few followers for the work before them. All this before the inauguration of his own kingdom. If the ancient lawgiver needed eighty years to prepare for his work, and our Lord, with his divinity, more than thirty, we should not become impatient if most of our time in this world is needed to lay a foundation for some special work. Neither should it seem strange because it requires all our life to prepare for heaven.

II. A Proper Superstructure.

Careful consideration must be given the kind of building or we may find when we have finished our work that we have spent time and labor with the result that we have something of no value whatever. The kind needed depends upon the use to be made of it, and the person or thing that is to occupy it. If a residence is desired, a certain form of arrangement must be adhered to. If a school or store be the purpose in view, a different plan is necessary.

Adjustment to whatever the situation demands is one of the secrets of success. If one wishes to specialize in some particular work, a suitable course of instruction is the proper thing. Schools of law, medicine, agriculture and arts are established to meet any and all special needs that may arise. But all these temporal things may be provided for and yet one's education be sadly deficient. Any education is incomplete that fails to

take into account man's whole nature. Specializing is all right in its place, but the problem of human life is a bigger and broader proposition than medicine, law or agriculture. The specialist who knows nothing outside his own little world in which he may be an expert is poorly prepared for the duties of life.

There are four essential parts in man's complex nature and all of these must be cared for if we expect to have our work approved.

1. A body of flesh which requires food, exercise and rest. Physical culture has a vital place in the scheme of correct living. The laws of hygiene should be known and carefully observed. Proper clothing, protection from the elements and wholesome food contribute their part toward a healthy body. But one might be all this and still be just a street bully, prize fighter or a college athlete. One might be able to reach the goal with a touchdown, or knock a home run whose grades in mathematics, history or philosophy might be F. Physical culture alone cannot build a lasting structure. Champion prize fighters sooner or later get defeated, drop out of sight and are forgotten. They have too little in their building and the material is worthless to the world. So of all others who care for the needs of the body only.

2. A mind. This part of man's nature is looked after with the most painstaking care. Thousands of school houses and millions of dollars spent each year for education is proof that both parents and state are making heroic efforts to train the mind of the young. But when this is done to the limit hoped for we may have only an educated criminal. It has now come to pass that law enforcement officials must match wits with criminals equally brilliant. The boy or girl with a per-

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fect body and a trained mind may be a menace to society still. The noted Franks murder case in Chicago, in which two brilliant moral perverts were tried for deliberately killing an innocent child just for the thrill, is unmistakable proof that we must have more in life's structure than just mind culture.

3. The moral nature. It is agreed on all hands because social science and ethics so teach that there is a moral feature to our nature which must be sustained and safeguarded. The thief, liar and moral renegade are all detestable to good people. By rigid and careful training we may make our children live true to the principles of honor and morality; but in that event they are only meeting the requirements of this world. This all ends at death. What preparation has been made for the future? Absolutely nothing. A strong body, a brilliant mind and a perfect honor toward humanity may all be possessed by the rank skeptic. What has the Christian more than others if this be all he claims? What has man done to honor his maker if he has been true only to his fellowman?

4. The spirit. This is the part of man by which he is directly related to God. Paul calls God the "Father of our spirits." When our education leaves out the proper care and development of the spirit, the only promise left is eternal despair. The world will smile and say you are all right without spending time on the spiritual nature, if otherwise educated, but God's approval cannot be thus received.

The life of Solomon furnishes a fine example of the point just made. He tasted about all the temporal pleasures of life, yet his final conclusion was that all was "vanity and vexation of spirit." His wisdom was

the equal of any and superior to most, yet he did some very foolish and hurtful things. In the last days of life he allowed his heart to be turned from God to idols by his unholy alliance with foreign wives, and thus laid the foundation for the downfall of his kingdom. We can accept his conclusion, though he failed to live up to it, that "to fear God and keep his commandments is the whole duty of man."

III. A Wise Plan.

A plan of some kind must be devised or no building work can be done. The workman is not allowed to change the plans prepared by an authorized architect. If one plans his own structure, he must do it according to the law and rules which are endorsed by those competent to judge.

The only reliable source of information on how to build spiritually is found in the Bible. The "blue print" on the plan of salvation is a part of the story in this book. The penalty for making any change is that the one guilty shall be accursed. See Gal. 1:8-10. The pattern for the Jewish tabernacle was given to Moses while in the mount. He was warned several times to make all things according to the pattern shown him. The church is the temple of God, established by Christ through his inspired apostles, and a curse of destruction is pronounced against those who would destroy it. The pen picture of an ideal life is also found in the Bible. No one can succeed in pleasing God whose work is not guided by this record.

IV. A Finished Work.

A workman receives the coveted honor when he turns over the finished structure to the one for whom it was

built and hears him say, "Your work is well done; I accept it in full." In order to have God's approval at the proper time we must finish the work he has given us to do. Illustrating this point, Jesus says we must count the cost lest, like the man who laid a foundation for his tower but was not able to complete it, we may be mocked with the words: "This man began to build but was not able to finish." Jesus carried out his own teaching in this matter; for, his last words before he died were these: "It is finished."

We can never know what the final results will be till the end is reached. Ancient history furnishes a splendid illustration of this point. Croesus, the Lydian king, whose prodigious wealth perpetuated his name in the proverbial expression "Rich as Croesus," was once entertaining the Greek philosopher Solon. After he had shown all the splendor of his kingdom, he asked Solon who was the happiest man he had ever seen. Solon replied that the happiest man he had ever seen was one Tellus, a Greek citizen, who had a virtuous wife, obedient children and a pleasant home. When a war was waged against the Greeks Tellus gave service to his country and lost his life in defense of his country's honor.

Croesus was disappointed at Solon's reply, but asked who was the next happiest man he had ever seen. Solon mentioned two brothers who possessed great bodily strength and received public praise for their respect for and obedience to their aged mother. Then Croesus wanted to know why Solon did not name him, since his wealth was enormous and his kingdom glorious. To this Solon replied that he could not name Croesus as among the happy men until he knew how his life would

end. The philosopher's reasoning was justified; for, a son who was heir to the throne was killed in an accident, and later still Croesus lost his kingdom. A sad ending to years of worldly glory. He began to build but was not able to finish. He had no doubt trusted in his riches and royal power, but did not have God in his plans. Building for time instead of eternity will not give us God's approval.

Any failure is sad, but failing to finish the task and losing all we have done is inexpressibly so. Dr. W. M. Taylor of Liverpool, England, tells this touching incident: He was requested to break the news to a mother and children concerning their husband and father who was lost at sea that day. In the service of his country, the sailor had been around the world and was nearly home; so close, in fact, that he had sent a message saying he would be home for dinner that day.

The meal was being prepared, the table set, the house was in order and the mother and children happy in anticipation when the preacher arrived. The mother met him at the door with the good news that her husband was to be home for dinner and asked him to stay for the meal and rejoice with them. With tenderness and tears the preacher told the story of the accident which for that home had turned sunshine into shadow, and smiles into weeping. The brief, sad and expressive words of the mother were these: "So near home and yet lost." To the same effect but with far greater sadness will be the word "depart," which at the judgment will

be spoken to those who have not "fought a good fight," nor "kept the faith," nor "finished the course."

The finishing touches of any work are the most interesting and attractive. May God at last approve of our work and say, "Well done!"

CHRIST BEFORE THE CROSS

By JOHN T. HINDS

A famous bridge builder, Ralph Mojeski, said. "There is in every problem what may be called a central theme or principle. Unless this theme or principle is grasped clearly at the start, every subsequent attempt to solve the details of the problem is undertaken blindly. You may indeed happen to stumble on the solution. But a man works to a purpose only when he thoroughly understands what his job is all about, and why he is doing it at all."

There is not only a central theme or principle but a central character. Beyond question, if we accept God as the Father of us all, Christ is the great central character of all true religion. One evidence of his greatness and superiority is that like his illustrious prototype, Melchizedek, he stands alone with no predecessor or successor in his work or position. Of the levitical priests it is said that by reason of death they were hindered from continuing, but of Christ it is said, "because he abideth forever, hath his priesthood unchangeable," and that "he ever liveth to make intercession" for us.

The vital nature of Christ's work is plainly set forth in such statements as these: "For except ye believe that I am he, ye shall die in your sins." (John 8:24). "I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." (John 15:5). "If ye keep my commandments, ye shall abide in my love." (John

15:10). No further evidence is necessary to prove that all men must honor Christ by obeying him if they have any promise of salvation.

In further explanation of the universal nature of Christ's work we have this from Paul: "Jesus Christ is the same yesterday and today, yea and forever." (Heb. 13:8). Christ has not always been in the same form, neither have divine covenants been the same, but he has always been the same in his oneness with the Father and the basic principles of his work have been the same. There has never been any way to serve God and be saved except to believe and obey his word. In whatever way Christ was related to any divine covenant to that extent we obey or disobey him by accepting or rejecting that covenant. In some way, even if inexplicable to us, Christ was in the development of God's plan for the salvation of the world. This will appear as we proceed. It is his work preceding his death upon the cross that you are now asked to consider. Logically it falls under three general heads.

I. Christ with the Father.

Just how the only begotten Son of God could be with the Father before he was made flesh and dwelt among men is, of course, beyond human wisdom to explain; but that does not render the fact less true. If man could solve all the secrets of divinity, he would become God himself. Moses declared that "The secret things belong unto Jehovah our God; but things that are revealed belong to us and unto our children forever." (Deut. 29:29).

The question of Christ with the Father in the beginning is a matter plainly asserted by the divine record. John, in the opening of his gospel, says: "In the begin-

ning was the word, and the word was with God, and the word was God. The same was in the beginning with God." In the first verses of his first letter the same apostle says of the word of life, which was from the beginning, which was with the Father, it was manifested unto us. The connection leaves no room to doubt that he means the same Word referred to in his gospel. That he means Christ is also beyond question.

John not only states the fact that Christ was with the Father in the beginning, but also of his part in the creation itself. He says: "All things were made through him; and without him was not anything made that hath been made." Paul agrees with John when he refers to Christ and says, "for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him." (Col. 1:16). In Heb. 1:2 Paul, speaking of Christ, says, "through whom he made the worlds." In verse 10 it is said of him, "Thou Lord, in the beginning, didst lay the foundation of the earth, and the heavens are the works of thy hands."

As Christ was in God in some sense in the creation, the first sin was not only against God but against Christ as well. Every sin since has in the same manner been against Christ. But if Christ was in the creation, we are forced to accept the Mosaic account of it. Jesus himself said: "For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46,47). No clearer endorsement could be given the writings of Moses. If the Mosaic account of creation were not true, it is unaccountable that Jesus did not expose

his mistake regarding the origin of man. If Jesus endorsed his writings and did not know his record was a mistake, then the divinity of Jesus was of no value, which is just as fatal to the divine origin of the Bible as it is to the Sonship of Jesus. Any way you view it, there is no middle ground. It is either believe what the Bible says about the origin of man or be an Atheist. Evolution is out of the question. In fact, an evolutionist must reject the Bible account, and therefore must be an infidel.

When one sees the engine with power enough to pull hundreds of tons of weight and move at the rate of fifty miles an hour promptly respond to the engineer's touch as he applies the power, he knows that piece of machinery did not make itself. One who would so reason would be considered a simpleton. That this world or universe of worlds is a gigantic system working with mathematical accuracy is too patent to be denied. The seasons, the tides, the daily revolution of the earth and its yearly circle are simple evidences of system that are clear to all. No scientific knowledge is necessary to appreciate these proofs.

The occasional appearance of an eclipse, though at first thought an irregularity, furnishes no mean evidence of a world system. The total eclipse occurring in this country, January 24 . 1925, is a striking example. According to reports, the darkness arrived at various points only three to five seconds behind the schedule fixed by astronomers. We are amazed at the scientific skill that can so accurately forecast such phenomenal events. They must have some reliable data or it could not be done. If there were not a world system, their forecasts would be the wildest kind of guesses.

As wonderful as this scientific knowledge seems, it is less wonderful than the system of worlds that really does these phenomenal things. Are such wonders just a "happen so?" If there were no data upon which these marvels could be forecasted, then we might conclude that they are only "happen so's," maybe just a broken cog in the wheels of the universe. But such accuracy in figuring it all out in advance proves that the planets in their movements, like well-timed wheels in a machine, fit and mesh with mathematical precision. Evidently such systems do not make themselves. Evolution does not and cannot give a satisfactory solution to these problems. As each perfectly working system implies a systematizer, the Bible story of creation alone gives the solution.

II. Christ in the Types of the Old World.

That the Jewish covenant contained many things of a typical nature is attested by plain statements in God's word. Paul says that the law had a "shadow of the good things to come." After describing the Jewish tabernacle he declared it to be "a figure for the time present." In the same connection he teaches that it was a figure while the first tabernacle was standing, that is, while the old tabernacle service was in force as the way to worship God.

But the types began earlier than that. When the Israelites killed and ate the passover lamb on the night they left Egypt, they saw in it no more than God's way to save their first born children. It was a solemn night and one the Jew has never forgotten, but he was only thinking of saving his family and escaping from a cruel bondage. As the centuries passed his children no doubt lis-

tened to the relating of the story with the same interest, but saw in it no more than their ancestors who were present when the strange event occurred. But when Paul centuries later said, "For our passover also hath been sacrificed, even Jesus," we see in the passover lamb, what the Jew, as a Jew, never saw. We see and know that the lamb represented in type our Lord. The Jew was therefore in that service honoring Christ, though he never understood it.

Before they reached Mount Sinai, the manna began to fall. They were amazed, I am sure, at this strange provision for their temporal needs, but probably saw nothing more in it than a divine protection from physical death from starvation. But when Jesus said he would give the true bread from heaven that would lead to eternal life, contrasting himself, as the bread of life, with the manna that fell in the wilderness, we know that manna meant more than those who saw it fall understood. In coming directly from heaven without man's power it becomes one of the most beautiful types of Christ. The Jew did not see it, but he was eating in anticipation of the Christ to come.

Just before reaching the mount the people began to murmur for water. The Lord instructed Moses to smite a rock and supply water for the needs of the people. This was done and the murmuring multitudes were satisfied because their immediate temporal need was met. But this was all they were able to see at the time. But Paul again gives us the light when he says they "did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." How beautiful and significant the incident—to us since we know its typical meaning!

As already stated, the tabernacle was, in its furniture, and service, typical of the plan of salvation through Christ. Plainly we are told that the death of Christ was "for the redemption of the transgressions that were under the first covenant." (Heb. 9:15). The Jews then in type were serving Christ, and their ultimate salvation depends upon him, though they only saw the shadow. We have the substance, the reality.

Paul describes the journey from Egypt to Canaan and the loss of the disobedient. He says these things were written for our admonition. Since Christ was in the old covenant through its types, those who disobeyed were disobedient to Christ. Those who perverted the tabernacle service, as did Nadab and Abihu, were likewise disobedient to Christ; for he was in the types. They mixed with idolaters—a plain violation of God's command—which sin was described by God's prophets as spiritual harlotry. For this and other sins their kingdom was divided, ten of the tribes lost their identity and the kingdom of Judah was punished with seventy years of captivity. The lesson I wish us to get is this: If God severely punished his people who sinned in the age when they had only the types of Christ, what will he do for us who disobey Christ after he has been manifested in the flesh? If Nadab and Abihu, with only a typical service to render, were struck dead for perverting the worship of God which had been revealed, what may we expect if we tamper with the worship of the church? If to dishonor Christ in types was so serious, it cannot be less so in the realities of the worship which he has prescribed for his church. Introducing instrumental music in the worship, and human societies in the work of the church, is apparently a far greater perversion of worship

than getting fire to burn incense from a different place than the altar. Those who disobeyed Moses' law died without mercy, we are told by Paul. The examples are in the Old Testament record. May we learn from them neither to reject Christ nor pervert his worship!

III. Christ in the Flesh.

In order that Christ might be manifested to mankind he had to appear in human form. The blood of bulls and goats could not take away sins. Christ must become the sacrifice that would be effective; hence, it was necessary that he have a body. For this reason we are told that he took the form of man; that he was born of woman.

But we are told that he was "the effulgence of his [God's] glory, and the very image of his substance." We may never know while in the flesh what this means, but it shows that while Jesus dwelt in this world he was also divine—not just a man. As man was made a "little lower than the angels" and Christ took the form of man, he was also, by virtue of his human body, a little lower than the angels; but by reason of being the image of God he became "so much better than the angels, as he hath inherited a more excellent name than they." A human body so that he might die for mankind; the divine image so that he might save the world.

During the period of his public ministry he went about blessing suffering humanity, giving the most unmistakable evidences of his divinity. In his parables and wonderful discourses he gave the world some of its most simple and profound truths, laying down the great fundamental principle of his kingdom that was soon to be set up.

While Jesus came to establish a new covenant, which

in the language of the prophet Jeremiah was not to be like the old, yet he scrupulously obeyed the requirements of the old till his death. He said of the law, "I came not to destroy, but to fulfill." But Paul in referring to the law said that Christ took it out of the way, "nailing it to his cross." Up to the time of his death he strictly observed the law's commands. When he cured a man of his leprosy he gave this command: "Go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them." (Mark 1:44). He taught thus: "The scribes and Pharisees sit in Moses' seat: all things therefore whatsoever they bid you, these do and observe." (Matt. 23:2,3). On the night of his betrayal and arrest he had just kept the sacred Jewish passover supper with his disciples. The law was then in force and he honored it. In fact he had said in the sermon on the mount, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all be accomplished." He also said that those who broke the least of his commandments or taught others to do so, should be called least in the kingdom of heaven. If it were so sinful to break the Mosaic law when in force, it cannot be less to break the law of Christ now in force. If the Savior must obey the law then, we must obey the gospel now.

The last words of our Lord on the cross were, "It is finished." As Jesus expired the sun went down on the Jewish world—the last Lamb had bled with God's approval. The divine purpose lay hidden in Joseph's new tomb till the third morning when through the resurrection we find the full meaning of the prophet's words: "Thou art my Son; this day have I begotten thee."

May God's blessings rest upon us as his approval rested upon the Lord!

CHRIST IN HIS KINGDOM

By JOHN T. HINDS

That the New Testament speaks about the kingdom of Christ is admitted by all. But when that kingdom was established, if it has been established, and how Christ now stands related to it, are matters about which there is much controversy. It is the purpose of this lecture to show that the kingdom has been established and that Christ is now king upon his throne.

After the abrogation of the old covenant by his death and the three days in the tomb he arose from the dead, bringing life and immortality to light through the gospel. Then a kind of preparatory period intervened during which he showed himself to his apostles "by many proofs" and "speaking the things concerning the kingdom of God." The period lasted forty days. We may not know fully why this time intervened between the ending of the old covenant and the beginning of the new, but some plausible conjectures may be offered.

This additional time may have been needed to give just the proofs that would completely qualify his apostles to meet the situation that was to confront them. To this end he met them on several different occasions and under different circumstances; enough to make the proof satisfactory. By putting fifty-three days between the end of the old covenant and the beginning of the new there was no chance left to conclude that they were the same. This not only settles a matter of vital importance, but it also fixes definitely just when the institution Christ established began.

This institution is presented in a variety of ways in the Bible. It is called the church. This designation is accepted by all, and is based upon the idea that the people composing this institution are "called out" from others; hence an assembly distinct from others in a religious sense. By a figure of speech the church is called the "temple of God." In the same way it is called the "house of God" or the "household of faith." "The body" is another designation of like character. If the same institution is in the Bible itself in different passages called church, temple, house and body, why not possible that it be called the kingdom in the same way? Is it not reasonable to expect that it would be? I am sure a careful examination of the Book will prove that it has been so called.

I. The Use of the Word Kingdom.

There can be no logical reason why the words church and kingdom should not refer to the same institution. It is quite true that as words they do not mean the same thing, but that does not keep them from referring to the same institution. The words temple, house and body do not mean the same as words but all concede that they all are used to refer to the church. Some feature of the church is similar to the idea contained in each of these words; hence, by a figure of speech, the church is called by all these different names. By the same figure the church may be called the kingdom.

All understand that the Jews had a national kingdom of a temporal character. We also agree that Christ has a spiritual institution in existence now. That there will be some kind of a future state of existence is accepted by all believers in the Bible. The same word that de-

scribes the Jewish state has in several instances also been used to describe the church and the final state. A few examples will be sufficient to illustrate this phase of the case.

The Jews had a capital city called Jerusalem. Paul in comparing the old and new covenants in Gal. 4:26 refers to the church as "Jerusalem that is above," which he says is "our mother." John in Rev. 21:1,2 sees the final state as the "new Jerusalem, coming down out of heaven from God." That the word Jerusalem in these passages refers to the three states—the temporal, the spiritual and the eternal—is too evident to admit of question. The Jews also had a tabernacle, a real material building. Paul in Heb. 8:2 says that Christ is a minister of the "true tabernacle, which the Lord pitched, not man." In Rev. 21:3, where the future state is described, John hears a voice saying, "Behold, the tabernacle of God is with men, and he shall dwell with them." Later in their history the Jews had a temple in place of the tabernacle. In 1 Cor. 3:16 Paul calls the church "the temple of God." Rev. 7:14,15 refers to the final state of the saved and says they are before the throne of God and "serve him day and night in his temple."

With such clear examples we know that this use of words is logical and Scriptural. Since the church may be the kingdom, the proof against it being the kingdom would have to be found in one or both of the following facts: Either there is no passage in which the word kingdom refers to the church or there must be a plain declaration that the church and kingdom are not the same thing. There is no passage containing the latter idea, and there are passages that show the two words are used to refer to the same thing. The word kingdom

often refers to the Jewish state. But in Col. 1:13 we have a passage where no kind of logical twisting can make it mean anything else than the church. Every effort to evade the force of this plain meaning has been a disgrace to its author. The same is also true of Rev. 1:6-9. In the first verse John says Christ "made us to be a kingdom." In the last verse he says he was a partaker "in the tribulation and kingdom." If the tribulation existed, the kingdom did. If in one, then in the other. If John was in the kingdom, then the kingdom was in existence at that time. If in existence then, it is still.

The final state is referred to in many passages as a kingdom. But if there were four times as many passages where the word is so used, that would have nothing to do with the passages where it means the church. If there were but one in which it is so used, that would prove that the church is the kingdom.

II. Christ's Exalted Position Proves the Kingdom Now in Existence.

The following facts relating to the exalted position that Christ now occupies will be sufficient proof that he is all that is necessary to be considered as a ruling king.

1. He is at God's right hand. Paul says that "when he had made purification for sins," he "sat down on the right hand of the Majesty on high." (Heb. 1:3).

2. In this position he is above the angels. In Heb. 1:4 it is said that he has "become by so much better than the angels, as he hath inherited a better name than they." Peter says of Christ that he "is on the right hand of God, having gone into heaven; angels and au-

thorities and powers being made subject unto him." (1 Peter 3:22).

3. He has a name above every name. In Phil. 2:5-11 Paul briefly covers the whole field of Christ's relationship to the Father. He explains that God has "highly exalted him, and gave unto him the name which is above every name," for which reason every knee should bow and every tongue should confess him.

4. In viewing Christ's work from the standpoint of the atoning sacrifice Paul calls him our high priest, the highest possible position that could be assigned him. You are referred to Heb. 8:1 and 9:11.

5. When the church is viewed as a temple Christ is called the foundation and the chief cornerstone. (1 Cor. 3:16; Eph. 2:20).

6. Likewise when the church is represented as the body of Christ, he is called the head. (Eph. 1:22,23). The head rules the natural body; Christ rules the spiritual body. This is what we mean by king. While the figure is changed, the thought is substantially the same.

7. He has the keys of death and hades. (Rev. 1:18). Keys carry the idea of authority and in this case mean that Christ has authority over the Hadean world.

8. On the day of Pentecost Peter called him both Lord and Christ.

It would be hard to see what more could be necessary to call Christ a king and his church a kingdom than the things here said about him in his present exalted position. If all these figures point in the direction of a ruling sovereign, why should we refuse to grant that he is actually one? To say the least of it, the logic of the case certainly implies it beyond doubt.

III. When Was Christ Invested with this Supreme Authority?

Putting it in other words, the foregoing means this: When was Christ crowned or when did he become the ruling king in fact? Christ was a prince, a king in prospect, an heir to the throne, before he became such in fact. The question we are now discussing is, when did he become a king in the full accepted sense of the word? Several things have a material bearing on this question. This point must be settled before we can know whether Christ is in his kingdom or not.

Before exercising full kingly power one must be anointed and crowned. If Christ be a ruling king now, his kingdom is spiritual, not temporal. If so, his crown would not be a literal one but a spiritual one. This happens to be the exact fact. Paul quotes the following language from David and applies it to Christ: "Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:8,9). In 2:9 Paul says we behold him "crowned with glory and honor." In his first sermon to the Gentiles Peter said Christ "is Lord of all," and that God anointed him with the Holy Spirit and with power." (Acts 10:36-38). The Holy Spirit came upon Christ at his baptism, which was three and a half years before he was crowned. Paul says in Heb. 2:9 that it was "Because of the suffering of death" that he was crowned with glory and honor. The difference in the time of the crowning and the anointing is not strange. The same thing occurred in the case of

David who, as a king, was a type of Christ. Samuel anointed David a long time before he succeeded to the throne.

The necessity of Christ's suffering death before he became king is a position which he himself presents in his parable of the vineyard in Matt. 21:33-43. The vineyard represents the Jewish kingdom. The killing of the householder's son represents Christ's death at the hands of the Romans but at the instigation of the Jews. After giving the parable Jesus asked: "Did ye never read in the Scriptures, the stone which the builders rejected, the same was made the head of the corner?" This proves that Christ could not become the head of the corner till he had been rejected and killed. He then says: "Therefore," that is, for the reason that you will kill me, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." This passage is final on the proposition that Christ's kingdom did not begin till after his death. It does not say, of course, just when it did begin, but the language strongly implies that the abrogation of the one meant the establishment of the other as quickly as all necessary matters could be adjusted. Certainly it does not indicate that centuries would first elapse. The common sense view here implied would always be accepted if one did not have a theory to defend that required some other interpretation of the parable.

The resurrection was also necessary before Christ could become a ruling king. In Paul's sermon in Antioch of Pisidia he uses this language: "And we bring you good tidings of the promise made unto the fathers, that God has fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the sec-

old Psalm, Thou art my Son, this day have I begotten thee." (Acts 13:32,33). Since the full meaning of this prophetic psalm must include the resurrection of Christ, and the promise made to the fathers must also include it, we are certain that this kingdom could not precede the resurrection. In verse 34 Paul says, "As concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David." Whatever is meant by the sure blessings of David, it was not to be received until after the resurrection. Paul is here quoting from Isaiah 55:3, where the prophet says the sure mercies of David is "an everlasting covenant." Language could hardly be plainer or more decisive.

Peter in his Pentecost sermon said that David being a prophet, knew that God had sworn to him that he would set one of his descendants upon his throne, and "foreseeing this spake of the resurrection of Christ." (Acts 2:30,31). In verse 33 he said that Christ was at the right hand of God. This proof is also unmistakable that Christ did not sit upon David's throne till after his resurrection. Since he was raised to sit on David's throne and was then at God's right hand, the implication is almost as strong as an assertion that he sat on David's throne when he went to heaven.

Following the events as they occurred, we find that the ascension was necessary before he sat upon his throne. To be a high priest in the true tabernacle and a king upon a spiritual throne are undoubtedly different ways of saying substantially the same thing. Paul says (Heb. 8:4), "Now if he were on earth, he would not be a priest at all." The reasoning of Jesus in the parable of the pounds (Luke 19:11-27), is a direct set-

tlement of this point. In verse 12 he says a certain nobleman "went into a far country, to receive for himself a kingdom, and to return." As this was spoken because, being near Jerusalem they thought the kingdom was to immediately appear, it must refer to Christ's going to heaven and his return. According to this parable, the kingdom was to be received in the far country and the return to occur after it was received. There is no possible chance to avoid this conclusion, if the words of Jesus are to have any meaning whatever. Before leaving for the far country he gave his servants a pound each and said, "Trade ye herewith till I come." In verse 14 we are told that his citizens said: "We will not that this man reign over us." When the householder returned he settled with the servants to whom he gave the pounds. Then as verse 27 shows he ordered those who would not allow him to reign over them to be slain. The time they refused to let him reign over them was while he was in a far country. This being true, his reign began when he went to the far country.

It will be generally conceded that if Christ is on David's throne, the kingdom has been established. David said that God would raise up one to sit on his throne; Peter said God had raised up Christ in fulfillment of that promise and that he was then at the right hand of God; and James argues that the tabernacle of David had been rebuilt. If the last point be sustained, the future kingdom advocates will have to yield; for there is no chance to come this side of the rebuilding of the tabernacle of David to find the beginning of the kingdom.

In Acts 15 we have the report of the council at Jerusalem regarding the question of requiring the Gentiles to be circumcised and to keep the law of Moses. Paul

and Barnabas told of their work among the Gentiles and Peter rehearsed how God made choice of him, to present the gospel to the Gentiles at the house of Cornelius. Then James made a speech in which he used these words:

"Brethren, hearken unto me: Simeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name." This shows plainly that the Gentiles had already been admitted to the church. This should not be forgotten. Then James goes on to say: "And to this agree the words of the prophets; as it is written." He next quotes the words of the prophet Amos as follows: "After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men may seek after the Lord and the Gentiles, upon whom thy name is called, saith the Lord, who maketh these things known from of old." (See verses 14-17). The expression, "After these things," is a part of the quotation from Amos and is not the words of James. Hence it cannot mean that after the reception of the Gentiles into the church, which James had just mentioned, the tabernacle would be rebuilt, but after the things which Amos had mentioned in previous verses.

In the preceding paragraph, Amos 9:7-10, the prophet refers to their deliverance from Egypt and then calls them a sinful kingdom which he says God will destroy from the face of the earth. But God also promised that he would not utterly destroy the house of Jacob. Next God said: "I will sift sift the house of Israel among the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth. All the sinners of

my people shall die by the sword, who say, The devil shall not overtake nor meet us." Then comes the quotation made by James. No individual Jew who was worthy would be rejected, but the people would go into captivity and be sifted among the nations. Their kingdom was to be destroyed, which occurred when Christ died. After these things the tabernacle of David would be rebuilt. If it had been rebuilt the next day after the resurrection, all the requirements of this passage would be met.

To show that this view is the correct one it is only necessary to remember that James was quoting a passage to prove not only that the Gentiles had already come into the church but that according to the prophets they had a right to come in. He quotes Amos who said that the tabernacle of David would be rebuilt that the residue of men, or all the Gentiles, might seek the Lord. As the tabernacle of David was to be rebuilt for the purpose of allowing all Gentiles to seek the Lord, and the Gentiles in the person of Cornelius had already sought the Lord, then it follows with the force of demonstration that the tabernacle was rebuilt before the conversion of Cornelius. If this is not true, James made a mistake in his quotation. He evidently was trying to quote a passage to prove this point. If the passage had said that after the conversion of the Gentiles, the tabernacle would be rebuilt, the future kingdom theory might appear as a certainty. But that is not what the passage says. It says the tabernacle was rebuilt that (plainly in order that) the Gentiles might seek the Lord.

But the objector tells us that Christ is not on David's throne now but on God's throne. His proof text is Rev. 3:21. But if this objection were true, which in part it

is not, it admits that Christ is upon a throne. Since all power in heaven and on earth has been given into his hands, and he is on a throne, he is king and ruling. But the contention that he is not on David's throne is false in fact. It is squarely against the argument of James just given. It is cheerfully admitted that Christ is now on God's throne, but it is also David's unless the way of speaking about the matter has changed in the New Testament from what is in the Old. In 1 Kings 2:12 it is said "that sat upon the throne of David his father." In 1 Chron. 29:23 it says "he sat on the throne of Jehovah as king instead of David his father." In 1 Chron. 1:1 it says Solomon was "in his kingdom." The throne was God's; it was David's because God placed him upon it; it was Solomon's because he, as David's son, inherited it, but it was one and the same throne. So it is now, Christ sits upon God's throne; he as a son of David sits upon David's throne; as a ruling king he sits upon his own throne. This must be the exact truth about the matter. Christ being with God does not keep him from being king. He is the head of the church and it is called the church of God and the church of Christ. At any rate he said "my church" when promising to build it.

The objector also refers to Matt. 25:31 and says Christ will be upon his own throne when he comes again. True enough but he is on his own throne now according to the argument just made. The whole context of this passage shows the throne here to be the judgment throne not the throne of rule.

Finally, I insist that Christ is now ruling as king on he never will. I submit the following as proof: In Heb. 10:12, 13 we have this statement, "But he when he had

offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." This passage definitely fixes it that he did not sit down at God's right hand till he had made the one offering the everlasting atonement. "Henceforth", from that time, he was expecting, waiting, for his enemies to become his footstool.

Peter quotes David as follows: "The Lord said unto my Lord, Sit thou upon my right hand till I make thine enemies the footstool of thy feet" (Acts 2:34). This proves that he must remain at God's right hand till his enemies are become his footstool. In 1 Cor. 15:26 Paul says "The last enemy that shall be abolished is death." As long as mankind is subject to death Christ will remain in heaven. But when will death be abolished? Revelation 20:11-15 gives a most vivid view of the resurrection and the judgment following. It says that "the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire." Since death is not to be abolished till the final judgment, then Christ will not come till then; for, he is to remain in heaven till his enemies are abolished and death the last enemy will not be abolished till then.

But the matter is fixed with 1 Cor. 15:25 where Paul says: "For he must reign, till he hath put all his enemies under his feet." The period of reign is precisely the same as the time he is to sit at the right hand of God. As death the last enemy will be abolished at the final judgment, Christ will reign till that time. As he reigns while overcoming his enemies and does this while

sitting at God's right hand, then he has been reigning ever since he sat down at God's right hand. He did this when he went to heaven. The final conclusion of the matter is that Christ has been reigning as king upon David's throne since he made the offering for sin, and will continue to reign till the final judgment. Hence, I repeat, he is now reigning or he never will.

A question may be asked: How does Christ reign or rule? The answer is: Through his truth, just as he, the head, governs the body which is the church. This is too simple to need more notice.

It is my sincere wish that we may not be as the citizens of the parable who refused to "have this man rule over" them, but that we may as good stewards so use the pounds committed to our care that we will merit our king's approval when he returns from heaven to reward each according to his works.

THE CHRISTIAN WARFARE

By JOHN T. HINDS

Christ and his apostles were accustomed to use as illustrations the simple everyday things with which their hearers were fully acquainted. They did this, no doubt, because such a method would enable the people to more easily understand what they said. Inanimate objects, animals and the various relationships of life were made to do service in explaining the great truths of the kingdom. When the church was called the household of faith, or the family of God, the matter of our close relationship to God and each other was vividly set forth. When it was called the temple of God, the matter of worship was the main idea. (But when the Christian life is represented as a warfare and Christians as soldiers there is brought to view the defense of the truth, the necessity of "contending" earnestly for the faith which was once for all delivered to the saints.)

Some are very much opposed to fighting. A fighting preacher they can not endure. In fact, they do not believe in fighting, they say, but rather they propose to win the day simply by loving the sinner into the church and the devil out of existence. Of course, such contention is popular but clearly out of harmony with the Bible teaching. Paul says, "Fight the good fight of faith." When about to close his earthly labors he said, "I have fought a good fight." Those who do not believe in fighting simply do not believe what the apostle says about the matter. Of course, no one with the proper consideration

for the rights of others believes it a right thing to abuse people because of their teaching. But this and a courteous contention for the truth are two different matters entirely. A warfare without contention or fighting can not be. The very existence of war implies fighting on all proper occasions.

For the sake of clearness I will divide the subject into the following sub-heads:

I. The Enemies We Must Encounter.

While some are very much opposed to fighting along religious lines they are perfectly willing to engage in carnal warfare. They are ready to defend their country but not ready to defend the kingdom of Christ. It is not my purpose here to discuss the right of Christians to take part in carnal warfare. My subject is the Christian Warfare. However, the language of the Master in John 18:36 is worthy of our most serious consideration. He said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but my kingdom is not from hence." As has been well said we have the example of a soldier becoming a Christian, in the person of Cornelius, but not an example of a Christian becoming a soldier.

The kind of enemies we have to fight shows clearly the nature of warfare in which Christians are to be engaged. The same thing is indicated by the rebuke which Christ administered to Peter when he thought to defend his Master with the sword. The mob had just come to the garden to arrest the Lord. When they laid hands upon him Peter drew his sword and cut off the ear of the servant of the high priest. Then Jesus said: "Put up

again thy sword in its place: for all they that take the sword shall perish by the sword." If his kingdom had been a worldly one, he would have allowed his servants to defend him with the sword, as he said; but being a spiritual kingdom he refused to permit Peter to use it in his defense.

Paul has given us some very plain statements on this phase of the question. In 2 Cor. 10:3-6 we find these words: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." Substantially the same thing is found in his letter to the Ephesians. He there says: "For our wrestling is not against flesh and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

II. The Necessity of an Enlistment.

No nation accepts the service of any one in its army in the capacity of soldier without the regular enlistment. No difference how much ability or courage one may have, he must enter the army in the manner laid down by the government. This is not only the universal practice of nations but it is a matter of plain common sense. Hence, as we would expect, Paul mentions this custom when he says: "No soldier on service entangleth himself with the affairs of this life; that he may please him who hath enrolled him as a soldier" (2 Tim. 2:4). There

would be no occasion for Paul referring to this custom, if the same principle did not hold in the Christian warfare. The use of carnal warfare as an illustration is not to endorse such warfare, but to show that the same principles hold and are necessary to success in the spiritual warfare.

This plain fact fixes another matter for all time. Christians are represented as soldiers, the Christian life as one continuous fight, and the church therefore must be understood as the army. This being true no one can fight for the Lord outside of the church. This is equivalent to saying that one must be in the church to be a Christian. This is not strange when we remember that no one can be a soldier outside of the army. Fighting out of the army is not legal; in fact, is criminal.

Not only must soldiers be enlisted, but the government specifies the kind of men it is willing to accept as soldiers. The qualifications have reference to physical fitness, proper age and mental capacity. Many prospective soldiers have been rejected because they are deficient in one or more of these points. Likewise there are qualifications for those who propose for the warfare is not against flesh and blood. No definite age limit is given because it is a matter of knowledge and not of years. One must be old enough to understand God's will and render intelligent obedience to it. The conditions of entering the Christian army are mental and moral. Jesus himself has fixed them. Sinners must believe in him, must repent of their sins and be baptized into him. These are definite requirements of the New Testament which I shall not stop here to quote. All will agree that when these have been obeyed the individual is in the church, he is a soldier in the Christian army.

III. The Arms To Be Used.

All nations try to provide their army with all the necessary equipment that it is possible to obtain. No difference how capable and courageous soldiers might be they would stand no show of gaining a victory unless they had the implements of warfare. This all recognize as the proper and safe course in carnal warfare. In providing soldiers with armor two things are considered: one is the soldier's own protection, the other is ample means to defeat the enemy. As much or more care is given to the protection of the soldier than is given to the means of defeating the enemy. It is recognized as a fact that a dead soldier is of no help in the army. And we may safely say that a Christian spiritually dead is of no help to the church. > A crippled soldier is even worse as a part of an army. The wounded soldier not only cannot fight but he requires the help of others physically sound to care for him. The backsliding Christian not only fails to render service to the church but his influence is positively harmful. The real live Christian soldiers have all the burdens to bear and have to fight to counteract the bad influence of those who do nothing for the church. ✓

Paul exhorts us to put on the whole armor that we may be able to stand in the evil day, and reminds us of the fact that we are to stand against the wiles of the devil. His list of the armor contains the following things: The girdle of truth, the breastplate of righteousness, feet shod with the preparation of the gospel of peace, the shield of faith with which we shall be able to quench all the fiery darts of the evil one, hope as a helmet, and the sword of the Spirit, which he declares

is the word of God. It will be seen by this list that all the armor is for the soldier's own protection except one piece—the sword. God's word is all we need to use in fighting the enemy, but we need all the rest to protect ourselves while we fight. In warfare the soldier is in constant danger of losing his own life. Untiring vigilance and watchfulness are necessary if he would escape all danger and fight safely to the end. This is no doubt the reason we have so many warnings in the Bible against unfaithfulness. It explains the statement of Jesus when he said: "He that endureth to the end the same shall be saved." No soldier is safe till the war ends; no Christian can be safe without being faithful till death.

IV. Drilling is Necessary.

No nation ever thinks of sending untrained soldiers to the front to meet the enemy. Such a thing would be considered the extreme of folly. It will be remembered that when America went into the world war it was necessary to raise an army of several million men. The enlisting was a matter of a short time, but getting the men ready for real service at the front was another matter. Training camps went up as if by magic; the most rigid training was used to prepare the soldiers as quickly as possible. If the United States had sent those boys straight to the front to meet the well-trained, seasoned German soldiers, the American fathers and mothers would have raised such a disturbance about it that all the world would have heard their cry. In fact, it would have been the same as sending them out to be slaughtered.

Generals, majors, captains and lieutenants come from the ranks by way of good service rendered. Preachers, elders, deacons and all church workers must come from

the members of the church. It is by training—taking part in the exercises of church service—that we develop the ability and courage to do great things. Men cannot be qualified for leaders in religious work any other way. It is just this fact that shows the church to be so necessary, and proves the wisdom of God in providing local congregations where this training can be done. Time and experience have also shown the absolute necessity of congregational worship. Those who wish to be successful Christian soldiers cannot neglect this part of the religious life and win the victory. Soldiers must drill; the government will not accept excuses. Christians must have part in the worship of God; God demands it and our own salvation depends upon it.

Soldiers drill for efficiency, not for show or the entertainment of their fellows. War is a desperately serious business; human lives are at stake; nothing must be allowed to interfere with preparation. Fighting Satan is more serious; eternal life is to be lost or won. We must know how to fight him, and then do it. Men fight for their families, their property, their homes and their country, but how few fight for the salvation of their own souls! We want our country to be a good place to live. Do we want our families and friends to be saved in heaven? If so, why not fight for it? Why not drill till we know how to do it?

V. The Fighting.

There are a number of things said about the fighting, and that may be said about it. In this closing division of the subject I wish to dwell upon HOW this fighting should be done.

1. Paul tells us plainly that the one who pleases as a

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soldier must not "entangle himself in the affairs of this life." Anything in conflict with his duty as a soldier must be rejected if one is to please his government. What kind of treatment would a soldier receive, if he should say when called to duty that his private business was such that he could not come? Or, if he should say he did not feel inclined to come? Such flimsy excuses would not be tolerated at all by any government. Many Christians do not hesitate to shirk divine obligations if it is the least inconvenient or their business or pleasure happen to be in the way. Any kind of business or social relationships that will in any way interfere with our service to God should be rejected or abandoned if we are already in them. *tucked*

2. We must contend lawfully. Paul says that if a man "contend in the games, he is not crowned, except he have contended lawfully." Even soldiers, though their business is fighting, are not allowed to do as they please. Military law is perhaps more strict than civil law. Soldiers are courtmartialed for their disobedience of military law. The one outstanding feature for which an army is noted is the strict requirement of obedience to constituted authority. It is far more important to be obedient to the "Captain or our salvation" than obedient to a superior officer in an earthly army. In the athletic games the contestant must work according to the rules or be put out of the game. All accept this as just and fair. Likewise all religious service must be rendered according to New Testament teaching or else the Lord will give us no credit for it. This eliminates putting into the service just anything that suits our fancy or pleases the people whether authorized by the word of God or not.

3. Paul also says that we are to "endure hardness as good soldiers." The Revised Version says: "Suffer hardship with me, as a good soldier of Jesus Christ." We are not only to endure hardness but we are to suffer it. The Christian warfare requires suffering; all warfare does. Suffering is no new thing in war. The soldier who is not willing to suffer for the cause, does not love the cause enough to be a good soldier. In the margin of the Revised it says, "Take thy part in suffering hardship." This means that no one is to shirk his part in the hardships that come. (Paul again says: "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12).

Suppose some American soldier when told to go over the top in France had said to his commanding officer, "I do not feel very well, or I think it will rain, or I am afraid the Germans will shoot at me, so I think I will not go," what would have been his reward? How would he have stood with his home government? What does Christ think of his soldiers who allow trivial and insignificant things to keep them away from the church service? Paul says "forsake not" the assembly. This is a command from our Captain through one of his chosen apostles. Should we ignore it? Can we afford to disobey it? Surely such neglectful Christian soldiers do not realize how disrespectful they are to Christ or they would act differently.

Some years ago when Russia and Japan were in war a call came to America for a certain per cent of the Japanese to come home and help defend their country. At a railway station two men were watching a number of them as they were about to leave. Some were crying and some were laughing. One man remarked that it was too

bad that some of them had been drafted to go to the front and were crying about it. The other man said: "You are mistaken; those laughing are going home to fight for their country and the others are crying because they did not get to go." They love their country so well that they consider it the highest honor to risk their lives in its defense. How different are many Christian soldiers? Some are ready to cry if they are even asked to do anything. Shame on the profession of any Christian when he will not do as much for the kingdom of the Lord as others do for their earthly kingdoms. Recently men worked untiringly both day and night to save Floyd Collins from death in a Kentucky cave. Every means known to the mining profession was used that could be with safety. The effort was not abandoned till they reached the place and found his dead body. All of this to save a physical life for a few years. All around us men are dying every day unprepared. They are lost spiritually. What are we doing to save them from eternal ruin?

4. In carnal warfare there are dress parade occasions. Passing in review before superior officers or any admiring crowd is one thing; meeting a real enemy in deadly conflict is entirely a different thing. Sham battles give a thrill, but risking life before shot and shell tests who is a real soldier. Protracted meetings are often a kind of dress parade occasion, when all the members are on display. Every day fighting tells the story of those upon whom the church depends for its success.

5. In armies there are sometimes cowards, who would rather see the cause go down than to fight for it. So there are cowardly Christians who are so afraid they will offend some one that they will not stand up for the gos-

pel truth. They have no better standing with the Lord than cowards in an earthly army have with their officers. Then there are deserters in armies. They are men who for personal gain will sell their cause to the enemy by joining his ranks. So there are people in the church who, like Esau of old, are willing to sell their chance of heaven for a mess of pottage—the praise of men. They know the truth but will not confess it lest they be put out of the synagogue—lose the coveted position in society. Then there are traitors in armies sometimes. They not only desert the side they believe in but try to accomplish its ruin by helping the enemy to fight it. In earthly armies traitors are usually shot when caught. Their names go down in disgrace. Benedict Arnold, the arch-traitor of the American colonies, heads the list in this country. Judas Iscariot occupies the same place relative to Jesus Christ. Every Christian that goes to the enemy ranks and fights against the truth is following the example of Judas.

6. After a while the battles will all be fought, the victory lost or won, and the soldiers will be mustered out of service. To the Christian soldier this will not be till death. We do not enter the Lord's army on probation, for two, three or five years, but for life. "Be thou faithful until death," is a command from heaven.

7. Year by year we see the old soldiers meet for a reunion, where they again build the camp fires, relate the stories of bravery, heroism and death. In God's own good time the faithful in Christ will have a reunion about the throne of God, when they will receive an incorruptible crown and enter upon such eternal joys as are held in reservation for the good soldiers in Christ. May you be among that number.

COMING TO GOD

By JOHN T. HINDS

It is a fundamental truth that no journey can be made without starting. It is equally true that the destination is reached by completing the journey. To start or travel only a part of the way is all in vain if the end be not reached. This principle is just as true in the matter of coming to God as to any journey we may take in this world.

The expression "coming to God" may be used in different senses. It may refer to coming into the personal presence of God, which thing all pious people hope for in the heavenly state. It may also refer to the coming into a state or place which God has provided for us. When the prophet said the dust would return to the dust "and the spirit to God who gave it", he must have meant the place that God has provided for disembodied spirits. Ultimately we may come to God in both these senses. We also come to him when we come under his favor or into his kingdom—when we become Christians.

The popular notion about going to heaven is that it does not make any difference what road you take; or, to use a more popular expression, it does not make any difference which church you join. This is heard both publicly and privately when the importance of the church is up for consideration. Of course, the Bible says no such thing nor anything that sounds like it. But this fact does not seem to disturb those who confidently assert it to be a fact just why preachers and others will boldly assert that for which there is not even a scrap of

Scripture is indeed strange. It seems that people who make such bold statements would feel the necessity of at least trying to quote some passage as proof.

If it be an earthly journey we are never so careless as to say it makes no difference. In fact, we know that we must take a road that goes to the place we wish to reach or else we will not go to that place. Why should we reason differently about the journey from earth to heaven? If a man wishing to go to some distant place should ask people he met how to go, how would they answer him? Suppose one would say, "If you will take a certain road, change cars at a certain place, I think you will reach the place." Would this be satisfactory? Surely not. The man would probably say that he did not want to miss the destination, was intending to make the trip but once, and could not afford to take chances. He would likely also ask the other man if he had ever been to that place or knew certainly that the proposed road would take him to the place. If he should reply that he had never been to the place and did not know the road would be certain to take him there, then the inquirer would conclude that the information was unreliable and would seek information from some one else. This would be his conclusion each time someone told him he thought a certain road would lead to the desired place, but confessed that he had never been there and did not know certainly that the road proposed was the right one.

Such answers could not leave him otherwise than confused. But suppose some one should suggest that he consult the Railway Guide, a book that is official on the question of routes, distances and destinations. He would be told that the Guide was made by those who had been over the roads and that they knew exactly what they

were talking about. Would this be satisfactory? Would it be correct? No one would question it for a moment.

But suppose the inquirer wants to go to heaven instead of some place on this earth, would indefinite and uncertain answers be less dangerous or unsatisfactory? If some preacher should say: "Come around to our church prayer-meeting night and I will state your case to the church and we will all go to the Lord in prayer in your behalf. I think you will get relief and be saved." Should the inquirer be satisfied with this? He should ask the preacher if he had ever been to heaven and knew therefore that the road he proposed would lead there. If the preacher only thinks so, his advice is entirely unreliable. The same would be true of all preachers who would give a similar answer to this important question. If the speaker said he knew the road he proposed would reach heaven when he did not know it, the situation would be all the worse.

But again let us suppose the inquirer is advised to get a copy of the New Testament, with the suggestion that it has for its author Christ who has been on earth and is now in heaven. As he knows the way, what he says in that book on the subject is official and final. No difference what any individual thinks or supposes about the train to a certain place, what the time card says is official and correct. So, no difference what any one guesses or imagines about the road to heaven, what Christ says in the New Testament is absolutely right and final.

If there be ten or more roads leading to a place any one of them will be all right that suits the traveler's convenience. If there be just two roads to the place, then one of the two will have to be taken if the place is reached. But if there be just one road to that place,

then that road must be traveled or the place will not be reached. This is too plain to need more than a bare statement. In the journey to heaven the case is the same. If there be a number of roads that lead to heaven, then any one of the number that pleases will be all right. But if there be just one road to heaven for gospel subjects, then that road must be traveled or heaven will be missed.

What is the fact in the matter of the way to heaven? Two or more roads or just one? This is very definitely fixed by Christ himself. In his contrast of the two destinations and the two ways leading to them he says, the way leading to life is narrow and few find it, while the way leading to destruction is broad and many go that way. See Matt. 7:13. By no sort of juggling of words or logical scheming can this passage be made to say there are many ways to heaven. If language means anything, the passage teaches that there is just one way to heaven and only few comparatively find this way. Jesus expresses the same thought in different words in John 14:6 where he says: "I am the way, and the truth, and the life; no one cometh to the Father, but by me." Our sympathies for our friends who do not walk in this way may make us wish there were many ways so each could have his choice, but the fact remains that Christ says there is one way. That is final. It seems impossible to state the case plainer than he has done. Why people will assert in the face of his words that there are many ways to heaven and that it makes no difference which road you take is hard to understand.

For the benefit of those who are slow to accept these plain statements I will give some additional proof of the fact that there is just one way, one road or one church.

In presenting the matter from the viewpoint of sheep, shepherd and sheepfold Jesus said: "And other sheep I have, which are not of this fold; them also I must bring and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:16.) He meant that he would call the Gentiles who did not belong to the Jewish fold and they, both Jews and Gentiles, would become one fold under one shepherd. This shows that both would go the same road or belong to the same church. The simple reason for this has already been given. There is only one way or church; hence, all must go that way.

Paul presents the same idea when he refers to the church as the body of Christ and says that Christ is the head of that body. As the human body is used as an illustration we know that there is one body and one head. It would be absurd to think of it otherwise. But Paul plainly says "There is one body" (Eph. 4:4). In the same connection he says "one Lord." Since Christ is the Lord and there is only one Christ, then there is only one Lord. But Christ is the head of the body. Then there is only one head. If only one head, then only one body. But again, the body is the church. Hence, the conclusion, there is only one church. That means, of course, only one that has Christ for its head and therefore only one that is acceptable to God. When Paul says "one Lord" he means one true Lord. One God means one true God. So one body means one true body. As the body is the church, then one body means one church. Since there are many religious institutions claiming to be churches, Paul must mean there is one true church.

Since Christ is the head of the body which is the church to be in the church is to be under Christ the head. This can not mean anything except to be in spiritual relation-

ship to Christ. This means to be in Christ or to be saved. To be out of the church is to be out of Christ. This fixes the question of morality being enough to save. Morality can not be enough if one is required to become a member of the church. The contrast between the broad and narrow ways is equally decisive on this question. The moral man who thinks morality enough to save prides himself on the fact that he is a good man, guilty of no outrageous crimes, every ready to treat his fellowman, right, but no member of the church. He does not like the restrictions of the narrow way nor the destiny of the broad way. To suit him there would have to be a way midway between the broad and narrow ways. But since the narrow way leads to life and the broad way to destruction, there is no destination for a way between these two. That may be the reason the Lord did not make a way midway between them—no place for it to end. The moral man is in an unfortunate condition; according to himself he is too good to be lost, and according to Christ he is not good enough to be saved. This of necessity puts him among those who will be rejected. Those that come to God must come through Christ.

Some folks object to the narrow way apparently for no other reason than it is narrow. They are opposed to anything that is narrow, it seems. All kinds of narrowness with them is charged to "a narrow mind", which they are sure is the result of prejudice and ignorance, mainly the latter. All in vain usually you point out that the narrow way leads to life. The happy destination is lost sight of in their opposition to narrowness. But really what is wrong with narrowness? The question is both sensible and vital and deserves serious consideration. Refusing to consider it is no answer.

Again, we may ask, Is a road bad simply because it is narrow? Usually the reverse is true. If the foundation is solid and safe with a properly built road bed, it needs to be only wide enough to take care of the traffic. They are made as narrow as is consistent with the traffic, considered as to numbers and weight. All that can be left off the width can go toward making the road better and safer. It follows then that the narrow road is the better one. Why argue against that which is really in itself better than what you want? Both scripture and common sense are on the side of the narrow way. Why go against both of these?

Did it ever occur to you that when you speak lightly of the narrow way, you are really ridiculing the words of Christ himself? Do you believe he is pleased with that kind of treatment of what he says? Had you ever thought about how serious a matter this is? The way to heaven must be just as narrow as the truth which Christ uttered; it must be broad enough to include all who render obedience to that truth, and no more so. And this regardless of who preaches or who may be lost or saved. Nothing short of this is faithfulness to Christ.

The railroad is perhaps the best road in the world yet the rails are just a few feet apart. The ponderous engine and the long train of cars weighing hundreds of tons go speeding over the rails in safety as a rule. This could not be if the rails were not of a standard width. A car can go all over the country, changing from one road to another, because the tracks of all roads are made exactly the same width. And the remarkable thing is that the railroad is a narrow road. Its safety is in the fact that everything is brought to a standard.

There are a number of things that might cause a wreck

of a train. If by any chance the dispatcher should give the wrong order, there would be great danger of a wreck. If the conductor or engineer refused to obey the orders, the danger would be just as great. But in addition to human weakness that might cause trouble there are other things that might also do it. To put some kind of obstruction on the track might easily derail the train with such loss of life and property as wrecks produce. When the flange of the wheel gets outside the rail a wreck is almost sure to result. But if some spikes are drawn so the rails will spread, the danger is equally great. There is no way to be safe except to have a standard track, follow orders, and keep the flange of the wheel inside of the rails.

The lesson is just the same in the matter of going to heaven. Christ will not give us a wrong order. Preachers must deliver the message just as it was given by Christ. Man must not refuse to obey these orders. If we will keep our practice within the limits of God's word, we will be absolutely safe. The road Christ made for us is the only one that leads to heaven. Our only chance to reach that place is to walk between the rails; that is, do just what he says, nothing more nor less.

Some years ago an Arkansas coal miner fired a shot of dynamite just before leaving the mine for the day. He had only one match but his miner's lamp was burning. After lighting the fuse, he stepped back to what he thought was a safe distance, but the explosion put his light out, leaving him almost three-fourths of a mile from the shaft in total darkness. All the other miners were gone. The thought of spending a night in the mine was not at all pleasant. He knew the track over which the coal cars hauled the coal went to the shaft which

was the only way to light and safety above. Before losing his sense of location he stepped between the rails. But in such darkness, one might become confused and turn around and go in the wrong direction. To be sure of not doing this, he put one foot on a rail and never allowed it to leave the rail for the whole distance. Dragging one foot over a rail for such a distance was no easy task, but was better than a night in the mine alone.

The way Jesus has made for the world is the only way that leads to heaven and eternal joys. The world is so dark with sin that our only chance is to get in that way, stay within the teachings he gives and keep going till the home is reached. True it requires some effort and persistence, but that is far better than spending eternity with the lost. To walk as Jesus directs will bring us home to God. The joys awaiting the successful travelers will pay for all the effort it requires.

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