

ABILENE1946 LECTURES

by Abilene Christian College

The annual Abilene Christian College Lectureship for 1946, featuring a series of sermons, lectures, and addresses by prominent preachers and teachers in the Churches of Christ on themes of faith, doctrine, and Christian living.

20 Chapters

Table of Contents

1. Introduction
2. History of Abilene Christian College
3. CHAPTER I — God Is (1)
4. CHAPTER II — God Is (2)
5. CHAPTER III — Steadfastness
6. CHAPTER IV — This Changing
7. CHAPTER V — The Bible—God's Revelation (1)
8. CHAPTER VI — The Bible—God's Revelation (2)
9. CHAPTER VII — The Bible For All Peoples
10. CHAPTER VIII — Jesus Christ, The Son of God
11. CHAPTER IX — The Kingdom That Cannot Be Shaken (1)
12. CHAPTER X — The Kingdom That Cannot Be Shaken (2)
13. CHAPTER XI — Work in New Fields (The United States)
14. CHAPTER XII — The Latin American Field
15. CHAPTER XIII — The Congregation at Work
16. CHAPTER XIV — Work of Elders
17. CHAPTER XV — The Elders and Their Work
18. CHAPTER XVI — The Preacher and His Work
19. CHAPTER XVII — The Christian in Business
20. CHAPTER XVIII — Beyond the Western Hemisphere

Introduction

Introduction

Introduction

It has been our purpose at Abilene Christian College down through the years to provide in the Annual Bible Lectureship programs that which would be appropriate for the time and most useful to the students and to the Lectureship visitors. The general subject for the 1946 lectures is "Things That Cannot Be Shaken." This subject was selected because one of the battles, if not the battle, which the church faces today is against those forces which would undermine the bases of gospel truth. Many denominational leaders, in one way or another, are denying even the fundamentals of fundamentals— God is, the Bible is God's Revelation, Jesus Christ is the Son of God and The Kingdom Cannot Be Shaken.

Many others, some without knowing what they do, are accepting false teachings and ideologies which, if allowed to run their course, will destroy all true religion. It is believed that the 1946 lectures and this edition of the lectures will help toward establishing in the hearts of men the truth of the important theses discussed.

It was the purpose of those who arranged the program that the lectureship should, also, hold up Christianity as a working, practical religion; hence, the meetings on "Work in New Fields" and "The Church at Work." The attendance of this Lectureship was the largest in the history of these yearly meetings. On Wednesday evening Brother Nichol spoke to a crowd of approximately 1700 persons. Other evening lectures were attended by crowds almost as large. Visitors came from more than a score of States and, also, from Canada and Mexico.

It is the hope of all of us at the College that the fellowship of the 1946 Lectureship and the instruction given by the various speakers will continue to do good for years without end.

DON H. MORRIS.

History of Abilene Christian College

History of Abilene Christian College HISTORY OF ABILENE CHRISTIAN COLLEGE

“Realizing the importance of teaching God’s Word to the young people of their time, David Lipscomb and J. A. Harding began a movement in Nashville, Tennessee, in 1891, which resulted in the establishment of the Nashville Bible School, which is now known as David Lipscomb College. Those who attended this school were so taught and inspired with the importance of Christian education that many of them sought to carry the idea to other parts of the world.” In the winter and spring of 1906 A. B. Barrett, who had attended the Nashville Bible School, was in Texas preaching the importance of Christian education. He enlisted the interest and sympathy of a few, which resulted in the beginning of Abilene Christian College. The school opened in September, 1906, in a small brick building with only 25 pupils. During the year the enrollment reached 75. From 1908 to 1912 the school had a great deal of difficulty and many changes in administration; from A. B. Barrett to H. L. Darden, then to R. L. Whiteside, then to J. F. Cox, then to J. P. Sewell. The lack of finance and interest in Christian education kept the school from making much progress until the fall of 1912.

Under the guidance and by the sacrifice of J. P. Sewell and his wife, Abilene Christian College made steady progress until it became in 1919 a standard Class A senior college, well equipped and functioning splendidly in teaching the Bible. In 1924 Brother Sewell resigned and Batsell Baxter was elected president. Under his administration the school made steady progress; new buildings and equipment were provided and the enrollment was greatly increased. During the summer of 1927 the Board of Trustees purchased a large tract of

land one mile northeast of the business section which is known as “Abilene Heights.” In September, 1929, the school opened in this new addition on the campus of 34 acres with seven new modern fireproof buildings and new equipment. In 1932 James F. Cox was elected to succeed Batsell Baxter as president of the school. During the eight years of his administration the school enjoyed a significant growth and advancement in many ways. The student body increased. The college was put on a more solid financial basis and other improvements were made. In August, 1939, President Cox resigned and Don H Morris, vice-president, was elected to take his place. Since 1940 the school has made steady growth; the student body has increased; new equipment has been added; and new buildings have been constructed. At the present time there are nine good brick buildings on the campus with two others under construction. The student body is now the largest to be found in any of our schools, with an enrollment expected to be between twelve and fourteen hundred in the fall of 1946. In the spring of 1946 a campaign got under way to raise \$3,(XX),000.00 for expansion and endowment.

(

Those who were instrumental in establishing Abilene Christian College felt the need of giving their children an education under Christian environment and where the Bible was taught regularly. The

importance of their conception has been demonstrated during the forty years of the school's history. During this period of time there has gone out from the halls of Abilene Christian College approximately 15,000 young men and young women. About 3,000 of these have been gospel preachers. The other 12,000 have become teachers, farmers, ranchers, doctors, merchants, housewives, or have filled other important stations in life. Ninety per cent of this group of young people have gone into various sections of the country as faithful workers in the New Testament Church. You can scarcely go into any community of the Southwest without finding some ex-student of Abilene Christian College taking a leading part in the work of the congregation of that community. The fall session of 1946 will find 400 or more veterans of World War II enrolled in A.C.C. Many of these young men returned from service in the armed forces of the United States with the idea of going to school and preparing themselves to preach the gospel. At the present time there are about twenty departments in which major work may be done looking toward a Bachelor of Arts or a Bachelor of Science Degree. The latest courses to be added to the curriculum are those in agriculture and in religious education. In the fall of 1946 there also is to be offered work in church music which is aimed at training and inspiring young men to become leaders in the song services of the church. Also since our congregations are rapidly increasing their efforts in missionary work, courses will be offered for the purpose of preparing young men and young women for the missionary field.

Every teacher on the faculty of Abilene Christian College is a member of the Church of Christ and about 75% of the trustees* of the college are elders in various congregations of the church throughout Texas.

ROBERT M. ALEXANDER.

CHAPTER I — God Is (1)

CHAPTER I --- God Is (1) I. GOD IS (1)

By W. B. WEST, JR.

Introduction. In the midst of a changing world and of things that are being shaken daily, I commend the selection of "The Things That Cannot Be Shaken" as the theme for the 1946 Lectureship at Abilene Christian College. It is a genuine pleasure for Mrs. West and me to be again on the campus of our dear Alma Mater. A high and undeserved honor has been conferred for the third time upon me by the request that I have part in this important and historic lectureship. I assure you of my deep appreciation for the invitation that has brought me here tonight.

Foremost among "The Things That Cannot Be Shaken" is God, whom Aristotle called the "unmoved mover." The Bible assumes the existence of God. His reality and eternity are accepted. Evidences of His existence are abundant upon the pages of sacred Scripture, but not arguments for it. The man who says, "There is no God," is characterized as a "fool." Although frequent reference in my two addresses will be made to the Bible, it will not be the major source employed in my arguments for the existence of God as the Bible assumes His reality. The idea of Scripture as a revelation presupposes belief in a God who can make the revelation. The fact is that belief in revelation is simply an expression of belief in God. In my two addresses the approach made to a belief in the reality of God will be chiefly that of history, intuition, philosophy, and character. My text for this eve-ning is: "In the beginning, God created the heavens and the earth" (Genesis 1:1).

I. HISTORICAL EVIDENCE FOR THE EXISTENCE OF GOD

The oldest and most universal characteristic of man is his belief in the existence of a Power or Powers superior to himself, whom he personalized early in his history. Whatever else may be said of primitive, medieval, or modern man, that which is most characteristic of him is his recognition of something or someone greater than he to whom he pays homage in his own way. Moffatt, a great missionary to Africa during the last century, claimed that he had found a tribe of people without any conception of a god. Livingstone later corrected his claim. No fact of history has been as well supported by the spade of the archaeologist, the studies of the anthropologist and the researches of the psychologist, than the fact that from times immemorial, wherever man has lived, he has had some conception of some kind of a supernatural being. Cicero once said that: "There is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God." This belief in God has been so universal that very few of the billions of the race in all its ages have denied the existence of God. It has been questioned whether these few have been deceived as to their real conviction, or have been insincere in their avowal of atheism, for it has seemed to be impossible for man not to believe in God. The unshaken conviction of mankind in general is that this belief cannot be avoided by any man in his normal condition. Some exceptions to the universal belief of man in some kind of a supernatural being does not invalidate its universality. A universal conception of the eye is that it is an organ of vision and can be trusted. This trustworthiness is not

invalidated because a man is intoxicated and may not see at all or may see double. It is told that a man was cured of the habit of drunkenness when he went home and saw two mothers-in-law.

GOD IS

If time permitted, many illustrations could be given sup-ported the claim that everywhere man has always had some conception of a supernatural being. We could begin with the recognition of the voice of God by the first man, Adam, and go to some of the modern youth who claim to be either agnostic or atheistic, but express their homage in a great homecoming service to something which they conceive as being beyond themselves, namely, their Alma Mater. Along the way we would see men building their objects of worship to an unseen power, even to the number of thirty thousand in one city. Voltaire could be heard praying in an Alpine storm. A Russian girl, who had taken a government examination under the Soviet regime, could be observed walking seven miles from Leningrad to the Sarmian wall to see if she answered correctly the question, "What is the inscription on the Sarmian wall?" She learned that she had given the correct answer by saying: "Religion is the opiate of the people." After this she fell down and said: "Thank God." We could have heard H. G. Wells, who is far from being orthodox religiously, say a few years ago: "At times in the lonely silence of the night and in rare lonely moments I come upon a sort of communion of myself with something great that is not myself. It is perhaps poverty of mind and of language that obligates me to say that the universal scheme takes on the effect of a sympathetic person." Above and beyond these foregoing experiences, we could think of the inexpressibly great experiences of Jacob at Bethel, Isaiah in the temple, Peter, James and John on the Mount of Transfiguration, John on Patmos Isle, and multitudes of saints through the ages, across the continents and on the islands of the seas, who have known God in the great spiritual experiences of life, all of which abundantly support the claim that the oldest and most universal characteristic of man is his belief in the exist* nee of some kind of a supernatural being.

What is the value of this historical evidence for the being of God ? The fact that all people at a given time believed something to be true is not convincing evidence that it is true, for at one time practically everyone believed that the world was flat. But it does not appear reasonable to believe that from the morning of time to the present practically all men everywhere under various conditions and of different abilities have been deceived in their belief in the existence of God. The observation of Lincoln is apropos here: "You may fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time." So the voice of history in the belief and experiences of men testifies to the reality of God.

II. THE EVIDENCE FROM INTUITION

Whence this universal and age-long conception of God? One source of it is the intuition or innate knowledge of man that there is a God—a knowledge which is derived from the nature of man, his being a sentient, rational, and moral being. Psychologists teach us today that the race felt before it thought. Man has always felt that there must be a God. Nothing has ever been able to take this faith from the universal heart. As John Calvin once said: "The human mind by natural instinct has some sense of a Deity." A mortally wounded boy who was picked up on the battlefield in France during World War I opened his eyes for a moment and said: "God! God here! God everywhere!" Then he contentedly died.

Belief in the reality of God is indispensable to the life of the conscience. Instinctively and innately there are great moral principles of the mind and heart like the distinction between right and wrong and the consciousness of accountability. Paul had innate moral principles in view when he wrote to the Romans: "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ" (Romans 2:14-16).

What is the value of this intuitive evidence for the existence of God? The inward testimony of intuition that there is God can never be eliminated from the human heart. There is a feeling of dependence on a higher Power and a longing for communion with Him, until, as Augustine said: "Our hearts find no rest until they rest in Thee." Someone has said that the response of the human soul to the heart of God is comparable to the response of the needle to the pole. The needle is thrown into a stir of activity by the pole. A circle of needles around the earth pointing to one spot would show the presence of something in that spot influencing the needles. A circle of souls around the earth and through the ages pointing in one direction is evidence of the reality of the Eternal Pole. A boy who was flying a kite so high that it was out of sight was asked: "What are you doing?" The boy replied: "Sir, I am flying my kite." The inquirer replied: "But I do not see it." The boy said: "Neither do I, but I know that it is there because I can feel it pull." So the men and women of the world have for all ages felt the pull of the Unseen and have known the reality of God. A joy of inward peace, or sense

Of sorrow over sin,

He is his own best evidence

His witness is within.

And not for signs in heaven above

Or earth below they look,

Who know with John his smile of love,

With Peter his rebuke.

O world, thou chooseth not the better part,

It is not wisdom to be only wise

And on the inward vision close the eyes,

But it is wisdom to believe the heart!

Columbus found a world, but had no chart

Save one that faith deciphered in the skies

To trust the Soul's invincible surmise

Was all his science, and his only art.

Truly did Pascal write: “The heart has reasons that reason does not know.”

III. THE ONTOLOGICAL ARGUMENT

We have considered the evidence of history and intuition and their values for belief in the existence of God. We come now to what is well known and old in philosophical circles, the ontological argument, which is closely related to the intuitive but sufficiently distinct to merit separate treatment.

The word ontology is derived from two Greek words, *ontos* and *logos*, which mean “the reason or ground of being.” Stated briefly, God exists because we think He does. This is the argument from thought to Being. Human thought is always a signpost pointing to something beyond itself; deny this something and all human thought is denied. The very idea of God is possible to us only because God is behind it; and by God, Anselm, the father of the ontological argument, meant “that than which nothing greater can be conceived.” Anselm argued that the fool who denies the existence of God thereby proves only that he is a fool, for he shows that he has the idea of God in his understanding even though he does not go on to understand that such a being exists.

Descartes added to the conception of Anselm by saying that the idea of God, that is, of a perfect being, could not originate in the human mind since it is finite and imperfect. Consequently, it must be referred to a perfect cause or God; therefore, God exists. The contingency of all finite things,

since the reason for their being does not lie within themselves, requires the assumption of a being whose ground of existence is in himself alone: self-existence is a necessary element of perfection, and therefore of God. Another way to express it is that the idea of God includes necessary existence; therefore God necessarily exists.

What is the value of the ontological argument for the existence of God? It was severely criticized in Anselm’s day and by Kant, who accepted it as regulative of thinking, but not constitutive of knowledge. It is true that it has the weakness of saying that every thought of the mind must have an objective reality, but in all fairness to its most ardent supporters it must be said that they “do not contend that every subjective conception must have an objective reality, but only that certain ones must have,” such as are conceived by the mind as demanding necessarily a corresponding objective reality, because of the idea of God in the mind is an idea of him as necessarily existent; consequently, the mind must believe in him as actually existent. Somehow the ontological argument —always being shown out at the front door in a polite manner —enters quietly again at the back door. It seems to be here to stay, a valuable argument for the existence of God.

IV. THE COSMOLOGICAL ARGUMENT

The word “cosmological” is from two Greek words, *kosmos* and *logos*, the former meaning “world” and the latter “a reason for.” In its usual acceptance, the cosmological argument deals with the principle of causality as applied to the relation of God to the world. It is claimed that God is the cause and the world the effect. A more exact statement would be that everything begun is the result of a cause sufficient to produce it. In this form, the argument might be called the aitiological, the Greek word, *aitia*, meaning “cause” but for the purpose of generally accepted understanding, we shall use the term cosmological. The most common response of the man on the street to the challenge to prove that there is a God is a sweeping gesture of the hand, and a rhetorical

question: "Who, then, made all this?" Every honestly thinking person knows that every effect has a cause and every cause an effect. The world and all that is within it is here. What or who caused it? A beautiful and ordered world is seen everywhere. On a clear night in Texas when the sky is a blaze of brilliant diamonds against a deep blue curtain, with one star differing from another star in glory, presenting a ceiling of unsurpassing beauty, we overwhelmingly exclaim with David: "The heavens declare the glory of God." The gorgeous beauties of the sunrise are the glory of God's trailing robes, and the rainbow is the scarf which He throws about His shoulders. The sun, the moon, and the stars send forth their light to guide by day and by night. When we see these manifestations of a Divine Cause we say with the Hebrew poet: "When I consider thy heavens, the moon, and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him." During the French Revolution a revolutionist said to a peasant: "I will have your steeples pulled down that you may no longer have any object by which you may be reminded of your superstitions." The peasant replied: "But you cannot help leaving us the stars." A man who never goes to church went with a preacher one night to a planetarium. When he saw the unfoldment and the enactment of the great drama of the sky, he said to the preacher, who was sitting by his side: "There is no room in what we are seeing tonight for chance, is there?" It is no marvel that, speaking of the heavens, Pascal once said: "The eternal silence of these infinite spaces terrifies me."

One can go from an observation of the heavens to the beauties and wonders of the world of nature and as obviously and convincingly see a Divine Cause. One makes a visit to the Himalayas of that intriguing land of India, to the towering Alps of picturesque Switzerland, to the vast rooms and corridors of Carlsbad Caverns with their fascinating formations, or to the grandeurs of Grand Canyon and unreservedly says with the Psalmist: "The firmament showeth His handiwork." It is said that an atheist living in New York went to Los Angeles by the way of Grand Canyon. Leaving Grand Canyon, he said: "No longer do I disbelieve. I now believe in God." "God Is and God created" is the only answer when we look at the cosmos or the world about us. Truly has God said: "In the beginning God created the heavens and the earth" (Genesis 1:1) and "By faith we understand that the worlds have been framed by the word of God so that what is seen hath not been made out of things which appear" (Hebrews 11:3).

CHAPTER II — God Is (2)

CHAPTER II --- God Is (2) II. GOD IS (2)

By W. B. West, Jr.

Introduction. It a great pleasure to be met by this large audience. One of the main joys of these annual lectureships is the opportunity to see preaching brethren whom we know and about whom we have heard and read, and to visit with old friends from many places. The board of trustees, the administration and the faculty of Abilene Christian College are to be commended and thanked for this privilege and for the opportunity of exchange of thoughts on the great themes of the Christian faith. The teleological and anthropological arguments, the character of God as seen in Jesus, and the meaning of God to those who have believed in Him will be presented this morning as evidences for belief in the existence of God. My text is found in the seventeenth chapter of Acts and the twenty-eighth verse which reads: "For in him we live, and move, and have our being; as certain even of your own poets have said, for we are also his offspring."

I. THE TELEOLOGICAL ARGUMENT

The word teleological has its parentage in the Greek language, being derived from telos which is defined as "end or purpose" and logos as "the reason for." The teleological argument is closely related to cosmological—the original meaning of the noun kosmos being "order." The verb is kosmeo and means "to arrange," and it is akin to the Sanskrit root, mand, ornarc, meaning "adorned or ornamented." A kosmos cannot be conceived without a telos. The world and all that is in it must be for some end or purpose.

Evidences of a purposeful universe are so numerous and clear in all the realms of nature and life that time will permit the naming and discussion of only a small number. Let us mention the order and purpose in the heavenly bodies. The mathematical astronomers say that the more carefully they investigate the movements of the heavenly bodies, the more certainly do they know that they show order and obey law. Sir James Jeans, the great physicist, said: "The Universe begins to look more like a great thought than a great machine." Centuries before modern science, Socrates expatiated on the orderly movements of the heavenly bodies, on the blessed gift of sunlight, and on the silence of the nocturnal hours designed as if to invite repose. Concerning the reason for all this, Samuel Rogers said: The very law which moulds a tear
And bids it trickle from its source,

That law preserves the earth a sphere
And guides the planets in their course. As revealed in the first chapter of Genesis, all creation shows marks of design—light and darkness, day and night, the collecting of the waters and dry land, seed time and harvest, the sun, moon, and stars, the animal kingdom, and man. Everything in the universe is adapted to a purpose. Let us think of the realm of the living, where design, end in view, aim to be had, order, method, and system are clearly evident.

It is singularly characteristic of some animals that they are adapted for life on dry land, others for life in the air, still others for salt water, brackish water, and fresh water. Some fish never leave the unlighted abysses of the ocean, others leap in the sunlit foam of tropical seas. A common animal like the mole is adapted to the ground beneath the surface of the earth, where it lives much of its life. Its barrel-like body, its pointed snout, its shovel-like hands, its athletic breast muscles, its well-protected eyes, and its rapid digestion attest the adaptation of the mole to life under the ground. The chicken is well adapted for its purpose in the universe. More than two thousand years ago Plato studied the development of the chick within the egg; and his observations are good for today. A homely story is told of the visitor to London, who could not be persuaded to leave the shop window in Regent Street where chick incubators were for sale, with the young chicks often scrambling out of the egg shells. He said to his companions: "That's a thing to have seen, after that there ain't no use telling me that there is no God."

I wish that there were time to tell of all the wonderful revelations of the telescope and the microscope, to say nothing of the most obvious observations of the eye, all of which would testify to their teleology. It is difficult not to use Paley's illustration of the watch, which is as good now as ever, to prove that there must be a Designer for every design, but time forbids. In the twelfth chapter of First Corinthians Paul says that members of the human body have different functions. This will be the final illustration of the teleological argument for the existence of God, using the human eye as an example of the marvelous adjustment of means to ends.

There are many marvelous things that could be said about the eye, but only a few will be mentioned. The eye is adapted to perceive objects at different distances, varying from inches to miles. In telescopes this would be accomplished either by putting in another lens, or by some focussing arrangement. We do not know exactly how the eye can see objects at different distances, but we do know that it can and does do it with amazing correctness. A landscape of a number of miles is brought within the space of half an inch in diameter. At least the larger ones of the multitude of objects it contains are all preserved, and can each be distinguished in its shape, color, size, and position. And what is even more amazing is that the same eye that can do this can read a book at the distance of a few inches.

Again, the eye can see objects in different directions, for it is constructed to turn right or left, up or down, without moving the head. To keep it moist and clean, both of which are essential to its utility, a special fluid is supplied constantly, the superfluous moisture passing through a hole in the bone to the nose, where it is evaporated. This valuable instrument is in duplicate, the two eyes being so arranged that while each one can see separately if the other should get injured, they can usually see together with perfect harmony. Our admiration for the eye is still further increased when we know that it was formed before birth. It has been called a prospective organ being of no use at the time that it was made. This shows design more plainly than anything else. In view of all this and much more that could be said, the eye is an optical instrument of ingenuity. The conclusion is that it must have been made by someone and that someone must have known and designed its use.

Whence all the order and intelligent purpose in the universe which we have been discussing? No one in this audience would agree with the atheist who says: The world rolls round forever like a mill;

It grinds out death and life and good and ill;

It has no purpose, heart, or mind, or will.

We would not say that intelligent order in the universe is here by chance. The best thinkers of the ages have ascribed our teleological world to Supreme Intelligence, to a loving Planner and Designer. The Greek philosopher ascribed the movement and order of the world by analogy to nous or mind. Socrates not only developed the proof for the purpose of the world but gave it a definite theistic reference. The best scien-

tists today as Jeans, Eddington, Compton, and Millikan see God behind our world. The Bible, produced by the Holy Spirit, through the greatest minds of the ages, abundantly testifies that all creation has purpose and that behind this creation and purpose is the Great Creator and Designer of the universe, who is none other than God.

II. THE ANTHROPOLOGICAL OR MORAL ARGUMENT

The older theologians and philosophers called our next witness to the reality of God, “the anthropological,” and recent thinkers have used the term “moral,” and with Immanuel Kant, they feel that it is the strongest of all philosophical arguments for the being of God. I have chosen to use both terms, that is, the anthropological or moral argument. Anthropological is from two Greek words, anthropos, meaning man and logos signifying the reason for. Moral is the word which indicates man's basic differentiation from all other creatures. It must also be recognized that man is an intellectual, emotional, spiritual, and physical being.

Man is here in the universe and has been for thousands of years. From his history we know that he is fundamentally moral, although at times he has been immoral. The fact that he has ever acted immorally is an indication that he is a free moral being—not agent. One of his chief assets and characteristics is that he is a creature of choice. Although his history has not always been upward, but rather up and down, he has made great progress through the centuries. Man has always had what Immanuel Kant called “the categorical imperative.” He has had a conscience which has either accused or excused him, as the Holy Spirit expressed through Paul. Why is man here, why his conscience and urge to do right? In Genesis 1:26; Genesis 2:7, we read:

“And God said, let us make man in our image, after our like-ness : and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” “And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

It is evident that such an intellectual, moral and emotional being as man is not here by chance but by the creative work of an Intellectual, Moral, and Emotional Being who is the Cause of the effect and that He is none other than God. There is no other way to account for man and his attributes.

We come now to the fact that there is moral law and order in history. “Shall not the Judge of all the earth do right?” (Genesis 18:25). “Say ye of the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him; for what his hands have done shall be done unto him” (Isaiah 3:10-11). The enduring qualities of the civilizations of the past have been the moral ones. The peoples who have survived have been those who have recognized the value of right. Again and again the Hebrew prophets observed moral order in

history and urged their people to do right. The central message of the Book of Revelation is that the church of God will triumph over the Roman Empire, because the people of God are observing the moral law and order. Long ago a wise man said: "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34). Turn back the pages of history with me and this moral law is verified on every page from the ancient Hebrews to the twentieth century people of God and from the ancient Assyrians to the Modern Germans and Japanese. On the pages of history no truth is more evident. In this frame of reference the question is frequently asked: "Why is there so much evil in the world if this is a moral universe?" The universe could not be otherwise and be moral. It is in the freedom of choice between right and wrong and the triumph of right that gives the universe moral character. It is frequently stated that in the case of individuals and of nations the wicked prosper and the righteous do not. In this evaluation we forget often that prosperity is only in part material and the stern reality of terrible judgment days here and of the final great assize when all accounts will be settled equitably in the light of the inexorable fact that "righteousness exalts a nation and sin is a reproach to any people." An infidel once wrote Horace Greeley that his crops were more fruitful than those of his Christian neighbor, asking for an explanation, if it pays to be a Christian. Mr. Greeley replied in one terse sentence: "God does not settle all his accounts in October."

There is difference of opinion among students of history and current events and even with students of the Bible as to whether the world is getting better. I am not prepared to say, and I doubt that it is possible for us to judge adequately and correctly from our small vantage point. It seems clear there is a definite moral order and purpose working in history. Even wicked men and nations have been used to these ends. The atheist claims that he cannot believe in a moral order because there is so much to mar the good and beautiful in the world. To my right on this campus is a beautiful science building in the process of construction. Suppose someone should go into it today and say: "Well, I thought that this is the beautiful new science building for Abilene Christian College. I do not believe it, for it is rough and ugly and the building is not finished. It seems to me that there should be an architect for this building." We would say that the observer has no wise sense of judgment. He foolishly forgets that the building is in the process of construction. So in this world where man is the intelligent and moral inhabitant, moral purposes are in the process, constructing a Divine order that is designed to permeate the world.

Whence this moral nature in man? Whence this moral universe in which we live? They certainly did not come from man nor any material source. Something greater than man has hold on mankind. This something is a unifying force of a moral character in and beyond the world. He was here before the mountains were brought forth and will be here when this passing world is done. Even from everlasting to everlasting Thou art God—who has placed in man a moral nature and the universe a moral purpose, assuring thy children of thy providential purpose that "all things work together for good to those that love thee."

III. JESUS CHRIST, THE REVELATION OF GOD

Last night and thus far this morning we have considered the historical and philosophical evidences for the reality of God. Inasmuch as the Bible assumes the existence of God, it would be expected that the major part of two addresses on the subject "God Is" would be given to such approaches. We come now to the witness of Jesus, and Christian experience, omitting a discussion of the fact

that the character of the Bible is impeachable evidence for the being of God inasmuch as three addresses are to be given during this Lectureship on its character. Due to the fact that Brother Nichol is to speak Wednesday evening on "Jesus Christ, the Son of God," I shall discuss very briefly the character of Jesus as indicating the fact of God, feeling certain that I shall not transgress on the subject assigned Brother Nichol.

More than nineteen hundred years ago there lived in Palestine a man by the name of Jesus who was only thirty- three years old when he died, and whose ministry extended approximately three years. He was unknown outside his small country which was about the size of the state of Vermont, but he has made such a change in the history of the world that all lines bend around His manger cradle. His universality is of such a nature that He breaks the lines of all races, nations, countries, and continents so that when men think of Him, they do not think of a Caucasian or a Mongolian, an American or a Frenchman, but of One who belongs to all races, nations, countries, and continents, for He is greater than all, a part of and friend to all. He wrote no books, yet His teaching has set in motion more pens, typewriters, and presses than all the philosophers and teachers of the world combined. Renan said of Him: "He has marched down the centuries with the tread of a conqueror." Of all the men who have ever lived, none have had such qualities of character as Jesus. He was the most unselfish person, spending His life always in the service of others. His was the only life in absolute accord with what He taught and He was the only person who ever lived whose life was sinless. His question to his critics on one occasion: "Who can convict one of sin?" has never been answered in the affirmative. The verdict of Pilate: "I find no fault in him" has not been reversed through nineteen centuries of history.

How do we understand such a character as Jesus? No other person has achieved what He did. He is the unique character of all history with whom no man can compare. We can understand Him only as the only person who came out of eternity into time to show men how they ought to live and to die unselfishly and sacrificially that they might be saved from sin and have the abundant life. It has been said that God never sat for a photograph. Jesus stated that "No man hath seen God at any time." To Philip, who once asked him: "Show us the Father," He replied: "He that hath seen me hath seen the Father." Speaking of Jesus, Paul said, "In him dwelleth the fullness of the Godhead bodily." Jesus represented Himself always as the revelation of God, His Father. "My Father and I are one" and "I came in my Father's name" "not to do mine own will but the will of Him that sent me." These statements of Jesus indicate consciousness that He and His father were one, To the Colossians Paul wrote that Jesus was "the image of the invisible God." As children of God we are all sons of God, but Jesus was the only begotten Son of God, who had all the characteristics of His Father, being "the effulgence of his glory and the very image of his substance." Thus and thus only can we understand Jesus whose person, life and influence point unquestionably to the existence of God.

Most clearly is the reality of the character of God seen through Jesus in the statement of Paul in 2 Corinthians 5:19 "that God was in Christ reconciling the world unto himself." The sinful world had alienated itself from God. As the supreme expression of the great love of God, Jesus went to the cross. There with nails through hands that had always helped others, Jesus hung with all the weight of His body suspended upon the nails with each move of his body tearing wider the

wounds, and adding to the torture. Cicero said that no death was so horrible as that of the cross and that no Roman citizen should die upon one. One of the early church fathers informs us that the crucifying mob turned up their noses at Jesus. He looked upon them out of the great compassion of his soul and asked His father to forgive them. Finally Jesus said: "It is finished" and commended his spirit into the hands of his Father. What was finished? The last mile of the road of reconciliation and atonement between God and man was completed. The cross through the centuries, like a beacon light, has pointed men more than anything else to the reality and character of God.

IV. THE TESTIMONY OF CHRISTIAN EXPERIENCE TO THE REALITY OF GOD

One of the most convincing assurances of the reality of God from the beginning of man's existence to the present has been his experience of God. Nothing is so valuable for knowledge as Christian experience. The experiences of Abraham, Moses, David, Peter, John, Paul, and countless Christians through the ages have led them to say: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." It is impossible to persuade Christian men and women who have talked with God in prayer that there is no God. To those who have had great spiritual experiences of worship, who have seen God in the lives of others, who have felt His overshadowing Providence in their lives and who have felt God near in the experiences of loved ones or themselves, the existence of God is a reality. It is true that there are some whose hearts are so hardened and whose lives are so sinful that they never come to know God. Of them Paul wrote in Romans 1:18-23 :

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they know God, they glorified him not as God, neither were thankful; but became vain in the imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and birds, and fourfooted beasts, and creeping things."

Some are so egotistical that they never find God. An atheist said to a Christian: "How do you know that there is a God ? Have you seen Him?" "No." "Have you felt or tasted Him?" "No." Well, there is no God." The Christian replied: "Have you seen your brain?" "No." "Have you felt or tasted your brain?" "No." "Well, then, you have no brain." The dark cloud that hangs over every atheist is that what he has not seen and not experienced may be God and that where he is not God may be. The testimony of those who have thought correctly, honestly, and nobly and who have lived most abundantly in the experiences of life is:

"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Psalms 139:7-10.)

Even more dear to their hearts is the assurance “that in him we live, move, and have our being and that He is not far from any one of us.” From Him we came, by Him we live, and to Him we go in, and beyond the experience we call death.

CHAPTER III — Steadfastness

CHAPTER III --- Steadfastness III. STEADFASTNESS

By R. C. BELL A glance over history reveals mankind, on the whole, to be unstable and unsatisfied. Various races of men have struggled to dominion only to sink into oblivion. The book of time has myriads of wars and innumerable bloody pictures of many kinds to show. Human prosperity has been, for the most part, much like a huge merry-go-round, making no progress at all commensurate with its ceaseless activities. Even now, near the middle of the twentieth Christian century, there are in all lands a deep sense of present and impending evil, and an avid search for deliverance and security. "Men are fighting for fear and for expectation of the things which are coming on the earth." A great dread clutches their hearts lest their own scientific enginery should turn Frankenstein and destroy them. What man can feel satisfaction, much less pride, in the record which the children of men have made thus far on the good earth that Jehovah their God has given them? And what of God's feelings, as He has beheld the pitiful spectacle of sordid history, throughout the millenniums of man's tenure of the earth? The Flood and the Cross tell His feelings better than words can. What could be the cause of this world-long frightful failure and whelming loss and ruin?

UNIQUE CONTRADICTION IN MAN

The great disparity between man's large abilities and his small accomplishments affords high probability that some grave misfortune has befallen him. Indeed, there is a vast gulf between what man is and does and what he feels he is capable of being and doing. Certainly, man's reach far exceeds his grasp. He has never fulfilled himself and is not fulfilling himself now. Much music remains in him unsung. This contradiction between promise and fulfillment in man and his consciousness of it, neither of which is found in any other creature of earth, has always challenged and puzzled materialistic thinkers. But to students who believe in a realm of spirit, the fact that no other creature of earth has a sense of having marred in the making is ample evidence, not only of the existence and nobility of man's moral being, but also of the fact that man has lived and is living a defeated and dwarfed life, far beneath his potentialities. Such a student is convinced that, as a modern tourist viewing the fallen towers and crumbling walls of an ancient castle, though he sees splendid ruins, can get but a faint idea of the splendor of the former structure, so he, from historic man, can get but an unworthy conception of the perfections of man as God made him in the beginning.

MAN'S NATURE AND CONSTITUTION

What is man, if, after falling into ruin, he is still impressive and capable of many marvelous achievements? What is his constitution and nature? What his history?

Alexander Pope, some two centuries ago, characterized man:

Created half to rise, and half to fall;

Great lord of all things, yet prey to all;

Sole judge of truth, in endless error hurled:

The glory, jest, and riddle of the world! Is not Pope's characterization correct? Man by creation is a dual being, composed of flesh and spirit. By his flesh he is allied to animals and by his spirit to God. Mere animals, having no moral nature, can neither rise nor fall morally. If on one hand, they are below any moral change, on the other hand, God is above it, forever unchangeably the same. Neither animals nor God can be tempted to evil or be put on moral probation. But man, partaking of both animal and divine nature, therefore capable of gravitating toward either, was left free to choose his own course. Browning's line, "A brute I might have been, but would not sink in the scale," carries the same thought. Does not the fact that Adam fell below his original state when he made the wrong choice imply that, had he made the right choice, he would have risen above it? Furthermore, does it seem morally reasonable that the life of a glorified saint, spent in eternal communion with God, who is full-orbed light, life, and love, should be, not progressive, but forever static? He who can declare what man, created in the image and likeness of God, may not be when he is fully made needs must be omniscient. Does this thought throw any light upon Paul's big, puzzling question to the church in Corinth, "Know ye not that we shall judge angels?" Does the Bible suggest that man's capacity for development is unlimited and endless? What incentive and inspiration in the very thought for heroic, lofty striving! For man to build beneath the stars is for man to build too low.

God made man morally mobile, with freedom to choose within, the framework fashioned by his Maker. He could choose either loyalty or rebellion to God, but the result of this crucial first choice was fixed beyond his control. If he chose to walk with God, nothing could ever go wrong. If, on the other hand, he chose to desert God, nothing could ever go right again. Thus it is that the state and life of man is conditioned by his attitude toward and his relationship to God. And herein is the key to the steadfastness and security of mankind. Man, the creature, was so made that he could not live a self-centered life, independent of God, the Creator. Divorced from God, the only changeless thing about man is that he is erratic and undergoes constant change. Only by walking with God and by cleaving to Christ; only by contacting these energizing persons through vital faith can weak and unstable men ever be partakers of God's everlasting steadfastness. This is the way God made them to work, and they will not work in any other way. Such is the eternal, immutable constitution of God's fixed moral government, which man violates to his frustration and destruction. As when a great railway locomotive, designed to run only on steel rails, comes to disaster if an attempt is made to run it some other way, so man comes to disaster when he attempts to live some other way than in dependence upon God. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jeremiah 10:23). That human beings live in dependence upon the Divine Being is necessitated by the very constitution and nature of things. They just simply will not work otherwise. Men must have moral anchorage outside of themselves. They cannot break moral law without breaking themselves. The world is irrevocably moral. God is not a luxury, but a necessity.

MAN CHANGED KINGS

Satan is only a creature, but he is no joke. Throughout the Bible he is taken most seriously as a capable, powerful, dangerous adversary, who fears not to challenge Deity and dares to cross

swords with God and Christ. The issue between him and God, insofar as man is concerned, is always the same, namely, Which shall be King of men and "God of this world"? This was the question when Eve was tempted in the Garden, and this was the question when Christ was tempted thousands of years later in the Wilderness. In the first battle of this long war, Satan by base falsehood, foul slander, skillful strategy, and consummate understanding of human nature; by appealing to such human traits as vanity, curiosity, and pride, persuaded Eve that, since God was underestimating her capacity for self-direction and sup-pressing her self-expression by telling her what she could not do and by frightening her with a threat of death if she disobeyed, the only reasonable thing to do was declare her independence, rebel against such an arbitrary Tyrant and take him, who promised fearless freedom as her king. (Note the modernism of all this.) Satan, "a liar and the father thereof," first told the supreme, the world-old lie, that man can disobey God and live. Thus reasoned the sly old Serpent, and poor Eve, foolish Eve, flattered, beguiled, and recklessly fearless of sin, ventured to exchange God for Satan as her King. Adam acquiesced in Eve's transfer of her allegiance to the daring Usurper, and Satan began his long wicked reign as "Prince of this world," which must continue until the Lord's return. Satan's speech to Eve is already the worst and longest sermon that has ever been preached, and the end is not yet.

EXCHANGE OF KINGS PERVERTED NATURE

The world in transition from God's to Satan's sovereignty passed from natural to unnatural; from normal to abnormal. This deep, elemental, constitutional change left nothing the same. Penalties for man's high treason against his Maker were inflicted upon the ground, upon the serpent, and upon man himself. Man's threefold nature suffered, inasmuch as pain and death for his body, error for his mind, and sin for his spirit invaded his life. All these curses came because the original order was perverted; therefore they were unnatural and abnormal. They never would have been had man maintained his fellowship with God.

Satan, who must have been a proud, malicious rebel against God when he entered human history, exploited his victory over man with great success. Fratricide appeared in the second generation, and with the increase of men upon the earth wickedness more and more abounded. About seven or eight centuries after the death of Adam, God, unable to tolerate the all-but-universal evil of Satan's world longer, destroyed it, all except Noah and his family, by flood. Just a few hundred years after the flood, men again became so sinful under the rule of Satan that God called the Hebrews from among all other peoples of the earth for His own possession. But because they, too, worshiped idols, who were Satan's representatives, and partook of the abominations of the heathen, God sent them into captivity under heathen kings, who were Satan's vicegerents, after some fourteen centuries. When Christ came to the earth about four thousand years after Adam, Jew and Gentile alike, having "exchanged the truth of God for a lie, and worshiped the creature rather than the Creator," were in wretched misery and hopeless despair. This all-too-brief summary of human history from Adam to Christ is sufficient, however, to show from the suffering and defeat of Satan's subjects what kind of a world ruler he is; and to show, moreover, that man without moral dependence upon God is unstable in all his ways, "boiling over as water," and utterly unable to achieve steadfastness and enduring prosperity. Can we probe a little deeper into just what happened to man in this exchange of kings? As God made him, he was "very good," and some radical change must have occurred in his inmost parts before he could become so very bad. The two major elements in human nature are the intellectual and the emotional faculties,

commonly called the head and the heart, respectively. In a normal person, they, being mutually supporting, merge into a balanced, united personality. Love and feeling must increase as reason and intelligence do. If a man's head dominates him, he becomes hard and cruel. If his heart dominates him, he becomes sentimental and effeminate. Jesus taught that a man must love God with all of both his head and his heart; that is with a love that is both intellectual and emotional. When either head or heart gets out of proportion to the other, the balance of the personality is so upset that it cannot function naturally, just as an engine out of mechanical balance cannot run properly. Satan destroyed this deep, constitutional balance and unity in Adam by seducing him from the presence of God, who is their source. After this seduction, Adam, living in fellowship with Satan, who is the source of all disorder and confusion, fell into Satanic disorder and confusion himself. Thus man's natural, God-imbued state became an unnatural, Satan-imbued one.

Note carefully Satan's method of wrecking man's perfectly made and adjusted nature. The ancient post-mortem enquiry, recorded in the third chapter of Genesis, sheds light on this matter. Satan told Eve that she, by eating of the forbidden fruit, would acquire better food and education; that she would even "be as God, knowing good and evil." And when she believed that the fruit would "make one wise;" she ate. He convinced her that gratifying the flesh and striving after intellectual attainments within themselves, without correspondingly increasing emotional attainments, would bring her prosperity and happiness. In short, he convinced her that loveless knowledge, godless wisdom, and mere intellectualism were true wisdom and life. With this subtle, bewitching falsehood, the old Traducer began his long, long career of sowing tares among the wheat. This sin against God and man of making mere material and intellectual achievement the ultimate objective of human ambition and endeavor, which Satan, who is himself the best example of such a wrecked personality, so long ago committed against the federal head of mankind, though it so fatally wrecks human beings for all good as they become Satan's duplicates, is still at work among men. Modern scientific humanism has nothing but disdain for feelings. To it, emotional expression and enthusiasm are relics of an ignorant, superstitious past, and are, therefore, not to be countenanced among educated, cultured folk. It makes learning, unaccompanied by love, the key to the temple of life. This one-sided development, though "admired of many," is a monstrous delusion and scourge. It never has made and it never can make, or even permit, a good social order, for it makes men selfish, loveless, despotic, and unfit to live with others. "Knowledge puffeth up, but love buildeth up." Unsanctified learning is Satan's best tool to ruin God's order. If the heart is savage, any learning is dangerous; the more learning, the more danger, just as a B-29 is more dangerous than a bow and arrow. Sin makes knowledge perilous. Knowledge is important, but when not counterbalanced by love it is fatal. Verily, science has proved to be a false messiah and has set up a god of its own making, whose name is Man. Modern man does not worship the great goddess Diana of the Ephesians, but the Great God Self. He does not need images in his idolatry. Although Scientific Humanism is today fundamentally bankrupt as a builder of even a tolerable world-order, still many men fail to see anything superhuman in the universe. The fatal limitation and defect of science is that it cannot say whether its marvelous enginery WILE bless or curse men.

Satan's ingenious plot that blasted humanity in its cradle and initiated the weary, running centuries of earth's wrongs, sorrows, and horrors under his reign is his masterpiece of sagacity and infamy. Who but a fallen, vengeful archangel could have been wise and wicked enough at once to do such

a heinous thing! With the exception of man's creation, the fatal wrecking of the unity, symmetry, beauty, and perfection of his nature is the most momentous and far-reaching event in human history. It is the fountain head of all the subsequent history of earth. All the Bible, except its first two and last two chapters, deals with God's purpose and way of rescuing the broken, deflowered children of men from Satan's baneful, usurping rule and of restoring them to His own pristine, gracious rule.

CRISIS BETWEEN GOD AND SATAN

According to Genesis 3:15, God's purpose to restore human nature to its original perfection is coeval with Satan's distortion of it. This verse contains the first dim picture of the God, who, in order to counterwork Satan's devastating deed and reign over men, would himself become man. This picture becomes progressively more distinct as God continues to develop it until, at last the Christ, the romantic Hero of the entire Bible, stands life-like and life-size. After this finished portrait had stood some four centuries on the pages of the Old Testament, its eternal Original, mystically annexing humanity to His Deity by being born of a human mother, came bodily to live a Man among men. As Christ appears in the Gospels, His complete fulfillment of and likeness to the old prophetic portrait is the perfect intellectual argument to prove that God's ancient purpose to rescue mankind from Satan was proceeding according to His program. The crisis in the long struggle between God and Satan for control of the world was Christ's coming to earth to "bruise" Satan's head, to retrieve humanity from his illegal dominion, and to restore all things. As Christ neared the cross, He said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:31-32). Satan was under no illusion about this matter, for he knew that God and he were mutual enemies from of old. When Christ became a baby without human father, he, knowing that his long sway over the earth was at last being aggressively challenged, made the best defense he could. After Herod, his ready human tool, failed in his attempt to murder the unique Baby, he himself, when Christ thirty years later began to make definite preparations to recapture mankind, was forced into a personal duel with Him. Failing- in his audacious venture to persuade Christ to acknowledge his right to the earth, he had to retreat (Matthew 4:1-11). But, though he lost that battle, he was not conquered and continued the war. He implemented the Jews (John 8:44), entered into Judas (John 13:27), sifted Peter as wheat (Luke 22:31), and finally, though not till the divine clock struck the hour, succeeded in getting Christ crucified. But his victory (?), since God overrules those whom He cannot rule and makes the wrath of man praise Him, was turned into utter defeat and confusion with Christ's resurrection. Christ, refusing to die, became man's eternal contemporary and inaugurated, on Pentecost, His universal Kingdom that cannot be shaken. Truly, Christ was living and more able than before He was killed to rescue man and despoil Satan. The crisis was safely passed.

SATAN AND THE CHURCH

Though Christ's resurrection forever settled Satan's doom and brought him "to nought" (Hebrews 2:14), he was permitted to transfer his war against Christ to war against Christ's church, which was to continue the total war, as Christ Himself had so steadfastly and successfully done. Peter's, "Your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour" shows some of Satan's activities during the Christian dispensation. May his condition not be described as

that of a convicted criminal at large under a suspended sentence, which must be executed, however, at the fixed divine time? And since the church was not able, in its own strength, to cope with the skill and might of its superhuman adversary, Christ proposed to dwell in its members, through the Holy Spirit and their faith, to empower them for the otherwise hopeless struggle. Their willingness and obedience with His wisdom and power, without the written word, brought the church victory for some twenty years. But with the next generation men needed the Gospel in literary form, in order that they might continue to be fit soldiers for Christ in His warfare against Satan. Hence, the New Testament was written. Instead of being a substitute for Christ, this written word was to aid men in getting to Christ and appropriating Him (John 5:39-40). Christians need to be on their guard perpetually lest "holding a form of godliness, but having denied the power thereof," they become tradition-ridden, sense-bound legalists with blind spots for some great spiritual truths. In his war against the church, Satan soon employed the same Jews, whom he had used in crucifying Christ, to arrest, threaten, and beat the leaders of the church in Jerusalem. Defeated in this attack from without, he invaded the church, entered into the hearts of two members, and made lying hypocrites of them. But, since that congregation was the embodiment of the living, indwelling Christ, it continued to fight and to grow (Acts 5:1-14). Later, when Christians left Jerusalem and began to carry the church to other places, Satan by using willing, evil men and women executed "tactical delaying actions" before the expanding kingdom, as attest Cyprus (Acts 13:6-12), Philippi (Acts 16:16-18), and Ephesus (Acts 19:13-20). Still later, Paul reminded Christians that, since their warfare was essential against powerful superhuman foes, "against the spiritual hosts of wickedness in heavenly places" (Ephesians 6:12), they would need all the armor of God. And everywhere, since Satan knew that to the very extent God's original, natural order was being restored among men, to that same extent his own unnatural, doomed order was being rooted up, he stubbornly contested every foot of ground.

LOVE RESTORED

It is abundantly taught throughout the Bible that Christ is the Mediator of the restoration that God promised from ancient time (Acts (3:21). Now, since Satan destroyed Eve's capacity for proper living by beguiling her into thinking that she did not need her emotional faculties, the restoration should counterwork this fatal error by restoring love to its original place, thus renewing the primitive balance and perfection of the constitutional nature of her posterity. And this is just exactly what Christ does. When a lawyer asked Christ which commandment was greatest, the answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matthew 22:37-40). This twofold love, love for God and love for man, Christ makes the twin pillars of human society. His social order does not make headway head first as does Satan's. Truth intellectually recognized must penetrate the feelings, if it advances beyond pious platitude and dead dogma, and acquires mastery over conduct. Without a loving heart, the head cannot think straight and be truly wise. Unimpassioned knowledge is Bacon's "Dry light." What a man loves influences his life and destiny more than what he thinks; what he feels more than what he knows. May it not be said that men think with their emotions? In the Upper Room just before Christ went forth to Gethsemane, He said to His disciples: "A new commandment I give unto you, that you love one another; even as I have loved you. By this shall all men know that ye are my disciples, if ye

have love one to another” (John 13:34-35). Was not Christ saying that His way of restoring love to its rightful place, inasmuch as it assured better religious and ethical conduct than the negative decalogue could assure, might be called another Decalogue, or “A New Commandment”? That His Way, making law as law unnecessary, was to be a new covenant and a new kingdom? Does not Paul teach just this? “Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law” (Romans 13:8). Thus, commandments become mere directives that show men how to practice love. It is very significant that Paul, who had the best head among the apostles most clearly of them all discerned the right of the heart. As a motive power to produce Christian living, both Christ and Paul give the position of dominant centrality to love and make it the distinguishing characteristic between disciples of Christ and disciples of Satan. According to this, love separates men into the dichotomy, Christian and non-Christian, and is, on the human side, the ground swell that gives to Christianity its driving and lifting power.

Upon one of the occasions of Christ’s appearances after His resurrection in an interview with Peter, He again showed how important He considered love. Three times He asked Peter, “Lovest thou me,” and three times Peter replied, “I love Thee.” Christ followed Peter’s avowals of love with “Feed my lambs,” “Tend my sheep,” and “Feed my sheep,” respectively (John 21:15-17). Christ is licensing a preacher, so to speak, and it all amounts to, “If you love me, Peter, go to preaching.” As simple and natural as that. When it is remembered that not long before this interview Peter had denied Christ three times, one might wonder why Christ did not ask him how much he had fasted, prayed and wept since, how sorrowful and penitent he was, and if he would promise never to do it again. But all such was unnecessary and inadequate. Christ’s simple, “Peter, if you love me, I can trust you to shepherd my flock” was best. For certain it is that one cannot love without serving and giving. And equally certain it is that serving and giving without love are worthless (1 Corinthians 13:1-3). All else, without love, leaves men “faultily faultless, icily regular, and splendidly null.” He who loves not, lives not; and he who loves most, lives most. Put the emphasis upon anything whatsoever other than love and Christianity is so distorted and defaced that it is no longer Christianity.

MAN RENEWED

Man is the only creature throughout the whole range of earthly existence that has to struggle to be lawful. All other things fulfill themselves by living according to the law of their respective natures. They can all be lawful and righteous without trying to be so. An acorn makes a giant oak and a mocking bird lives a songful life simply by each being true to itself. Man is the only exception. He dare not administer his life on that principle and be what is his impulse to be. Before his Fall in Eden, man was not an exception. And from his fall, God began to work out His sublime, glorious Way of getting him back whence he fell. The Way was to love him back. “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.” Man’s redemption began, then, in God’s heart rather than in His head. So to speak, God’s love was to cast a spell over man. When a piano gets out of tune, no amount of pounding upon the keys can produce harmony from its jangled wires. But after the instrument itself has been tuned and made musical, it will discourse sweet music again. Man’s nature under Satan’s long, loveless, wreckful rule had fallen into such discord that no amount of his own moral striving could make him tuneful again. The best description of the utter futility of such slavish labor is Paul’s magnificent, but wretched, hero of the seventh chapter of Romans, who, though he strove

with all his human might, being “by nature a child of wrath even as the rest,” just simply could not live right. Man cannot compose the dissonance within his ruined nature and have his head and heart “according well, make one music as before.” He needs to be taken out of the category of the exceptionable and become like other things that can live lawfully without having to struggle to do so. And because he cannot bear fruit out of harmony with his nature any more than a tree can, if he is ever to live right again, his nature must be renewed. But only God is wise, powerful, and good enough to counterwork Satan and do such a marvelous thing. Therefore, He “so Loved” man as to rekindle his love, renew his lapsed nature, and restore him to his original perfection. “But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior: that, being justified by his grace, we might be made heirs according to the hope of eternal life” (Titus 3:4-7).

Now here is a Gospel that is worth possessing and preaching the globe around. Man desperately needs this religion that can renew him. Under it, men are “born of water and the Spirit” (John 3:5) again from above and become new creatures. It creates a “clean heart” and renews a “right spirit” within them so that they are no longer exceptional, but like all God's other creatures may live after their renewed nature and be righteous without perspiring effort and moral drudgery. It becomes natural again for men “through the renewing of the Holy Spirit,” to be noble, generous, loving, and pure in all relationships for they themselves are noble, generous, loving and pure. This is Paul's “For freedom did Christ set us free.” Christianity recreates men and impassions them, not merely to do God's will, but to love to do it. They may do as they please, for it is a delight to please God. A gracious, loving God, seeking and pursuing men relentlessly down the ages, who will not let them go, but becomes Fellowman and dies for them; then lives in them and together with them works out their problems and destiny makes men morally right as nothing else whatsoever could do. Such love is redemptive and creative.

In the commerce of love, it captivates and wins love. It gives men ample inducement to love God back with all their per-sonality and strength. It creates “a soul under the ribs of death.” “We love him, because he first loved us.” The Gospel does not abolish law, but gives, to willing men, adequate motive and aid to practice law. Instead of taking man out of the reign of God's eternal, immutable, moral law it enables him to live and obey it. Moral principle is as changeless as God Himself. It will not change until there is another God. The Christian appeal to the heart of man as the means to make him lawful is the great superiority of the New Covenant. It best reveals the love and “manifold wisdom of God.” It does something superhuman to a man as sowing wheat produces a mystically superhuman harvest, for man “knows not how. The earth beareth fruit of herself.” Often Christ says His Kingdom is like nature (Mark 4:26-28).

GOD MARCHING ON

Paul says, though the dominion which God designed for man at the beginning was not evident when he wrote Hebrews, that man, through the mediation of Christ, would finally be fully redeemed from his ruin and God's original design realized (Hebrews 2:5-10). Paul's prophecy still awaits fulfillment.

Christ's first church, which was in Jerusalem, may be called the parent call of the organism, or world-order (Kingdom of God), that was to rescue man from Satan's rule. This church was adequate for all the needs, bodily, socially, and religiously, of its members. It, being the only way human society will work, was by its very nature mutually antagonistic and exclusive of every other way. With its cooperative, rather than competitive, social order, it was so revolutionary that the shrewd Jews soon called its leaders "These that have turned the world upside down" (Acts 17:6). One, after making due allowance for the prejudice and wickedness of the Jews, still may wonder what would happen to the world, religiously, educationally, economically, and socially today, were Christianity to become the Federal World Government; what would happen among men were the prayer "Thy will be done, as in heaven, so on earth" answered; what kind of UNO Christianity would make; and, finally, how many of the advocates of Christianity understand its true nature and workings as well as its first foes did. Does not Christ expect His "Holy nation, a peculiar people," to be His willing, working instruments as He roots up every plant which His Father has not planted? The enemies of Christ's Kingdom, Jews first and Gentiles later, seeing this exclusive and imperial nature of the new world-order, decided to crush it rather than be crushed by it. If in this inevitable, bitter clash between Christ and Satan any weakness developed on Christ's side, it would be not in Him, of course, but in His followers, in the human, not the divine element of the church. And the fact that the church under persistent, bloody persecution wavered, modified its terms of unconditional surrender, compromised and made negotiated peace with Satan, the very thing which Christ in His personal duel so resolutely refused to do, is the tragedy of Christian history. "Howbeit the firm foundation of God standeth," and His "Kingdom that cannot be shaken . . . shall break in pieces" all other kingdoms and "stand forever" (Daniel 2:44). The only way for unsatisfied, unstable man, who is dependent upon his Creator by natural constitution, ever to have steadfastness, happiness, and security is to become articulate with his God, who changes not, and march on with Him in readiness for "One far-off divine event, to which the whole creation moves" (Romans 8:8-25; 2 Peter 3:8-13; Revelation 21:1-8). In God's own time and way, Paul's prophecy in the second chapter of Hebrews will yet come to pass. Give God time to work out His sublime, glorious, eternal purposes. Faith can watch, work, and wait.

CHAPTER IV — This Changing

CHAPTER IV --- This Changing IV. THIS CHANGING WORLD

By Paul Southern A casual glance at the family album will convince the most ardent exponent of perpetual youth that time changes everything. We live in a swiftly changing world, with transformations going on all around us.

“Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner.” (Isaiah 51:6). The foundation of the earth was laid by Jehovah, and the heavens are the work of His hands. But “all of them shall wax old like a garment; As a vesture shalt thou change them, and they shall be changed.” (Psalms 102:25-26).

Change rather than fixity is now a measure of reality, for change is omnipresent. Realizing with Tennyson that “The great world spins forever down the ringing grooves of change,” we approach a timely subject when we come to consider “This Changing World.”

Introducing this study we need some conception of the objectives that we have in mind. According to the wording of our subject, we are concerned primarily with the fact that the world is changing. It is not necessarily within the province of this discussion to solve any problems or settle any difficulties. It is hoped that some of the facts presented will help to unsettle our minds, and direct our thinking in greater plans for God.

There are some who are so afraid of the perils of change that they blind themselves to the absurdities of the established order. There are others who are so impressed with the existing evils that they are blind to the greater evils which their proposals may generate. Some will not listen to any change, while others think that any change is necessarily good. It shall be our purpose in this address to modify these views in the hope that the church of today may arrive at a more constructive philosophy of change. The various parts of modern culture are not changing at the same rate of speed. Since there is a correlation and inter-dependence of the various parts, a rapid change in one part of our culture requires adjustments in others. Any social trend in the world today will ultimately affect the millions of earth’s population. Whether these changes involve labor relations or a revision of the Bible, they immediately become the concern of the church.

If Christians are to be the light of the world, they cannot ignore the problems of the human family. In most cases we have confined our program to what some describe as “sacred” things, neglecting almost entirely the “secular” things. “Draw, if thou canst, the mystic line—Which is human, which divine?” The material changes of the modern world present a sacred challenge to the church of God. If Christian culture does not recognize these changes and adapt its teaching to meet civilization’s needs, mal-adjustments in the social world will continue to pile up. In the hope that we may meet the challenge of a changing world, we now turn our thoughts to some epoch making transformations.

POLITICAL CHANGES

Political changes going on in the world today will determine largely the direction civilization will take. The war is over, but it is not won, and it may never be won unless the leadership of creative forces carry the banner high. The peace about which we have sung and talked is not the kind that "passeth all understanding." In fifty centuries of human experience mankind has learned very little about how to live peacefully together. A little more than twenty-five years ago we fought a war which they said would make the world safe for Democracy. We have just emerged from another war which was fought to make Democracy safe for the world. Before all the casualties of this horrible carnage have been announced to war weary folk at home, the political cauldron of international discord starts brewing again.

Political upheavals are going on in nearly every nation on earth. Traditional England that made the knights of old famous is rapidly becoming a cherished memory. Militant forces within the British Empire are calling for a new deal, with Colonials everywhere demanding independence. The Russian bear is on the prowl, and the Orient is seething with suspense and unrest. Traditional Confucianism and modern confusion-ism seem to be having a hard tussle in China.

Whether it is for better or for worse, the America which my father knew is no more. Within my brief experience, two entirely different national ideologies have run their courses. More rapid social changes now take place in a single decade than in whole centuries in the past, and the rate is being constantly accelerated. Life twenty five years ago now seems quaint and almost unbelievable. The rate of change is such that a person with ordinary life span will be called upon to face novel situations which find no parallel in his past.

THE ECONOMIC SITUATION

During the past twenty five years we have been deluged with propaganda regarding a planned economy. There are millions in our own land who think that all the laws of God and the forces of nature will adjust themselves to the crackpot ideologies of theoretical bureaucrats. It has been estimated that if all public relations bureaus were laid end to end and left there, newspaper waste baskets could be seventy per cent smaller. Anything like a two-cent jump in the price of farm wagons will be over the dead body of the O.P.A., which has become standard athletic equipment in the economic hurdles event.

Banks of the nation are bulging with money, yet it is almost impossible to buy a suit of clothes or a white shirt. In 1849 discovering gold was considered a great adventure; in 1946 discovering a shirt or a pair of ladies' hose is cause for extreme jubilation. One of the best stories of the year describes the American farmer with a list of unobtainable necessities that staggers the imagination and with plenty of money to satisfy them. And because they cannot secure the implements necessary to run their farms, many farmers are packing their goods in a family trailer and moving to town.

Strikes have become so prevalent that Flapper Fanny says the iron must be hot because everybody is striking. Brick layers have asked for \$1.90 per hour, and janitors are demanding transportation and overtime to and from work. Even some preachers are striking against their parishioners. If members are not faithful church attendants, they will not receive the benefit of the cloth for baptisms, weddings, and funerals.

Some of the elders of this generation remember when frying chickens sold for \$2.00 a dozen and eggs for half a cent apiece. Choice turkeys were usually seventy-five cents, and never more than a dollar. Within the memory of men now living a family head who had \$5.00 a day was fairly well-to-do. He might have a good house, a good table, good clothing for his family, and even employ a household servant. Today very few household servants will work for \$5.00 per day. Boneless hams used to hang in every smoke-house, but now it is difficult to find a hamless bone.

MORAL ATTITUDES

Attitudes toward moral questions are forever changing, but unbiased observers declare that the modern age has brought forth the most shocking developments. Drinking has been made so respectable that the average person looks upon the total abstainer as a freak. Last year this country consumed more than twenty-two times as much liquor as it did ten years ago.

Whether we like it or not, society is rapidly placing a premium on prostitution. Marriage in many instances is little more than legalized adultery. More and more children are being born out of wedlock, and test-tube babies have become subjects of drawing room conversation in many circles. There is very little debate regarding free love and companionate marriage in our changing society, for many couples are already practicing these things.

Change has long been the motto among fashion experts, but modern tendencies toward nudity are shocking in the extreme. Movie queens in Hollywood are now discussing wearing evening gowns featuring exposed bosoms. This idea of milady's futuristic finery may be considered an oddity today, but it will have tremendous influence on the morals of America tomorrow. When Hollywood and New York place their approval on feminine fashions, the styles soon sweep every Main Street in the nation.

It is difficult for Christian women of high ideals to feature the social and moral changes going on today. According to leading educators and psychologists, we have more family and social ills than ever before. During the recent world war, delinquency among women increased 389 per cent. Many moral casualties involved innocent girls who were turned loose on the streets by otherwise good mothers unaware of our rapidly changing society. Immorality and corruption precede the fall of any nation. Since womanhood casts the deciding vote in determining these factors, it is up to the Christian women of our land to uphold the highest ideals of morality and decency.

HOME LIFE

Family life in the United States is also lapidly changing. The place once revered as "Home Sweet Home" in many instances has been transformed into a cheap night club. Now it is a dressing room, a filling station, and a beer parlor. There is grave danger of complete disintegration of that type of home life which has made America great. Witness how the status of women has changed during the second World War. Until a few years ago, in many States a married woman could not teach in the public schools. In the eyes of many school boards marriage changed a woman into some kind of a varmint. Then came the war, man-power shortages, and high wages. The result was that women were welcomed into every kind of business and industry. Many forsook the home for ship yards and army camPsa Children were left to shift for themselves in a jittery world, and now the wild oats of juvenile delinquency are coming to a head. And all the while we continue to organize for cultural improvement and social progress. Women's clubs number into the scores, and new

ones are being born ever)) month. The Federation of Women's Clubs is the most heterogeneous organization in the world, except the Democratic Party. But American club women do very little to stop disintegration of home life. The majority of them, just like the men, are so interested in their organizations they forget why they are organized.

What these changes bode and where they will lead is not for me to decide. One thing is certain: the home is the oldest divine institution, the center around which all other institutions have been founded and with which they will either stand or fall. In a recent letter to the 14th annual convention of the National Catholic Conference on Family Life, President Truman said that several post-war conditions are the equivalent of attacks on family life. He listed among these such things as the housing situation, economic insecurity of so many people, and the instability and turmoil that have been among the unfortunate fruits of the war. The housing situation in the United States presents a definite problem to the church of our Lord. There was a time when every city had hundreds of vacant houses, apartments, and rooms. Today a rental vacancy is remarkable enough to make Ripley's "Believe It Or Not." Christians cannot ignore this problem and fulfill their mission to this generation. It is difficult to interest a church member in foreign missions when his family has to find lodging in the union bus terminal. Many babies are now being born in hospital space reserved eight months in advance, but where they go from there is anybody's guess. In many cities maternity wards have quit accepting reservations. The time may come when, like the present apartment house situation, they will quit accepting babies. No nation is stronger than its homes, and the measure of a civilization is the measure of its family life. It is normally the soil of the Christian home that produces great leaders for the church and state. The family is the child's first educational group, and no other agency has equal power in its development. But present conditions in our country are gnawing at the very roots of wholesome family life.

"What is home without a mother?" is a question which used to melt the hardest heart and bring a tear to the driest eyes. When a sailor asked the question at a recent U.S.O. party, his girl friend replied: "I am tomorrow night." This is not an isolated case; it is a reflection of what is taking place in our rapidly changing society. In 1866 the girl was the apple of her suitor's eye; in 1926 she was his perfect peach; but in 1946 she is just his date. There was a time when young men did most of the proposing, but that plan has been altered somewhat. During 1945, 312,000 young ladies bought engagement rings to slip on the fingers of unwary males. Our rapidly changing home life is further reflected in a youth forum held recently in a large city. Teen-age boys and girls, 13 to 16, discussed over one of the nation's strongest radios what to do with their parents. Here are some of the subjects to which they addressed themselves: "Borrowing Mother's diamonds," "Driving Dad's car," "Increased allowances," and "Staying out after midnight." Most of the teenagers called for a hike in these things, and insisted that parents quit treating them as children. All of this before they have cut a wisdom tooth and before the boys have shaved twice!

SCIENTIFIC DEVELOPMENTS

Scientific discoveries of the modern world would stagger the imagination of genius. From this viewpoint we conclude that the future is now, Crossroads marks the spot where anything can happen, and change is the mood of the moment. Although man cannot create anything, God gave him the wonderful ability of changing things. In His first orders to the human family God said: "Be fruitful, and multiply, and replenish the earth, and subdue it." (Genesis 1:28). If man is made in the

image of God, he should be capable of any power delegated to him. The ability to subdue the earth and explore the forces around it is today reflected in scientific discoveries which make the masses tremble.

Man has tunneled under mountains and has bridged the deepest chasms. The bowels of the earth have been explored, and the depths of the seas have been fathomed. Man has not only built a temple of knowledge from the earth to the sky-, but he is also now able to pierce the boundless space beyond.

There was a time when we laughed at that mythological line about the cow that “jumped over the moon.” Today we are not so sure that such a Buck Rogers’ feat is impossible. On January 10, 1946, the Army Signal Corps made the world’s first scientific contact with the moon. A radar signal beamed at that celestial body spanned 238,000 miles of outer space, and in 2.4 seconds the echo reflected by the planet was received back on the earth. Applications almost beyond immediate comprehension were foreseen as a result of that electronic achievement. It is hoped by many that radar’s contact with the moon will solve the age-old question of whether life exists on other planets. Others are discussing inter-planetary excursions with no more excitement than a trip to market in Colonial days. And some have predicted that the day will come when children will play in space as they do now in backyards. This is truly an age of transportation marvels. With the miracle of radar we also have rockets, jet planes, and space ships. In the old days there was some meaning to the expression, “The sky is the limit,” but those days are gone forever. When the Baltimore and Ohio Railroad proposed carrying the mail at an over-all speed of fifteen miles an hour, men said it was impossible, and that people travelling that fast for hours would soon die. When the Postmaster General of the United States said mails could be transported at 180 miles an hour, people wondered if he was reckless in his utterance. Now a jet plane crosses the continent in four hours and thirteen minutes at an average speed of 582 miles an hour. The National Advisory Committee for Aeronautics predicts that mail planes may reach speeds of 1,000 miles an hour within the next three years.

Right now no spot on earth is more than sixty hours from your local airport. The Atlantic is conservatively only four hundred minutes wide. San Francisco and Australia are a mere thirty-five hours flying time apart. These distances will soon be greatly reduced, for the stratosliners of tomorrow will relegate our present speed records to the realm of horse and buggy days. These are not mythological musings of an impractical pulpiteer. They are scientific predictions of men who know. According to aviation experts, the time will come when business men will commute between New York and London as quickly as strap-hangers now travel between Times Square and Long Island. It is also entirely possible that the plane’s pilot will remain in his tower at home while he steers the magic wonder through boundless space. Truly, the world is changing! If planes can be run by push-buttons, can gliders with zippers be far away? The scientific picture is changing so rapidly today that I shudder to think what the next experiment may bring forth. Uranium is now obsolete in the production of atomic bombs, for lead, it appears, works just as well. The atomic bomb dropped on Hiroshima was equal to 20,000 tons of TNT, the greatest explosive in the world. That bomb is already obsolete, and America is equipped with atomic bombs equivalent to 20,000,000 tons of TNT, a thousand times more powerful than the one dropped on Hiroshima. In discussing these rapid developments, General MacArthur has said: “Warfare is no longer warfare—it is a question of civilization. In view of the potential destruction now encased in

scientific capsules, the millions of earth's population should be eye-witnesses of the forthcoming historic test at Crossroads. Their view of the destruction wrought by the atom bomb could tell them nothing of its technical nature, but it would tell them in unforgettable form the story of its incomparable might. Observation at close range might cause us to forget self long enough to ponder the future of man and the course of social progress.

Civilization began with Adam and Eve, but if something is not done to stop the onslaught of an uncivil civilization it is going to end with "atom and evil." The world's greatest scientists split the atom. , If society is to survive, similar intelligence and comparable sums must be used to explore the social atom. It is already clear that the atomic bomb has sown suspicion and fear among the major international powers. Until now human nature has been unable to control its own evil impulses, and now it is called upon to control the atomic bomb. We have split the atom for war and destruction; now we must re-unite the world for peace. The only defense against atomic destruction is the creation of a world in which no nation has the slightest desire to drop atomic bombs on anyone else. Peoples of earth must choose between atomic order and chaos, and the church of the Lord is heaven's agency for setting the pace. Unless Christian teaching and practice come to dominance in human affairs, there is no possibility of using the recently discovered terrific forces for the creation of a better world.

Speed is the order of the day in all phases of transportation, and may the Lord help us to utilize it in spreading the gospel. Time forbids that we discuss the potentialities of the atomic automobile. Suffice it to say that the car of tomorrow will not be powered by flowing gold but by atomic energy. When "horseless carriage" became too much of a mouthful, we changed it to "automobile." When atomic energy drives the family car, it may be changed to "atomobile."

Atomic energy is nothing new under the sun, but modern man has been slow in exploring its powers. Archimedes, celebrated Greek philosopher and scientist, was at home among the cosmic rays more than two hundred years before Christ. Modern experiments, however, are making possible a considerably better understanding of the whole subject of nuclear forces. We are living in an era of unprecedented scientific achievement, and the church must prepare to grapple with its multiple problems.- Thus far Christians have been slow to make use of the marvels of science in bringing the gospel to the millions who are lost.

Young scientists today are at home in a world of atoms, radar, and infinite space. The significance of this fact is not alone reflected in the destructive powers of the atomic bomb. Unless we harness the genius which is now unfolding God's hidden mysteries, civilization is sunk. Every experiment in the field of nuclear energy should cause Christians to feel that God "is not far from each one of us: for in him we live, and move, and have our being." (Acts 17:27-28). When I read scientific explanations of atomic potentialities, I am made to exclaim with the Psalmist of old: "O Jehovah, our Lord, How excellent is thy name in all the earth, Who hast set thy glory upon the heavens! . . . When I consider the heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but little lower than God, And crownedst him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet." (Psalms 8:1-6).

RELIGIOUS CHANGES

In a world of perpetual change it is only natural that religion should be affected. Transformations now going on in this realm present one of the greatest challenges to the church of God. Militant forces at work among both Catholics and Protestants are definitely designed to silence the plea of the New Testament church. The Federal Council of Churches with its emphasis on tolerance and Modernism is seeking to restrain any controversial preaching which might upset the doctrine of others. Catholicism, now as ever before, is set to control the world. No superior genius is necessary to recognize the designs of the Catholic church. The union of church and state is as much a part of their plan today as it ever was. In every conceivable way Catholics are trying to gain control of the United States. For several years the President has had a special envoy at the Vatican. The appointment of an unprecedented number of American cardinals is but another step toward Catholic domination of this country. Another of their secret weapons is the Colored population of the United States. Years ago they mapped their strategy for winning the Colored vote, and today they are advancing according to schedule. In the field of labor the Catholic voice is likewise one of the most militant. The church must either oppose the Catholics or we may be forced to unite with them. Unless brethren learn to cooperate better in the future than we have in the past, the really Dark Ages for God's people are still ahead.

Limitations of time and space will not permit us to discuss all the changes in current religious thought. Suffice it to say that some of these movements in the name of Christianity are attacking the very foundation of the primitive church. Thousands of preachers now occupying denominational pulpits no longer believe in the inspiration of the scriptures. Many of them have long since renounced their faith in the God of the Bible. According to their Modernistic theories, God did not make man but man makes God. Most seminaries and divinity schools are now hot-beds of infidelity and liberal theology. These men and institutions are moulding the faith and practice of thousands of leaders in modern society, and are challenging the very life of the church.

During the last five years much has been said concerning the coming world church. Sweet spirited tolerance which covers everything and touches nothing is the central theme of all discussions. It aims at the union of Jews, Catholics, and Protestants in a Christ-less church. These three groups recently participated in a great union rally, and the name of Christ was not mentioned in a single song, prayer, or talk.

These current religious trends are knocking at the door of the church, and in some instances have already begun to make inroads among the saints. The perils of the modern age demand that we acquaint ourselves with contemporary thought and be prepared to meet the challenge of every apostasy. The time has come when many religionists will not endure sound doctrine. Having itching ears they are heaping to themselves teachers after their own lusts, and are turning aside unto fables. (2 Timothy 4:1-4). In spite of the grievous dangers imposed by this changing world, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." (Hebrews 6:9). "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his." (2 Timothy 2:19). The church is built upon the Rock of Ages, "and the gates of Hades shall not prevail against it." (Matthew 16:18).

If the thesis of our discussion has been established, every one will agree that we live in a changing world. And yet we live in the same old world with respect to God's eternal purpose. It must be saved and improved in the same old way: by adhering to heaven's eternal principles and guarding

the fundamental institutions which are milestones on the highway of progress. The gospel is still “the power of God unto salvation to every one that believeth” (Romans 1:16). Neither laws, nor science, nor education can change the human heart. Nothing save the blood of Jesus can take away sin (I Jno. 1:7). We change our souls “in obedience to the truth unto unfeigned love of the brethren.” Therefore let us “love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth” (1 Peter 1:22-23).

We have here no abiding habitation. The day of the Lord is coming when “the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up” (2 Peter 3:10). Death and decay are stamped on all earthly things, but we look for “the city which hath the foundations, whose builder and maker is God” (Hebrews 11:10). “Homeless here the soul may roam, but a mansion waits above for the soul that’s redeemed.”

There is an air which does not contaminate the lungs; there is a roof which does not leak; there is a circle which will not be broken; there is a home of many mansions. “For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens” (2 Corinthians 5:1).

“Swift to its close ebbs out life’s little day;
Earth’s joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou who changest not, abide with me.”

CHAPTER V — The Bible—God’s Revelation (1)

CHAPTER V --- The Bible—God’s Revelation (1) V. THE BIBLE—GOD’S REVELATION (1)

By Fanning Yater Tant

“And furthermore, my son, be admonished; of making books there is no end; and much study is a weariness of the flesh.” These are the words of Solomon as found in Ecclesiastes 12:12. In his day the books were made and written only by hand. Hundreds of scribes would devote all of their time to copying the books that were written, and Solomon said that of making many books there is no end. Since the introduction of printing in the year 1453, the making of books has become one of the world’s greatest industries. Every year literally millions of copies of books are made, and each year several thousands of new books are printed. In the great library of the Louvre in Paris, France, there are so many books that if a person should begin rapidly reading them at the age of fifteen, and should read only the introduction to each book, reading ten hours every day, taking out no time for Sundays or holidays, he would die of old age before he had even gone through the first alcove. In the Congressional Library at Washington there are almost as many books. They are of every description and on every subject imaginable. To this collection there are being added more at the rate of several hundred a year. Of all the millions of books that have been printed, however, there is one book that has influenced the thought of mankind, and has shaped the history of the world, more than all the other books combined. If you could stack up in one pile every book that has ever been written on any subject by any man, and could place over beside that this one book of which I speak, I mean the Bible, you would find that the Bible has influenced the course of history more than all the other books combined. It has caused more people to suffer martyrdom; it has been the storm center of more disputes and even more wars; it has been the cause of kingdoms and empires crumbling into dust. The tremendous influence this book has had on the human race is beyond calculation. When correctly used, it has brought the greatest blessings of earth to the children of men; when misused and perverted by unscrupulous men, it has been the occasion of more sorrow and bloodshed than any book ever written. In every age there have been men who have not believed the Bible. The skeptics and infidels have always been side by side with the most ardent and zealous believers. In our day we have seen a strange phenomenon; we have seen the wave of infidelity reach the highest crest in all history, and we are now witnessing an about face on the part of thousands of those who have been a part of that great wave. Ordinarily, movements of this kind are spread out over two or three hundred years, but the tempo of our age has speeded things up, and within the last seventy-five or eighty years—since the works of Charles Darwin gained prominence in 1860— we have seen infidelity sweep over land like a hurricane; within the last twenty years that hurricane seems to have completely spent its force and to be receding almost as rapidly as it arose. The greatest scientists of our day, and the men who are the deepest thinkers, are more and more coming to recognize some great creative power outside and above the universe which the scientists of a generation ago would have described as rank superstition.

Tonight I want to tell you some of the reasons for our acceptance of the Bible as an infallible, inerrant, inspired revelation from God himself. Its statements are true and accurate altogether, completely reliable and dependable. Its teachings are truth; its doctrine is holy. Our faith in this book has been builded exactly as our faith in a human being is developed—by seeing it tested in a thousand different ways, and meeting every test and every examination with unimpeachable honesty and complete victory. In no single instance has any test revealed an error or an inaccuracy or a false statement of fact in the Biblical record. The keenest minds of two millenniums have sought in vain for contradictions and discrepancies. They are not there. In a thousand ways, unknown and unknowable to the writers of these pages, their every word and every syllable has been tested. The result has always been the same. There has always been absolute triumph for the accuracy of the inspired writing.

I. ARCHAEOLOGY

One of the fields in which the Biblical record has received its most searching test and its most glorious corroboration has been the field of archaeology. The spade of the scientist has made contact in a thousand different places with the writing of the prophet. In every meeting place identical stories have been revealed. What the prophet said, the archaeologist, working from a different angle and for a different purpose, has found to be exact truth. May I cite you to a few examples of this type of proof?

Around the southern end of the Dead Sea the pottery and the archaeological evidence reveals a very well developed civilization dating back to the third millennium before Christ. Suddenly, about 2000 years B.C., all civilization in that area came to an abrupt halt. On this the word of the archaeologist is unhesitating and unequivocal. The record of the ruins speaks with an unmistakable voice. The pottery, vessels, implements, weapons, toys, household articles all are clearly of a civilization prior to the year 2000, or thereabout; then for a space of hundreds of years there are no remains of any sort. The next articles the archaeologist can find are all of a period many hundreds of years this side of the time of Abraham. The record is there; the atheist cannot deny it. For what it is worth, that is exactly what the evidence reveals.

What is the meaning of that evidence? Is there any explanation for this sudden and obviously catastrophic end to a civilization? Has history any word? Has the ethnologist any explanation? Has the unbeliever any solution to the puzzle? When we turn to the Biblical record, the explanation is clear and simple. Both Sodom and Gomorrah were destroyed by fire and brimstone being rained upon them from the heavens in the time of Abraham, about 1900 B.C. Furthermore, this whole region around the southern end of the Dead Sea is composed of a stratum of salt about 150 feet thick, over which there is a layer of marl and free sulphur. The earth stratum here shows a tremendous rupture, indicating that at some far time in the distant past there was an earth disturbance of unprecedented fury. The countryside for miles around shows an unbroken scene of desolation—a region of burned out oil and asphalt. Had the writer of Genesis been an eye-witness to the destruction of the Cities of the Plain, he could not have given a more accurate description of what the archaeologist declares actually happened. His word is in total agreement with the record of the rocks. Only a willful and perverted intellect would seek to deny it or evade its implications.

There is a second particular to which I will refer (among hundreds which might be cited) in this field of archaeological corroboration. That has to do with the building of the treasure cities, Pithom and

Ramses. These two cities were built by the Pharaoh who had begun to oppress the Israelite slaves. His harsh and cruel measures are too well known to need repetition. Suffice it to say that as a punishment to Israel he denied them the straw with which ordinarily they were wont to make bricks, compelling them to go out into the fields and countryside and gather stubble and roots or whatever binding matter they could find. These are statements of the scripture, straightforward and without reservation. The writer of Exodus makes them without any hedging or any possibility of a double meaning. He simply writes of these things as facts which actually happened exactly as he describes them. Little could he dream that his word would ever be analyzed and subjected to the most searching scrutiny of the critic. He was not writing with any thought that his word would be tested.

When, however, the test is applied, what are the results? The ruins of Pithom were excavated in 1883 by Naville of the University of Geneva. In his book, *Moses and the Monuments*, Dr. Melvin Grove Kyle gives a graphic description of the ruins of Pithom: "The bricks are laid in mortar, contrary to the usual Egyptian custom, and contrary to the observations of explorers in Egypt previous to the time of Naville's discovery of Pithom. The lower courses in at least some of the store chamber work are laid with brick filled with good chock straw; the upper courses are made of brick having in them no binding material whatever, and the middle courses are made of brick filled with stubble pulled up by the roots. The impress of the roots is as plainly marked in the brick as though cut by an engraver's tool." This is in full and perfect harmony with the record of the inspired writer. There is no discrepancy in any single particular; there is no departure in the archaeological record from the Biblical narrative. The two witnesses are found in perfect agreement.

II. HISTORICAL

It might be possible to explore that field almost indefinitely and certainly in much greater detail than these two brief illustrations provide, but we want to catch a glimpse of two other types of corroborative testimony. The second that we shall note is recorded history. If the word of archaeology recorded history. In every instance in which secular history and divine history touch on the same events, there is found to be a complete harmony between the two accounts. In certain items, at certain ages of the past, certain men have claimed that the Biblical record was in error, that authentic history varied from the narrative set forth in the Bible. But as the years have gone by, and as more searching study has been made of the facts of history, it has been found that in every instance in which there was a question raised as to the reliability of the scriptural record, that record has been vindicated always, and the formerly accepted ideas of history have been proven erroneous.

There is, however, a still more remarkable angle to this part of the test; there is a phenomenon which has utterly stumped the skeptic, and left him in dumbfounded bewilderment. Here it is: not only does the Bible agree with the established facts of history, but in innumerable instances the Bible record of that historical event was written and known hundreds of years before the event came to pass! Historical facts were recorded which were totally outside the realm of human knowledge at the time of their recording.

Let us take two examples: First, the prophecies concerning Babylon. In Isaiah 13, 14, and in Jeremiah 1, we are told that

- (1) Babylon was to be overthrown as Sodom and Gomorrah,
- (2) it should never be re-inhabited from, generation to generation,
- (3) the Arab should not pitch his tent there, nor the shepherd make his folds there, (
- 4) her walls and foundations should be overthrown,
- (5) she should be plundered of all the nations.

Babylon was built twenty-two hundred years before Christ. Her walls were three hundred and fifty feet high and eighty-seven feet thick. There were 100 gates with as many roads from all parts of the world leading into the city. At the time this prophecy was spoken, Babylon was at the height of her power. She showed no sign of decay, but is a full and total confirmation of the accuracy and dependability of the inspired writing, no less so is the verdict of re- one thousand years later every word of this prophecy was literally and completely fulfilled. Now many centuries have looked down upon the ruins of Babylon, and she stands there today in mouldering desolation—a mute yet powerful testimony to the divinity of this book.

Look again at the prophecy concerning Israel spoken by Moses and recorded in Deuteronomy 28. He said that

- (1) God would bring against the Jews a nation from afar, whose language they could not understand;
- (2) this nation should be fierce in countenance, and not caring for the person of the aged, showing no mercy to the young;
- (3) that they should besiege Jerusalem till all her walls should fall and the city be taken;
- (4) that the Jews should suffer untold horrors, some of them even eating their own children;
- (5) that great numbers of them should perish in the siege;
- (6) that multitudes should be carried into Egypt and sold till no purchaser could be found;
- (7) that the Jews should be plucked out of the land which God had given them, and should be carried

throughout the world;

(8) that they should be despoiled and oppressed of all nations. So complete was the destruction of Jerusalem, and so well known is it, that I need hardly speak of it. It took place 1500 years after Moses spoke this prophecy. 1,240,000 Jews were slain, 99,000 were carried into Egypt and sold till no purchaser could be found for them. They suffered untold horrors, some of them even eating their own children. They were taken by the Romans, a nation from afar whose language they could not understand. The cruelty and merciless quality of the Roman soldier has become proverbial. Thus every single item prophesied of them came to pass. Moses wrote that which no mortal man could know; he revealed facts of history which were not within the realm of human knowledge at the time he wrote.

III. PSYCHOLOGICAL

There is a third area in which the statements of Bible writers can be tested with considerable scientific precision. That is the area of human nature—psychology. Our outward circumstances may change from age to age, but our basic human nature remains the same. The temptations and hopes of this generation, the griefs, joys, fears, aspirations, are about the same as those of the generation of Adam, of Abraham, or Paul. Many a man today can testify with Solomon that it is still better to dwell in the garret on a desert than in a wide house with a brawling woman. Our problems today were their problems yesterday, and will be our children's problems tomorrow. This unchanging pattern of human behavior, this constant and dependable structure of our constitution, provides a method by which we can judge of the truthfulness and inerrancy of the men of inspiration. For our modern psychiatrists have discovered a vast store of information concerning the working of our intellect and our emotions which past generations did not know, and could not know. If such ideas and truths were uttered by Biblical writers it showed an insight, a comprehension, and a knowledge utterly incredible in men of mere human stature. When we carefully search the record, that is exactly what we find. The sum of all human experiences as to the results of all human conduct, may be found better expressed in many of the earliest portions of this book than we are able to express them even now, after so many centuries of progress and observation. Whoever wrote this book knew more than we know about human nature, and knew it distinctly, whereas we know only dimly and obscurely.

Consider, for example, the present psychological phenomenon of a "split personality," or schizophrenia. It is a truth which has been recognized only within the last few decades that a man may so completely lose contact with reality that his whole life is divided into two antagonistic and irreconcilable parts, the one warring against the other. He is one individual, but the principle that unifies his life and holds him together has been lost. This type of mental derangement is well recognized and is not uncommon in our mental institutions.

Now turn to the words of Christ, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon" (Matthew 6:24). Or read again that perfect description Paul gave of the inner struggle of which he was conscious between his better self and his baser self. That seventh chapter of Romans might well have come right out of the case history of a twentieth century practicing psychiatrist. "For that which I do I know not; for not what I would, that do I practice; but what I hate, that I do ... to will is present with me, but to do that which is good is not. For the good which I would do not; but the evil which I would not, that I practice. . . . For I delight in the law of God after the inward man: But I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death?" (Romans 7:15-24). When modern medical science and ancient apostolic preaching touch on the same subject, they are found to teach identical truth. There is a harmony and a concord between them that can be accounted for in no other way than that "men spake from God." In an area where there can be little room for equivocal or ambiguous phraseology, we have a definite statement from an inspired man. Nearly two millenniums later we have this same truth "discovered" by scientists working independently of the Bible, and often even in ignorance of its contents. The verdict of the ages has not been mistaken. Millions of men, learned and ignorant, have believed this record is a revelation from God. The

stamp of divinity is on its every page. Regardless of where the test may be made, in archaeology, in history, in psychology, or in any one of a score of other fields, the result is always the same—an overwhelming corroboration of the statements of inspired men, an undeniable confirmation of their pronouncement. Thus our faith, like the faith of the race, is established and strengthened. In areas where they could never know the test would be made, we have found these men speaking truth. Are we not justified then, in believing that they spoke truth always—that in still further areas where it is impossible for tests to be made, and where human limitations will make confirmation forever impossible, absolute confidence can be placed in their words? They have never been found in error; they have shown themselves reliable and dependable; in no instance have they been found untrustworthy; truth, and only truth, has been the substance of all they wrote. On this a man can build his life; on this a man can venture his eternal destiny; here is solid ground, unshaken and unshakeable. Heaven and earth may pass away; the word of God endures forever.

CHAPTER VI — The Bible—God’s Revelation (2)

CHAPTER VI --- The Bible—God’s Revelation (2) VI. THE BIBLE—GOD’S REVELATION (2)

By Fanning Yatsr Tant To say that we live in a law-abiding universe is to utter a truism that has become trite. This fact has been impressed on us from childhood, not only in the text-books of the schoolroom, but in a thousand effective ways in our daily experience. We have seen the seasons come and go in orderly procession; we have watched the rising and setting of the sun; we have scanned the heavens at night and beheld the stars in stately parade, moving by inexorable and immutable law from the eastern horizon to the western. We know that ice is cold, that fire will burn, that water always seeks its level. Because of his confidence in the laws of nature, the farmer goes into his fields each spring and plants seed beneath the surface of the ground. Because of his trust in this as a law-abiding universe, the engineer does not hesitate to commit himself to the building of a great bridge, or a mighty dam, or a skyscraper, basing the whole structure on certain mathematical formulas which have been carefully worked out and tested. He knows that the stress of certain parts is always the same. He knows that if he builds a bridge to carry a load of fifteen tons, it will not collapse beneath the weight of a few hundred pounds. The Scriptures recognize this eternal truth concerning the natural world. David says, “He commanded and they were created. He hath also established them forever and ever.” (Psalms 148:5-6). And Hebrews 1:1-3 declares that Christ not only made the worlds, but that he “sustains all things through the word of his power.” The laws of nature are exact, dependable, and undeviating. There are no exceptions. A man may be a fugitive from the law of averages, but there are no fugitives from the law of nature.

If this natural physical world is governed and controlled by law, it is equally true that the spiritual and moral world is of the same order. The consensus of the race through all generations has been to this end. One by one we have worked out aphorisms and wise sayings, things we call proverbial, which express these great truths. We declare “There is no royal road to learning,” and mankind generally and readily accepts that as truth. It is self evident. It is a principle which everyone recognizes instantly. Education comes to all of us alike—prince and pauper, aristocrat and commoner, man and woman, boy and girl. There is another accepted truth which I want to emphasize this morning, however; and that is that our world, our universe, is such that truth is always helpful; error is always harmful to mankind. This is the case in every field into which we may look. Consider medicine. How many millions of men and women must have died needlessly in past generations because of false ideas in medical practice. George Washington, for example, was almost certainly bled to death in the doctors’ attempt to treat a common cold. It was the theory then that the body might build up too much blood in the system, and that the proper treatment of many diseases was to bleed the patient—or victim—as it often turned out. Or as a cure for alcoholism, consider this statement from the accepted textbook on medicine printed in the year 1700: “Eels, placed in wine or beer and suffered therein to die and rot, he that drinketh that mixture will never touch that kind of liquor again!” In medical science the slow progress of truth, and the gradual elimination of error, has proved one of the most thrilling stories in all civilization’s history.

Truth, by the rational order of a moral world, has been helpful; error has been hurtful. There are no deviations from this.

Accepting that statement as correct (and both atheists and believers have always accepted it) we find ourselves possessed of a marvelous and infallible criterion, or standard for determining the truthfulness of the Bible. We have here an objective measure; an accepted and unquestioned rule of judgment. This is one which has not only the sanction of thinking men of every age, it has also the authority of Jesus Christ. He himself said, "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matthew 7:16-18). By this simple and obvious test we can judge whether the Bible is a good tree or an evil tree, whether it is to be accepted as divine truth or to be rejected as a fabrication of lies and falsehoods. What are its fruits? What have been the effects it has produced through all the ages? If we are to judge of its divinity by the effect it has had on mankind, if we are to accept the axiom that truth is always beneficial and error is always malevolent, what shall we say of the effects produced by the use of the Bible?

I. MORAL EFFECTS

For one thing consider the moral effects this book has had. It is the known fact that men tend to become like the god or divinity which they worship. Ancient Greeks who worshipped Bacchus became addicted to drunkenness; those who bowed before the shrine of Aphrodite were likely to become lascivious and licentious; the Phoenicians who worshipped Astarte the goddess of fertility indulged in the lewdest and most obscene rites of religion. The worshippers of cruel and capricious divinities always tended to become like those objects of their worship. The Bible holds forth to us a God who is perfection itself. He is perfect in moral holiness, in love, in wisdom, in justice, and in every virtue that commends itself to the mind of men. In him there is found no flaw, no weakness, no error. This God was made flesh and dwelt among men in the person of his son, Jesus Christ. Jesus was such a one that men of every age have been unstinted in their praise of his worth and excellence. Those who walked and talked with him recognized him as being superior to anything this earth had ever produced. "He did no sin, neither was guile found in his mouth." Luke says, "He went about doing good."

Majestic sweetness sits enthroned

Upon the Saviour's brow;

His head with radiant glories crowned,

His lips with grace O'er flow.

No mortal can with him compare

Among the sons of men

Fairer is he than all the fair

That fill the heavenly train. This is the God the Bible sets forth; this is the Savior the believers worship. The effect of such worship reflects itself in elevating man and raising him in all things to a

higher and nobler plane of living. As the author and originator of Christianity is a perfect being, so also is the law which he gave. The Psalmist spoke truth when he said, "The law of Jehovah is perfect, restoring the soul." No sin is known to mankind which that law does not forbid and prohibit; no virtue is to be found which it does not inculcate and encourage. Every relationship known to us, parents and children, husbands and wives, slaves and masters, rulers and subjects, friends and neighbors—all of them are set forth and the duties and obligations and responsibilities of each are fully declared. Could the hearts of all men of the earth at this moment be brought into conformity with the teachings of this book, ten thousand streams of joy and happiness would be opened up to flood the earth.

You have but to look at the history of the earth since the days of Christ to know how benign and how beatific have been the blessings brought to the children of men by this book. Edward Gibbon, the great infidel historian, who made a complete and thorough investigation into all the circumstances surrounding the early years of Christianity, has been unstinted in his praise, and has been astonished almost beyond expression at the benevolent effects the gospels had on those whom it reached in the early days of the church. Surrounded by lewdness and immorality, they retained their chastity; in the midst of violence and bloodshed and cruelty, they were always willing to suffer pain, but never to inflict it; when falsehood and dishonesty and theft were accepted by all as the common practice, the Christians were scrupulously honest and truthful in all things. Gibbon says, "It is a very honorable circumstance for the morals of primitive Christians that even their faults, or rather errors, were derived from an excess of virtue." In his correspondence with the Emperor Trajan, Pliny, governor of a province of Asia, had much to say concerning the sect of the Christians whom he had been ordered to exterminate. He wrote to Trajan, "they blind themselves with an oath, not to the commission of any wickedness, not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them when called upon to return it." And Gibbon quotes Tertullian as boasting with honest pride that "very few Christians had suffered at the hand of the executioner except on account of their religion."

Perhaps someone is likely to complain that this is not a true picture, that we must also include all the moral depravity of the dark ages, that we must mention the Catholic inquisitions, the burning of heretics, the evil and hypocrisy and vicious practices that have come about as a result of religion. To which we reply that this very circumstance adds weight to our contention. For it shows us that the natural tendency of mankind is vicious and cruel, and when he rejects the restraining influence of the Bible he will go to every kind of excess, for it is not perfectly clear that the wickedness and immorality of the dark ages and of the Catholic church in particular came about as a result of a departure from the teachings of the Bible, rather than because of following those teachings? I affirm without any hesitation that every good thing in Catholicism, as in every Protestant religion, is the result of following in some degree the teachings of the Bible; while every evil and wicked thing is the result of a departure from the Bible. It is not fair to charge the Bible with the perversions men make of it. We are saying that the influence of this book, when followed, is wholly good and never evil. Its moral effects are such as to demonstrate its truthfulness.

II. INTELLECTUAL EFFECTS

In the second place, consider the intellectual effects of the Bible. Is it not perfectly evident that this book, above all others ever written encourages and stimulates intellectual growth and

development? Does not the Bible place supreme value on truth—the whole truth unmixed with error? Is it not the word of inspired scripture which said, “Buy the truth and sell it not?” Christ declared, “Ye shall know the truth and the truth shall make you free.” Paul affirmed that the church is “the pillar and ground of the truth.” And every inspired writer who has touched the subject has encouraged the search for truth. The desire has always been to promote and cultivate intellectual growth, to bring man to the very highest use possible of all his natural talents and endowments.

Again, a look at history will confirm this statement. If you but look at the most civilized and advanced nations of the earth, you will find without exception they are places in which the Bible has for generations had its greatest influence. Britain and America are cases in point. Why it is that civilization came westward rather than eastward? The Bible originated in the orient, but the trek of civilization was toward the West, not toward the East. Is it not true that civilization followed the Bible? Missionaries went out and won people to an acceptance, often crude and uninformed to be sure, but still some sort of acceptance of this book. The result was a phenomenal stimulation of all their mental powers. The orient, which rejected the book, stagnated and remained unmoved; the West progressed and developed. If someone wants to argue against this by citing us to Germany as an example of an undeveloped land where the Bible had great influence, we have but to remind you that all the foundations for Germany’s growth and marvelous scientific and intellectual development were laid during the years when Germany above all other nations was a Bible following nation. When Martin Luther began his great Reformation in Germany, he gave impetus to the intellectual development of the nation which is still felt. It was only within the last century, when the higher critics and infidels began to undermine respect for the book, that Germany took a definite turn toward a pagan way of life. Look how civilization has been retarded and held back in the Latin nations and in South America, where, under the influence of Catholicism, the Bible is relegated to a place of inferiority and disrespect. In contrast see how the general culture has advanced in those nations who have a different view of the Scripture. In America, how many of our colleges and universities are in existence today because of the influence of the Bible! Even our state supported schools are with us because our rulers and leaders have felt, even though unaware of it, the influence from this book. They have recognized the wisdom and the advantages to a nation of literate and educated people; they have realized that ignorance and stupidity go hand in hand; that as a people becomes literate they advance to a higher and nobler plane of living.

III. EMOTIONAL EFFECTS

I have one other thing to mention concerning the effects of this book. That is personal. I want to talk of the effect it has on each of us in an emotional way. For we are living in a world that keeps us constantly in a state of turmoil and distress. Everything about us is transient, fleeting, evanescent. We are filled with vague, uneasy longings for a different life and a different world. Conscious of the perpetual conflict within our own hearts, our lives are disquieted and our hearts are fearful. I think it can be said pretty truthfully of nearly all of us that in our natural state we are as “restless as willows in a windstorm, as jumpy as puppets on a string.” And that is so even when we don’t have spring fever. The inner conflict may burst forth in the woeful lament of Paul, “O wretched man that I am, who shall deliver me from the body of this death,” or it may come in the pessimistic cynicism of Solomon, “Vanity of vanities, all is vanity and a striving after the wind, saith the preacher,” or perhaps it will be felt in some other way. In one way or another all of us feel the

inadequacy and the incompleteness of this life. We recognize that we are creatures of eternity, and here we have only time. We are infinite in our capacity for growth, and here we have only finite opportunities. We are the children of a king, but on this earth we have only the chances of a slave. So our lives are disordered, distressed, and disturbed. When we open the pages of this book, how beautifully the restless spirit is quieted, how perfectly the anxious heart is eased, how completely the burdened mind is put at rest. For here we learn that God is in his heaven; and all's well with the world. We are not mere creatures of blind chance, born for a day, to be swept into eternal oblivion tomorrow; we are a creation of God, destined for eternal glory with Him. Let the worlds continue in their courses for uncounted billions of years, or let them cease to roll tomorrow, it is all the same to us. Death has lost its terrors, the grave has lost its victory. Come weal or woe; we are the children of God, and it is well with our souls. What perfect peace, what calm fortitude, what complete acceptance this book brings us. Now we can forget the burden of the world, now we can dispense with the problems of existence. We can live and enjoy life as free and as loving and beloved children of God. The effects of this book on the mental peace of mankind are indeed beyond calculation. It soothes, and calms, and puts at rest all our troubled longing thoughts. Can we credit for one minute the monstrous absurdity that the book which has had the greatest moral effect, the most stimulating intellectual effect and the richest emotional effect on all ages of the world is, at the same time, the most blatant falsehood that has ever existed? Are we willing to say that falsehood and fabrications and plain unadorned lies have proved the greatest boon to civilization, have brought the greatest happiness to the race, have lifted lives to the noblest pitch of living the earth has ever seen? My friends, men do not gather such grapes from thorns, nor such figs from thistles. An evil tree does not—cannot—bring forth such fruit!

CHAPTER VII — The Bible For All Peoples

CHAPTER VII --- The Bible For All Peoples VII. THE BIBLE FOR ALL PEOPLES

By CHARLES H. ROBERSON

More than nineteen centuries ago The Master said: "Go into all the world and preach the gospel to the whole creation." It is recorded "And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it" (Mark 16:15; Mark 16:20). Also, He said: "And the gospel must first be preached to all nations" (Mark 13:10). (RSV)

RETROSPECTIVE

The Old Covenant was written chiefly in the Hebrew language; the New, in the Greek of the Koine Period. Translation began in the third century before Christ. What is called the Septuagint, the source of so many quotations of the New Covenant in Greek from the Old was the first. In the second century A.D. the Syriac New Covenant was probably the first of the great translations and stands second only to the Latin Vulgate and the English Bible in its far-flung influence. Also in the second century Latin texts were made; and these culminated in Jerome's great "Vulgate" translation of the fourth and the fifth centuries. In the twelfth century A.D. translations in modern languages or their immediate ancestors began. Yet less than a score are recorded before 1450 A.D. On the eve of the invention of printing, only thirty-three languages have had any part of the Bible translated. However, *It is recognized that the "Targums"—somewhat free translations from the classical Hebrew into Aramaic, may have existed in written form before the first century A.D. (cf. T. Walker in Hastings Die. of Bible, IV, 678). Some scholars maintain that Mt., Mk., Lk., were written in Aramaic and translated therefrom into Greek (C. C. Torrey, Our Translated Gospels). But the evidence is not conclusive. the first hundred years of printing saw great history-making versions of the whole Bible put into print. But. even by 1800 A.D. only seventy-one languages and dialects had some printed portions of the Bible. The next thirty years saw an amazing expansion—eighty-six languages received some part of the Bible—more than in all the eighteen centuries preceding The British and Foreign Bible Society was founded in 1804, and the American Bible Society in 1816. Through these, translators were aided and the fruits of their labor in printed form sent forth for widespread distribution. These thirty years were no flash in the pan. In the years between them and the end of 1944 there have been added 911 languages. This then gives a resume of an amazing achievement— some substantial part of the Bible translated and published in 1068 languages and dialects. Let no one think that this has been the adventure of putting a few verses of Scripture into as many languages as possible as a tour de force (exhibition of skill). On the contrary there are 185 languages with whole Bibles; there are 234 more with whole New Covenant; 560 more with at least one whole book, and 89 more with selections. For those who have minds to discern, this achievement outranks the whole gamut of modern invention, at which we so often marvel! For implicit in it is a hope for the human family which no amount of secular learning or scientific technique can offer. THE ACHIEVERS

Turning from the achievement to the achievers, it is most obvious to all that a comparatively small group of people in the church are whole-heartedly evangelistic. Alas, only a minority part! What might have been won if that minority had been a great majority! It is this minority that has held that the Gospel of our Lord Jesus Christ was not given to assure respectability but to redeem a world from destruction and death. It is this minority who appreciate the priceless value of the redemptive love of God in Christ, and pour out prayers and treasures that the message of the Bible might be given to all peoples.

Tribute must be given to the translators. Down through the centuries they by faith subdued languages and so kingdoms, wrought righteousness, out of weakness became strong, and endured trials of bonds and imprisonment. This is not the time to call the roll of intrepid explorers who were destitute, afflicted and tormented, nor of their wives who did endless copying and proof-reading, yet by their faith put the Bible into a thousand and more languages. It is related that one woman inserted in the manuscript of a translation made by her husband 120,000 commas. Let us trust that their number was matched by the wisdom with which they were placed.

It is imperative that disciples of the Master be impelled by an unwavering purpose that every man willing to possess the Bible may have it in his own tongue, and at a price within his reach, however much it may cost to produce it.

The Bible is God's Book for the world. The making of it, the translating of it, the distributing of it to all peoples, is a part of His plan, whereby men are being redeemed. The Bible is for man not by the will of man but by the will of God. It is His Providence that raised up the hosts of translators, imbued people with missionary enthusiasm. And it is God who calls us to labor, that they, with us, may be "made perfect."

PROSPECTIVE

Let no one think that translation of the Bible into nearly eleven hundred tongues that nothing more needs to be done.

There is much to be done, and they who by faith have made translations and who have, indeed obtained a glorious report wait for what we, under God, have now to do. Mark 13:10,—"the gospel must first be published among all nations"—is a reminder of what God expects of us, particularly when one discerns that the word nations here, does not signify what we mean by nations today—politically organized national entities—but, in the sense of the Greek *ἔθνη*, tribes or peoples. No one knows how many languages and dialects the world contains. Some of those that have been studied are not extinct and a lot of those in current use have not been studied. The French Academy says there are some 2,796; this estimate may serve our purpose. It is known that there are many peoples in Latin America, who do not know either Spanish or Portuguese and for whom some part of the Bible is yet to be translated. There are many peoples in parts of Africa and of south-eastern Asia in the same situation. For many of these peoples, likely it will not be necessary to translate the whole Bible, for as their Christian education develops, they will be able to use a Bible, or at least parts of it, in a related language. But it is necessary to provide at least a Gospel in a language that each tribe or people can understand.

It was not until 1937 that a Gospel was translated in Kekch' (Guatemala) spoken by some 120,000 people. In Mexico there are over 300,000 people who speak only Mexican, and over 100,000

speaking only Mixteco; perhaps several translations will be required for each of these because of dialect differences. Some of these are already being studied by the Wycliffe Translators and several translations in new languages are on the press or nearly ready for it. It is quite probable that there are now 1,000 more forms of speech in the world in which new translations are needed. When it comes to religion, to the things of the home and the heart, no speech is adequate save the home-speech. This is the deepest reason why the Bible must be in the mother tongue of the people. Oliver Wendell Holmes in *The Autocrat of the Breakfast Table* says: "Language is a solemn thing; it grows out of life, out of its agonies and its ecstasies, its wants and its weariness. Every language is a temple in which the soul of those who speak it is enshrined."

Wyclif wrote, "Crist and His apostlis taughten ye puple in yat tunge yat was moost knowun to ye puple. Why shoulde not men nou do so?" There are some hundreds of languages in which there is need for at least the New Covenant where only one or two of the Gospels exist. For example, there are 300,000 Sulu Moros in the Philippines who have only one Gospel; likewise 280,000 Quiche Indians in Guatemala; 295,000 Dioula on the Ivory Coast. There are two Gospels only for 1,300,000 Shilluk in the Sudan; for 1,800,000 Balinese in the Dutch East Indies. To carry the Bible to these peoples and to millions of others in similar situations is a challenge to professing Christians that can not be lightly pushed aside. This involves labor, long and expensive, but full of reward in the life of our world neighborhood.

Since languages in use are living, flowing things, there is the constant need for revisions. Rarely does a version remain permanently what the people should have. When native church workers in India began to use the new revised Tamil version, they spoke of feeling as if they had a new sharp plow with which to cultivate their fields. Even with the widespread use of the Authorized and Revised versions in English, and the many translations of individual scholars, three major revisions are available or in the making. The *New York Times* of date, October 4, 1936, listed, The revision of the American Standard Revised Version (set up by the International Council of Religious Education) ; the British Westminster revision by the Roman Catholic Church; and a "modern" translation projected by a group of American Roman Catholics.

Superb as many of the translations and revisions have been, the time will come when men trained in Greek and Hebrew and masters of their own speech, who with devotion equal to their predecessors will make the Bible even more vivid and powerful in their mother tongue. Then indeed will new light break again out of the Scriptures. THE GREAT URGENCY

Printed translations may exist in some part in the speech of nine-tenths of the world's population. But it is a disastrous mistake to think that the Bible is in the hands of nine-tenths of the people of the world. On a "calculated guess" considerably less than one-fifth of them actually possess the Bible. The total world population was given by A. M. Carr-Saunders, in *World Population*, Oxford University Press, 1936, as 2,028,000,000; Hubners *Geographish-Statistische Tabe In Aller Lander Brde*, 72 Edition, Leipsic, 1936, as 2,092,940,000. It is estimated that the annual increase is 15,000,000.8 Population under ten years of age in the United States as of 1931 was 24,051,999, January 1944 (estimated) 27,473,600,7 that is about twenty per centum. This rate is high for the world as a whole. If one sets aside 20% of the population who are supplied, and another 20% for those under ten years of age, more than 1,200,000,000 are left without the Bible. Not considering replacement copies, a generous estimate is 20,000,000 copies of the Bible or some part of it are

distributed annually. Yet, consideration must be taken of 'Encyclopedia of the Social Sciences, art. "Population." On January 1, 1944, the population was estimated by the Bureau of the Census to be 137,368,379. 600,000,000 literate persons without the Bible and as many more not yet literate, though of literate age.⁸ The Bible Press, 1938) estimates about half of the world to be yet illiterate, either whole or part is in the languages of all perhaps but a tenth of these millions. The task is to see that they have the chance to have it. In the parts of the world where the Bible is best known—United States, Canada, Europe, Australia, New Zealand— population is estimated as 630,000,000 with an estimated yearly increase of 6,000,000.⁹ Even here the distribution of the Bible or parts of it is not keeping pace with the growth of the population.

Turning to other parts of the world, the great populations of Asia, Africa, Latin America and the Islands of the Pacific must be considered. In these areas about 2,000,000 copies of the Bible and some 15,000,000 single gospels and other single parts are distributed annually. And this over against a population of some 1,400,000,000! The distribution is less than one-third the annual increase in population. The circulation of Gospels and other single books might catch up, statistically, with the population in 160 years without considering increase in population.

Translations into nigh 1100 languages are a priceless resource, indispensable to the world's advance. But they are powerless until distributed. They are seed in the granary; not until the seed is sown can there be any hope of harvest. The major advance in giving the Bible to all peoples lies in distribution. For here depends the hope of countless millions of humble despairing folk and the possibility of saving the world from bitterness and destruction. In 1883 Dr. G. F. Verbeck, a veteran missionary in Japan, quoted with approval the verdict that if the choice were ever *F. C. Laubach (in *Toward a Literate World*, Columbia University 'Summary of figures drawn from Encyclopedia of the Social Sciences, to be between the Bible without the teacher or the teacher without the Bible he would unhesitatingly choose the former. The Bible itself is the most powerful of all vernacular preachers. It goes where the human preacher cannot go. It stays when the human preacher must leave. It hides in the memory and soul and cannot be expelled. Its message reaches men of every people and condition.

SELECTIVE

Now shall consideration turn to the imperative responsibility of the church. Not the place to account for lack of conviction, or why those loyal to conviction hesitate to express it. It may be that multitudes, hearing the storm of controversy and criticism about the Bible a generation and more ago, took refuge in an indifference to which the present generation is heir. Or over-enthusiasm about the scope of science and the possible achievements of man "on his own" may be suggestive. There were many misconceived "defenses" of the Bible; when such crumbled, many who could not see beyond them thought the Bible had crumbled also. A deluge of new knowledge, surprisingly intricate relationships of industry and commerce in an emergence of "one world," omnipresent new amusements—all have swiftly overwhelmed men and so displaced the center of their thought. Religion is for many pushed to the margin or beyond it. Whatever may be the cause, far too many regard the Bible with respect and a vague loyalty, but without conviction and fervor. The many conflicting religions could not have come into being had the imperative declarations of the Bible laid hold upon the multitudes. It is those who grasp most firmly the primary meaning of the Bible who resist most faithfully the falsehood on which so many of the "isms" of the world rest.

In the hesitation and perplexity of the church and the overwhelming confusion of the world, the hope and the remedy lie in the Bible itself. Out of the years of criticism, the Bible and the Christian faith have emerged stronger than ever before—not stronger because anything has been added, but because of having been freed from a vast weight of misconception, freed from methods of interpretation false to their spirit, freed from confusion as to historical basis, freed from entanglement with philosophies never a part of their genius. With all assurance men may be directed to the Bible as the primary and unique witness to Almighty God. This assurance does not come upon men as a reality because someone says so, no matter how authoritative. It comes from knowing the Bible. If men are to find in the God and Father of our Lord Jesus Christ the one Being worthy of unreserved loyalty, if they are to lean their whole weight on Him for the salvation so urgently needed, the one place they can find Him is in the Bible, and the one thing needed to do with the Bible is to read it—and read it and read it. Courage to stand off other preoccupations, faith that here is the supreme hope for man, patience with what one may not understand, and willingness to do God's will—this and reading God's Word constitute the imperative need. This is God's way to bring men into His Presence. If humankind, the world around, multitudes harassed by poverty, ignorance, and war and the few who build in their vanity proud houses on wealth and force and the sowing of hate—shall come to know that the God and Father of Our Lord Jesus Christ is Sovereign of all—they must have the Bible.

CONCLUSION

No one can deny that the Bible should be given to all peoples. More than nineteen centuries have passed since the Master gave the command to take the “Good News” “to every creature.” John wrote, “Thou didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation” (Revelation 5:9). On the birthday of the church men heard in the languages in which they were born the wonderful works of God (Acts 2:6; Acts 2:8; Acts 2:11). How thankful we are that we have the Bible in English, and we express tribute to those earnest men who through trials and tribulations gave to us in our own language the Book that has meant more to England and the United States of America and Canada than all the other books of the world combined.

What can you do of lasting value apart from the Bible? It is through the Word of God that men are born again (1 Peter 1:23). We are nourished by the Word (1 Peter 2:2). It is through that precious Book that we are equipped for service (2 Timothy 3:16). **THE BIBLE IS THE DOOR OF HOPE THAT MUST BE OPENED TO ALL PEOPLE.** The United States of America rests upon four cornerstones: the English Bible, the English language, the common law, and the traditions of liberty. **THE BIBLE HAS MADE ALL THAT IS GREAT WHICH AMERICA POSSESSES.**

Without the Bible, America could not have become what it has. Let us then be up and doing so that all peoples of the earth may have the Bible. The Bible is a teacher of our best men, a rebuke to our worst, and a noble companion to all.

“I am not an optimist; there is too much evil in the world and in me.

“Nor am I a pessimist; there is too much good in the world, and God.

“I am rather, I suppose, a meliorist, believing God wills to make the world

better, trying to do my bit to help, and wishing it were more.”—Henry Dyke. The BIBLE IS “THE LIVING AND ABIDING WORD OF GOD.”

CHAPTER VIII — Jesus Christ, The Son of God

CHAPTER VIII --- Jesus Christ, The Son of God VIII. JESUS CHRIST, THE SON OF GOD

By C. R. NICHOL “Whom do men say that I the Son of Man am?” (Matthew 16:13). For centuries men have been interested in their “family tree”—to establish lineal connection with some honorable family. Our nation is interested in vital statistics; in keeping a record of the births, as well as the deaths, throughout the nation. In using human imagery the Bible speaks of God’s “book,” and the names of some who are recorded therein. The name of Moses is in God’s book (Exodus 32:32). Paul makes reference to some whose names are in the “book of life” (Php_4:3).

Two thousand years ago Rome on her seven hills, with power almost seven-fold, held within her power most of the people on the known earth. In many ways she was a most generous conqueror. Palestine was one of her provinces. Tiberus Caesar, the second emperor of Rome, issued a decree demanding that all the world be enrolled—to be taxed. The law of the Jews was that every man register in his native town. Joseph, the husband of Mary, was a Bethlehemite and it was mandatory that he go from Nazareth to that city to be enrolled. Many accompanied him. On reaching that town, because of the crowded condition in the hotels, there was no place found for them; hence the necessity of finding a place in which to be lodged. In the place found, the beasts were cared for hard by. The time was fulfilled, and there Mary gave birth to her first-born child. It was a matter of prophecy that “the Messiah would be born in Bethlehem” (Micah 5:2). The child’s name was, of course, recorded in Caesar’s book. His name was inscribed along with others. Possibly the record read: “Born to Joseph and Mary, a son, named Jesus.” That was the first book in which the name of Jesus was written— Caesar’s book.

How little one knows what will be the life and influence of the new-born child as it grows and fills a place in the earth. What hopes for the child are in the mother’s breast, what resolutions to protect it from danger and shield it from harm.

Wherever civilization is found, there the name of Jesus is revered, and associated with the purest, the best; his very name is the synonym of the ideal character. No man on earth has approached him.

Most likely the book of Caesar, which contained the name of Jesus, was destroyed centuries ago. Your attention is called to the fact that there is another book, “The Book of Life,” in which the names of God’s children are recorded. This book will be thrown wide at the “last day.” Is your name recorded in that book? So live that it will not be “blotted out” (Exodus 32:33; Revelation 20:15).

There are many thousands in other lands who long to come to the United States and have their names in our records; but how many, oh! how many! seem to have no manifest interest in having their names written in the “book of life.” The day of the birth of Jesus marks the beginning of the influence on earth which has changed its face. That day is evidenced in every letter you write, in most books that are published, papers printed, as well as legal documents. At the birth of Jesus

angels were dispatched from heaven, and shepherds tending their flocks near Bethlehem heard the heavenly chorus, and the announcement, "I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour who is Christ the Lord" (Luke 2:10-11). Heaven made known the birth of the King whose kingdom was advanced, and continues to be advanced by the conquest of the hearts of men. From the East came wise men, guided by a special star, to do homage to the one who was born to become the universal sovereign. They brought the richest gifts of their land as a tribute to the new born child. The whole world must have been filled with expectancy. In Palestine lived the Jews, a people through whom God promised to bless the world. They became a modified kingdom, but within that kingdom was the leaven which ultimately brought about its complete and permanent demolition; yet the Jews looked for what to them seems the long delayed promise of Jehovah to establish a kingdom which could not be shaken. When the birth of Jesus was announced, Herod was disturbed. Well did he know that it was through chicanery he obtained his power, and retained it only through the grace of Rome. He learned of the visit of the wise men from the East, and his alarm was increased. Because he was thwarted in his plans, he became infuriated and was guilty of infanticide—having all the male children under two years of age in the regions of Bethlehem killed.

Jesus was reared in Nazareth, a small town in Galilee, the northern province of Palestine. It was a most fertile, prosperous, as well as populous section of the land Nazareth nestled like a hollow amphitheatre in the mountains, overlooking the great Esdraelon, the battlefield of Israel. Through Nazareth came the travelers from Damascus to the Mediterranean seaports, as well as to Egypt; hence Jesus was in touch with the outside world. Men from all countries contacted Nazareth. In this village his mother taught him to lisp the name of Eloh'm; and his education was further continued in the synagogues of the land. He grew, waxed strong, and was in favor with the people. At the age of twelve he went with his parents to the feast of the passover in Jerusalem. He had attained the age when a lad became a "son of the law," becoming legally responsible for his actions. It was on this trip to Jerusalem that he uttered the first words we have from his lips: "I must be about my Father's business." Returning to Nazareth from his trip to Jerusalem he was taught a trade—he became a carpenter (Mark 6:3). Among the Jews was the trite saying: "Teach your son a trade, else you teach him to be a thief." As a carpenter Jesus worked not only with wood, but iron also.

Following his first trip to Jerusalem there comes a silence of some eighteen years touching the boy Jesus. When he was about the age of thirty he went to the river Jordan where John the Baptizer was baptizing, and demanded baptism at his hands (Matthew 3:13-17; Mark 1:9-11). It was at the time of his baptism that he was declared to be the "vSon of God," by the Father himself. He was also the "Son of man," and often referred to himself as such. The Incarnation of the Lord has been the bone for much contention. It is inquired: "How could he be 'God', and at the same time 'man'?" It is recorded that he is the "same yesterday, today, and forever" (Hebrews 13:8), hence to speak of him as the "Son of man" is incorrect. As touching his nature it remained un-changed, ever his nature was the same as that of Jehovah the Father; but as touching his manhood, his nature as embodied in the flesh was the same as that of man. The two natures were distinct within him, the human inferior to the Divine. In no sense were the two natures fused, though existing in the one person. As the "Son" he remained all the time God; God did not become man—that is, a human person, but united to himself for the period of his life on earth the human personality or

human nature. Does someone say that such is a mystery? Well, what of it? Is it not a mystery how your spirit dwells in your body? Can you explain it? Possibly if you knew more about the nature of God, as well as the nature of man, there would be no apparent mystery. It is a mystery to us how God created man. It is contended by some that if Jesus was man, and at the same time God, he was a compound being—Divine and human. Why be astonished? Is not man a compound being, a human, material body, and an immortal, immaterial spirit? Do not make yourself ridiculous by opposing a thing because you do not understand it. Do not try to be “smart.” As a man, Jesus was bound by human limitations as are we, for he took on himself the nature of man; as God he knew the very thoughts of the people before they were manifested by any act. No mere man could know such. He was the Son of God.

Following his baptism came a period of forty days in his life during which he abstained from food. He was not only hungry, but thirsty as well. His physical strength was largely depleted when Satan came to him, tempting him. The traditional place of this temptation is now a barren waste and the appearance is that it has never been otherwise. The story of the temptation was made known by Jesus himself, for not a man saw his conflict with Satan. All the land was filled with limestone rocks. Satan proposed to the Lord that he command the stones to become bread. Jesus made answer: “Man shall not live by bread alone, but by every word that proceeded out of the mouth of God.” To have followed the lead of Satan would have been to render obedience to him. The reply of Jesus placed his eternal veto on the doctrine of materialism, for if man is wholly mortal he can live by bread alone. Satan, finding Jesus invincible at the point of attack he had made, seeks to find a vulnerable point in his defense, and proposed that he cast himself from the high point of the temple and the angels would bear him up, provided he was the Son of God, lest his foot be injured on the stones. Jesus came to save man, to establish a kingdom “not of this world” (Jno. 18:36). For him to have done as Satan suggested would have startled the people, and they would, no doubt, have flocked about him, declaring him to be the promised Messiah. Even they would have proclaimed him the promised King. Jesus knew the designs of Satan, and answered: “Thou shalt not tempt the Lord thy God.”

It was the promise of Jehovah that a kingdom would be established. Satan was conversant with the Scriptures, and knew that Jesus would set up a kingdom, which had in view the filling of the whole earth. He proposed to Jesus that he would deliver to him all the kingdoms of the earth, if only he would worship him. If Satan could have fulfilled his promise, what a prospect. The Jews were looking for a king who would be a temporal ruler. Satan held before him the opportunity of ascending a temporal throne immediately and becoming the undisputed ruler of “all the kingdoms” of the earth, which would have given him wealth, the power of great men, and social prestige which would quickly have brought all to his colors. Jesus knew Satan as the prince of liars; that he lied when he made the proposition. First the kingdoms were not Satan’s to deliver, and he lied when he claimed, them. Satan is a usurper, and all he holds in his power is solely by conquest; it is not his in his own right. “The earth is the Lord’s, and the fullness thereof” (1 Corinthians 10:26). “All souls are mine,” declared Jehovah (Ezekiel 18:4). To me it is passingly strange that some affirm that Satan has anything as his own—his by right. Three trials did Satan make in this narrative to seduce Jesus; but each time he was met with a sword thrust—a quotation from the word of God. God’s word is powerful!

I do not subscribe to the view that Jesus felt the urge to follow the lead of Satan. Though tempted in all points as man, his nature as a man had not been perverted by the easy step into “respectable sins” at the first, then gradually departing into darker paths, till conscience was like the scar-tissues following a severe burn. His was the uncorrupted nature when the temptations were presented. There was never with him, the urge to lie to advance his interests, or the ends he sought to attain. He was never inclined to stoop to the indecencies of life for any purpose; nor is any man, till he has been led by easy stages into the depths of corruption. The fact that a man sins is not proof that he has a bad nature! Adam was good, yes, God pronounced him “very good,” but he sinned. However, that sin was not proof of a bad nature. Jesus abstained from food for forty days, and there was the cry of his flesh for the necessary food. In such longing for food there was no sin. Jesus was hungry. Though he was, is, the bread of life, he became hungry; though he is the “water of life,” he became thirsty, and asked for drink. He became tired by reason of the long trek over the dusty roads of Palestine; he gives rest to the weary soul that comes to him. Though he paid tribute to the earthly king, he was the owner of the universe. Though he was sold for thirty pieces of silver, the earth with all its wealth belong to him. Though he died, he is “the resurrection and the life.” It is true that he multiplied the loaves and fishes, yet he did not perform a miracle to satisfy any earthly cravings within himself. Not for self-gratification did he perform a single miracle. Whose Son was he? He was the Son of Mary—she was his mother; but he was the Son of God, God was his father. Never does he refer to Joseph as his father. With his mother and his disciples he attended a marriage in Cana of Galilee, only some four or five miles from his home, and contributed to the joys of the occasion, for when the wine was all used he converted water into wine. Whose Son was he? When a lad he visited Jerusalem at the time of the passover. Now with his disciples he again visits the city at the same season and found the money-changers were polluting the holy precincts of the temple by their practices. His righteous indignation was stirred within him. With a whip he drove the cattle from the place, then overturned the tables of the money-changers, scattering the coin, charging that the operators were making God’s house a place of thieves. They offered no resistance. Why? The Samaritans were disliked by the Jews, and they would have no dealings with them. Jesus was not on earth to show favoritism, nor was he a clannish character. He halted at the well of Jacob one day and sent his disciples into the city to buy food. On their return they were astonished to find him in conversation with a woman of Samaria. Though Jesus was reared by the Jews, was of that extraction, and knew all the clannishness of the Jews and their dislike for the Samaritans, he was himself a world character, and in his life there was no place for the foolish prejudices of the Jews. He was the Son of God.

Jesus in his life as well as in his teachings looked beyond the exterior, the external act was not that which gave value to the deed. The question was: What motivated the act? It was left for Jesus to bring to the world the proper standard by which to evaluate the actions of men. He taught that it was not necessary to drive the dagger and spill the blood of your fellow-man to become a murderer. “Whosoever hateth his brother is a murderer” (1 Jno. 3:15). To look on a woman to lust after her is to commit adultery—the man is guilty (Matthew 5:28).

Many of Christ’s friends have caused others to turn from him, by reason of their failure to understand his teachings. Christ said: “Resist not evil” (Matthew 5:39). Some who are determined not to become Christians try to salve their consciences by declaring that Christians do not try to translate into actions that which Jesus taught. A man declares that the teachings of Christ forbid

the husband using any force to prevent some fiend from ravishing his wife; that if some brute of a man should assault his daughter in the very presence of the child's father, the father would not be permitted to use any force to prevent the carnal actions of the man; that if some man with no respect for man, nor reverence for Jehovah should strike your cheek, you would do wrong to resist him; but rather you should turn the other cheek, inviting him to further injure your body. Was Jesus placid when Satan tempted him? Are we not commanded to "resist the devil"? (James 4:7). The Devil is "evil" only—the very embodiment of "evil," and we are to "resist him"; and that in the face of the interpretation some place on the words of Christ to "resist not evil." Wherein is the harmony of the statements: "Resist not evil," and "resist the devil" ? It is that which prompts the act which determines the character of the person. There is the internal as well as the external of every overt act; and, too, the character of one's heart determines his thoughts. His thoughts reveal his heart condition. "Whosoever hateth his brother is a murderer." It is not necessary to perform the overt act, so far as the guilt of the one hating is concerned—the desire to murder determines the guilt in the sight of God. Man looks on the actual act, while God sees heart conditions and thoughts arising there. Jesus measures men and their actions by their impulses. A man attempts to shoot his neighbor; but his faulty aim, or some imperfection in the gun, caused him to shoot wild of the man's body—he missed the mark and though he did not kill the man, he is none-the-less a murderer as God measures the motives of men. One may worship Christ and at the same time sin. Jesus said: "In vain do they worship me" (Mark 7:7). The Pharisees prayed in the corners of the streets that they might be seen from all directions—they were hypocrites. To ring a bell, or sound a trumpet to attract attention to your acts of charity, if performed in the name of Christ, is but to dig deeper the pit in which you flounder. Washing hands is a sanitary act; but to perform such ablutions as an act of worship is a sin!

Christ used force in his work among men. Too many think of physical force only. There is moral force, mental force, spiritual force, as well as physical force! We encounter here all three forms of force, and fighting is carried on in each of these realms. Surely no one thinks all fighting is wrong. When Jesus used his tongue, a physical instrument, and with biting terms condemned the hypocrites, he used force. Have you never been wounded by cruel words which left wounds on the soul which have not healed and scars which time does not efface? Words are weapons which cut like a rapier and pierce like a dagger. It is not the kind of force Jesus teaches, but that which prompts the use of force—that's what Jesus teaches! When you use force against your fellows, with hatred in your heart for him, seeking revenge, then you sin! It matters not the form of force used. That's what Jesus taught. Whose Son is he?

Many place wrong values on human life. Human life is not the most precious thing with which men have to deal. The value Jesus placed on human life, and the value men place on human life is not the same. Clearly, Christ declares, if need be, one is to sacrifice his temporal, physical life, rather than deny Him. Many in the early days of Christianity died at the stake; others were torn limb from limb by ravenous beasts when they were assured that if they would deny Christ they would not be molested. They counted faithfulness to Christ of more importance, of more value than physical life. Such was (is) the teaching of Christ. Jesus is the Son of God!

There have been many on earth who have been so self-centered that they refused to entertain in their thoughts any consideration for the rights of others when obsessed with the determination to get and hold at any cost. They crushed every righteous impulse until they suffered no compunction

when doing that which is wrong. They live by the “Iron Rule”—the rule of the jungle; with them “Might is Right.” It is by that rule that every unholy conquest has been waged. It was Jesus who gave the world the “Golden Rule.” “Whatsoever ye would that men should do unto you, do ye even so to them” (Matthew 7:12). It was left for Jesus, the Son of God, to give to the world this rule. It requires you to take the initiative. Other “rules” had been given, but they were negative, as: “What thou hateth, do to none” (Tob_4:15). “What is hateful to thyself do not to thy neighbor.” Christ called men to be workers, to be doers, to be forward in doing good.

Since the days of Christ we have had mental giants in the earth—they have brought forth many inventions and made great discoveries. Some of them have given their lives to the study of social ethics; but no man has stepped forth declaring that he has a better rule of action than that given by Christ—he was the Son of God! He taught that which is right; no one can improve on that which is right.

Jesus invited men to test his teaching by its fruit, when he said: “A tree is known by its fruit” (Matthew 7:20). The teaching of Christ is not to be judged by some wild fanatic professing to follow Christ, nor by moral perverts who profess to have enlisted under his banner. The test is: Has the teaching of Christ borne good fruit? Does it continue to do so? Recount the men you know who have become Christians, and answer: Does the teaching of Christ when translated into the actions of men make them better? If Christianity is not true, Christ was the greatest deceiver ever among men. If he was not the Son of God, he was a colossal fraud. He was not a “good man” if he was not what he claimed—the Son of God. Liars are not good men. His claim to being the Son of God is true. The men who wrote the New Testament were not men of letters. They were not trained in the universities of their day. They were from the humble, unpretentious walks of life, from among the “common people.” Can you persuade yourself that they invented the character of Jesus and then depicted him as living the sinless life? Though they were clannish, they present him as a universal character. They were under the direct influence of the Son of God for three years and through them he spoke. They thought of a temporal kingdom and dreamed of places in his cabinet. When they saw him in the hands of the mob and then nailed to the cross, their hopes were destroyed and they determined to return to their former work. On Sunday morning the news of his resurrection was brought to them, but not until they had seen him did they believe—they were begotten unto a living hope by his resurrection (Luke 24). Though they had no earthly honor to gain by remaining firm in their affirmation that he was raised, they did not falter, they sealed their testimony by death in his service. He was the Son of God!

Jesus fought for human freedom. He hurled himself against false teachers, hypocrites, corrupt priests, politicians, and the invisible powers of darkness and ignorance.

He was free from selfishness.

He had no personal ambitions—for his advancement.

Worldly pride had no place in his life.

He did not seek for, nor try to obtain that which was another's.

At no time did he show the spirit of revenge.

He is the Son of God.

The wise man imposes faith in Him, and by His teachings forms his life, shapes his character, and seals his destiny.

CHAPTER IX — The Kingdom That Cannot Be Shaken (1)

CHAPTER IX --- The Kingdom That Cannot Be Shaken (1) IX. THE KINGDOM THAT CANNOT BE SHAKEN (1)

By E. W. MCMILLAN Theme: The Scope, Organization, and Ministrations of the Kingdom.

It would be profitable if we remind ourselves that the lectures this week are but another group in the already more than 500 which have been delivered on these annual lectureships, and that we are here again only through the kind ordering of loving Providence. The scripture text upon which the week's lectures are based is in the 12th chapter of Hebrews. It says, "Wherefore, we receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe." The preceding chapters of Hebrews are given to a discussion of the fickle Hebrew people in being moved from simple faith in Jesus Christ as their Redeemer and King; all that follows in the books is an appeal for steadfastness in that Christ. It is further illuminated by the verses immediately preceding in the same chapter. They speak of Mt. Sinai and of Israel's stay about it. From the Old Testament record we remember that Israel, under Moses, were on their way from Egypt to Canaan. More than 7,000 feet above sea level this giant of red granite and pink gneiss stood, "The hill of Jehovah." For nameless centuries the rains had poured their torrents upon it and the winds had beat upon its wall, yet it had stood with not the least quiver. But when Moses stood upon its summit and the glory of the Lord crowned him, every stone and every foot of earth trembled. The author of Hebrews in our text points back to that trembling as proof that the sacred mountain some day will yield to another strength and be removed forever. But this is not all. The law which Moses that day received likewise has been removed. When our text was written, the Old Testament kingdom of David, with that covenant, had joined the long parade of kingdoms named for Egypt, Babylon, Media, Persia and Greece, in the silent death-chambers of empires long dead. United in a new empire, called the kingdom of Christ, the Hebrews would be, of natural consequence, uncertain of its duration. To that fear our text was addressed. It says, "We have received a kingdom that cannot be shaken." This promise recalls one which Daniel made 600 years before. Looking through the crumbling empires of the Medes, the Persians, the Greeks and the Romans, he said, "In the days of these kings the God of heaven will set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and shall stand forever." Isaiah, foreseeing that kingdom, said, "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 with righteousness from henceforth even forever." This conforms to the promise of our Lord when he said, "I will build my church, and the gates of hell shall not prevail against it." "Stand forever"; "No end"; "Not prevail against it." These are the guarantees made by inspiration concerning the permanency of the kingdom in which our citizenship is now enjoyed. . It is to that kingdom that we now direct our study. Our lecture this morning will consist mainly in the external manifestations of that kingdom—including the scope, organization, and the ministrations of the kingdom. This evening's lesson will consist entirely in the inspiring study of the unshakable, imperishable qualities in that kingdom. That system of Divine

government called a kingdom in the scriptures had its beginning during the lifetime of Saul, more than a thousand years before the birth of Jesus the Christ. Introduced in Saul, it was glorified in David, tinged with world renown, but desecrated in Solomon, divided in Rehoboam, and carried into final captivity by Nebuchadnezzar, king of Babylon, about 600 B.C. The period of God's rule, known in the New Testament as the church of Christ, church of God, or kingdom of Christ, was established on the first pentecost after our Lord arose from the dead and will remain in the earth to the end of this world. A third sphere of God's kingdom is called by Peter "the everlasting kingdom of our Lord and Saviour Jesus Christ." Of that sphere as a kingdom we are told little, but we do know it will be beyond the life we now live, and that those who are blessed enough to enter there will be admitted because they did the will of God in this present life. With this much understood, we shall confine the remaining time this morning to a study of the reign of Christ on the earth.

Matthew, writing for the Jewish mind, presented the Christ as a King. John called him the "Son of God"; Luke called him a "Physician"; Mark called him a "Saviour." But Matthew consistently called him a "King." By count, Matthew names more than a hundred laws of that King. He closed by presenting him as a lawgiver, turned judge, of all men in the ages to come. Among the King's last utterances on earth, Matthew states that he said, "All authority hath been granted unto me in heaven and on earth."

Among those present at the ascension was Luke. He claims to have written an accurate, chronological account of our Lord's work from the first public act to the day he ascended. In that pursuit, he went on recording what occurred for "about fifty years, under the preaching of inspired men.

Chapter Two in the Acts records the greatest job any speaker ever had, and how well he did. Peter was that man. Empowered by his King with the keys of knowledge on the terms of citizenship, he addressed more than 3,000 men, some of whom constituted the Jewish court which condemned our Lord, then forced the Roman governor, Pilate, to confirm their decree of death upon Him. They gladly would also have done the same with Peter. That he well knew. In the sermon which the Holy Spirit was then moving his tongue to speak, his one task was to change those doubting men and convince them that Jesus of Nazareth was not an imposter; at that moment he was a King, in the fullest sense for which a Jew ever dreamed; that he had met all the prophecies concerning him. No small job—that. If he failed, his would be the former fate of his Lord. And this job could not be done in some partial or indirect sense. He had to convince them that the man, Jesus of Nazareth, was at that moment a ruling King. And to the Jewish mind, this had to mean that he was then in the exercise of the power which Isaiah said he would have upon David's throne. So fully did he succeed that about 3,000 souls were convinced, among them a large number of the priests. Of the many arguments which can be made for the complete enthronement and power of the Christ as King now, there is not another as strong to me as Peter here made. It is strong, first, because it was the voice of Inspiration making the argument upon that specific subject, and if it had been less than the strongest that could be made, it would have been the fault of the Holy Spirit. It is the strongest that can be made, in the second place, because its results prove the strength of the argument as no other argument has ever proved its strength. I have always believed the argument, because I believe all that God says. But if I had ever entertained the disposition to reason toward another conclusion on the kingdom of Christ, I would have felt lost in the first attempt, because it would have been clear to my own mind that I was demanding more

proof than the Jewish infidels of Pentecost required. Others may endure that embarrassment if they wish; but I shall elect the course of faith, as I have always done. But this is to me a solemn fact that my Lord and King is now a ruling King. It is infinitely far more than a doctrine for controversy. It is an argument which involves well-known "isms" and detrimental dissensions over them; but it has never been to me, and is not now to me, a mere matter of discovering a doctrinal truth as such. It is a question of conscientious acceptance of a Ruling King of heaven in the personal life—in the largest, fullest sense involved in the undimmed expressions of what he taught upon all subjects in the New Testament. It is infinitely far more than just an argument over whether something called the "Kingdom of Christ" actually started on Pentecost. It includes that, but it is more than that. It is to me, and has always been, a question of whether we who so contend do, in fact, allow him to indwell us as his subjects, directing our worship, our ambitions, our motives, our daily thoughts, our humility, our speech, and all that we are and all that we profess to be. Is He in fact that King in us?

I am reminded here of an amusing incident in Chicago a few months ago. A taxi was trying to make a train, but found itself in the midst of a traffic jam. Nothing, simply nothing, could be done. The college president in the rear seat was impatient, so was the taxi driver. At last, when the jam somewhat cleared, it was revealed that the real obstruction was an elderly lady, looking over her spectacles, probably seventy-five years of age, and riding in the first model of a Ford sedan. Her car was plastered all over with streamers which said, "Youth for Christ movement." What a contradiction—no youth, nor much movement. It must be understood, likewise, that when we say "Kingdom of Christ," we are more than merely giving the name of something. We are describing a quality of government which has been left on earth for people now to accept. It is a government of justice, mercy, and faith—not merely preached, but in fact lived by us; it is a government of worship—not merely standing against what has no right in the building of worship, but also standing for true worship in the spirit of those who enter that building; not merely standing against promoting mission work through the unwarranted agencies, called "societies/" but also in fact doing the mission work as the King requires. It is a government of kindness and benevolence—no* merely required on my part of others toward me, but even more a government under which I demand of myself this regard toward others. It is not a democracy which votes a decision upon the group; it is a kingdom of ideals which is accepted by each individual in his own conscience. It is not a dictatorship which names the terms of unity for the citizens blindly to accept and follow; it is a system of glorious ideals and standards in which all the citizens, with equal rights, have the happy privilege of accepting and regarding the terms of citizenship, each of them losing his own selfish interests in the larger interests of group service. It is a government in which no group has the right to impose its opinions upon others. It is a government of a King in heaven, delivering his laws to every single citizen directly, and independently of all other citizens. ‘

LOCAL CHURCH GOVERNMENT

But having said this, I should go on to discuss the further fact that our King also has arranged an order of local church control, which is as binding as any of his other laws. Men called elders, or shepherds, have been placed in charge of the congregation's Spiritual welfare. Every disciple is expected to hold membership in one of these congregations. The preachers, the Bible teachers, the deacons, the business men and professional men—all of them as children of God—are under the shepherding care of those elders. And they are not, in turn, policing dictators but are the

directing leaders of the spiritual welfare and the peaceful ongoing of the congregation. No man, or group of men, has the spiritual right to discredit, override, or abuse their good name. They have no power in the sense of adding laws, or ruling where God has not spoken; but as long as they remain within the will of God, others are commanded to “obey them that have the rule over you.” In matters of opinion, or policy, or procedure, their judgment is final. Being human, they make mistakes; but these mistakes do not justify others in bringing discredit upon God’s arrangement. Granting all the human in them, it does not exceed the human in the rest of us. So it is that in the large sense, the government in all religious matters is purely a matter of the King’s rule. There is no ecclesiasticism with the right to increase, or decrease, or modify God’s laws. If a council votes to approve them, it is a group of religious simpletons; if it votes to modify them, it is a group of presumptuous bigots; if it votes to reject them, it is a group of fools. And in the local group, all the authority is vested in the men called elders. They are limited by the New Testament law of their King. But within the prescriptions of that law there is no man with the right to discredit, or reject, or otherwise hinder the peaceful work of the church under them. When their final decision has been prayerfully reached and announced, unless it is entirely out of harmony with plain Bible teaching, the other members of the congregation are commended to cooperate with that judgment. An ecclesiastical hierarchy would be highly presumptuous if it should step in to try those elders; a Southern or Northern Convention likewise would be fully as presumptuous if it should step in; a preachers’ meeting, likewise, would be fully as presumptuous if it should even presume the right to publicly discuss it; and a lone preacher would be fully as presumptuous if he should step in. These are the laws of our King. They must be respected in fact, as well as in word.

LAWS CLASSIFIED

For the citizens of the Old Covenant the King’s laws were classified. The first four of the Ten Commandments legislate a man in his direct relations with his God. “Thou shalt have no other gods before me” and “Thou shalt not make unto thee any graven image” require that God shall have the first considerations in one’s devotions. “Thou shalt not take the name of the Lord thy God in vain” controls the speech. And “Remember the sabbath day to keep it holy” controlled the day of public worship. The second sphere of control in the Ten Commandments is the home. The Fifth Commandment says, “Honor thy father and mother,” and this law is enlarged in Leviticus and Numbers, being broadened to include all the duties of home —parents to children and children to parents; husband to wife and wife to husband; brothers and sisters, cousins, uncles and aunts; the in-laws and the out laws. The last five of the Ten Commandments legislate neighbor with neighbor. The physical life, the character, the property possessions, and the reputation are all protected by law— “Thou shalt not steal,” and “Thou shalt not covet,” and “Thou shalt not bear false witness,” and “Thou shalt not kill,” and “Thou shalt not commit adultery.” In the King’s regulations of his New Covenant laws, these obligations are not systematized, as they were in the Old; but they are scattered throughout the entire group of writings and are clearly stated. The family life is ordered with strict regulations. Father and mother must regard the proper rearing of their children as part of their Christian duty; husband and wife are bound as church members with Christian obligations, not as just two reproductive machines; children are taught that disobedience to parents is disobedience to God. And the entire family life is set in an atmosphere of spiritual guidance. Disobedience to these laws is sin; it endangers the soul’s interests, as lying and stealing do. No human government or Religious Congress can vote a modification of them without being

presumptuous sinners. In the second place, these Christian laws legislate a citizen's social and business life. Lying, stealing, murdering, slandering, bearing false witness, tattling, backbiting, injustice, the lack of mercy, unjust judgment, and even an unfair opinion of a man—all of these are sin. The control of liquor is a moral and a religious principle. Church members who revolt when the preacher delivers a sermon on whisky or speaks against the promiscuous manufacture and sale of these beverages is either a willing sinner himself or an ignorant church member. I know what the Bible says against them; I know my responsibility to repeat what it says. Good government, just courts, a moral society—all of these are a vital portion of my business. They are a part of my moral and spiritual interest, therefore, and I can be counted on to speak my mind on my own religious business. Preaching on such things is as much a part of preaching the gospel as any other part of Bible teaching is. While living in Abilene fifteen years ago, I delivered a series of sermons in another town on the subjects of Love, God, Prayer, Worship, Justice and Mercy, and several other such things. At the close, an elder said, "Sometime, give us a good old gospel sermon." Such ignorance is more than pathetic. The classroom teaching in Christian schools should include an extended study in source-materials on all these subjects; it should include Bible teaching against the evils in such things; and it should include instruction on how these things can be included in the local congregational work so as to give the members who can never see the Christian college an opportunity of learning on these things. Preachers of the local congregation and elders in them should get their understanding and hearts together in the forming of teaching programs which will educate all the members to a conscience on all these matters. It is only the beginning, though an indispensable beginning, when a preacher has taught people the truth on how to become a Christian. "Teaching them to observe all the things which I have commanded you" is also a second part of the King's assignment to his kingdom. "Go ye into all the world" is another. Leading the members, as Paul prayed, to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," continuing that leadership until the members reach a "full measure of the fullness of the stature in Christ Jesus," is a portion of the King's assignment to us, and this can never be done with merely two sermons on the Lord's day and a mid-week prayer meeting. Members must be trained to be large-hearted, sympathetic and understanding toward people who are in sorrow or otherwise troubled. Young people need to be led, not lectured, in courtship, love, marriage, home-making. Young men need training in the honors which will so admirably and gracefully adorn their business and professional careers. There is not one single right of the Lord's church to correct a violation of Divine Law among its members, in which life-experience that church did not previously have the obligation rightly to train that member on how to act in that relationship before he entered it. And if that church, or its minister, failed to train that member in the right thing, they share the guilt of that member when he has sinned. And these laws of the King also control the worship. They control the form, the day or meeting, and what goes on—to the extent even that no mechanical instrumentation is allowed, no doctrinal error is permitted in the sermons, and no substitutions or modifications in the acts of obedience will be accepted. But merely standing at the front door saying to error, "You shall not get in" is not enough.

People who pretend to worship God must do more than make sure of NOT doing- the WRONG thing. They ALSO must make sure of DOING the RIGHT thing.

Worshipping God is a principle of heart. It is an experience of heart which relates directly to God. It is the pious, reverent feeling of devotion in soul to its God. It includes a profound sense of

appreciation for salvation from God; it contains the yearning of heart for closer communion with God; it carries a homesick feeling of desire to feel the most tender touches of his love in the heart. Until we have trained our members to experience these things they have not been prepared for the best type of citizenship in the kingdom of God. The lack of experience in the joy of the right things is one factor which, at times, leads to the substitution of the wrong things. These substitutions cannot be justified; but neither can the neglect in right things.

If the kingdom of God is to become through us a kingdom which cannot be moved aside from its original standards, its program of training and experience for all its citizens must enlarge until they comprehend and embody every duty and every rightful experience of those citizens.

WHAT IS THIS KINGDOM OF GOD?

But who constitute the kingdom of God? There could not be a more important consideration than the honest answer to this question.

That answer, in the nature of things, would consist in learning what it is NOT, and what it IS. The kingdom of God is not just a system of high morals. It cannot exist except as its citizens accept and observe high standards of morals, but accepting and observing these alone can never constitute citizenship in the kingdom of God. People are responsible to God for every thought, word or act of life, but they do not receive salvation merely because they observed a few of God's precepts—such as the moral code. What the kingdom is will come later, but let it be understood now that a mere high standard of morals observed with utmost scruples does not constitute citizenship in the kingdom of God. In the second place, the kingdom of God does not consist in merely following through on a definite ground of honest religious convictions. People can be wrong and be honest in that wrong. I most highly esteem many who will not agree with me this morning. I honor their sincerity and would not in the least insult that sincerity. Most respectfully, though, I do also regard my responsibility in stating what to me are some indisputable facts on this subject. As it seems to me, religious honesty among modern denominations has become clothed in a measure of pride for being charitable and broadminded; and through this means it has sacrificed the one single fundamental in the King's teaching on Christian unity. I admire a broad-minded man; I most highly esteem Christian charity, as such; but these must never lead one to transcend the bounds of loyal adherence to plain commands, lest they become a master and make of us sinners. This, I sincerely believe, modern denominations have done. Here is my reason. There are among denominations eleven distinct and contradicting views on the law of induction into citizenship in the kingdom of God. On matters of church government, worship, and missions, denominational differences are even more, and these distinct differences constitute the basic reasons for denominations as such. Set over against these differences, the Bible requires that we "All be of the same mind, the same judgment, all speaking the same thing," and that there be "No divisions among you." Denominational differences are not opinions which are held in charitable regard for others; they are the expressed convictions, the results of which expressions is the formations of the denominations. Destroy the differences and you destroy denominations as such. Denominations, therefore, begin and live upon contradictory differences, conscientiously taught. However, much charity may be rightly regarded as such, and whatever of merit there may be in broad-mindedness, it would seem a most inexplicable inconsistency for anyone to contend that these should ever lead us to the positive violation of any law of God. But merely learning what the

kingdom of God is not is only a half of duty. What is the kingdom of God?

WIAT THE KINGDOM OE GOD IS

People become citizens in God's kingdom through the exercise of a personal faith in Christ Jesus as their Lord, through a devout and genuine repentance of all their sins, through the acknowledgment of the Christ as their Saviour, and through their baptism by immersion for the remission of their sins. There is no other revealed way of God by which they can become naturalized into God's kingdom. No amount of assumed authority upon the part of religious hierarchies, no amount of combined wisdom among men, and no amount of well-intended charity by sincere individuals can change these laws. They are the laws of Him Whose Kingdom was to dissolve and consume all the wisdoms of men. All who everywhere have been thus joined unto God did thereby become citizens in his kingdom. The votes of men for them or against them cannot alter their standing before their King. The world's religious creeds but add to the long list of ignorance and confusion, and increase the high presumptions of men. Upon their own understanding, faith and obedience they stand or fall.

CONTINUED GOOD CITIZENSHIP

But through misguided judgments a citizen may go astray in becoming united with an unauthorized institution; through weakness of the flesh, one may become alienated through prodigality; or there may be one of many other means by which one may lose good standing as a citizen in God's kingdom. This evening's lecture will discuss in more details the never-to-be-shaken principles and qualities of God's kingdom, but this lecture must not end until some general outlines of kingdom life are named. The first of these is an active, energetic, constructive leadership in all that Christian people may rightly do. Combined Catholics, combined Protestantism and the Jewish people have earmarked one billion dollars to be spent the next five years in the spread of what they conceive to be the will of God. This money will be spent on buildings and equipment alone. Proportionate amounts will go in for teaching, literature, and preaching. Already they had in these United States 289 schools, which were members or accredited in the Association of American Universities, scattered throughout 36 states. In addition, they had 606 lesser schools scattered throughout 43 states. And what is more, the Roman Catholics, whose religion we believe to be now the farthest of them all from the Newr Testament pattern of God's kingdom, own and operate the following schools in the United States alone:

99 seminaries of major importance.

90 seminaries of lesser rank.

196 colleges and universities.

7 diocesan colleges.

25 normal schools.

2,119 secondary schools.

8,017 elementary schools. This makes a total of 10,553 such schools. In all of the institutions named above, accelerated by the billion-dollar program of expansion, things which we believe to

be destructive of the real kingdom of God in some fundamental respects, will be promoted. Those who claim themselves to be THE church of God, THE kingdom of Christ, can not be insensible to their obligations under these conditions. A second general characteristic of this kingdom is that its good citizens make certain of being honorable at all times and of retaining an humble heart. They will not bow at Baal's altar of self-exaltation; they will not stoop, or encourage others who have stooped, to anything cheap; they will not use or be influenced by the cheap and vile propaganda technique now everywhere; they are honest and truth-centered; they blow no horns and they disdain all flattery; they recognize that all life is sacred. To them, Christianity is not a Sunday coat to be worn to church, then hung in a closet for the week. They know that the name "Church of Christ" above a front door of worship can be a mere empty and false boast, as well as a sublime truth. The third and last of the general qualities that we now name for God's kingdom is its broad, understanding, sympathetic wish to be of help to all mankind. Society surely has lost a chord—a very melodious chord. We stand tall and erect when we know that a radar beam has been sent to the moon and brought back a response within less time than three seconds. We settle to a feeling of better security when told that these contacts will much better assist us during another war. And then the mind's eye looks out across two thousand miles to an airplane carrying fifty beloved lives to a sudden death because the pilot is facing a heavy snow storm and cannot see the mountain just ahead. Three hundred miles per hour his plane fast moves toward a crash and sure death for his fifty trusting passengers. In the heart we grow faint and sick, but the plane suddenly takes an upturn and soars above the mountain, and on to a safe destination. That approximate miracle came from a radar message. A man in a tower two thousand miles away knew how low the plane was flying and beamed the pilot a message to rise in haste. No language can speak the joy in such contacts, especially if my loved ones are in that plane. But there are contacts even more important than these all around us. Society needs men as leaders who beam in on lives in gloom, discouraged from the gripping vice of circumstances; men whose own souls resound with understanding ; men whose unselfish wish sounds a melody of hope to these discouraged lives. In politics, as in religion, we need leaders who can form and keep contact with God and with men. In our national Capitol, on both the Congress and our President, as in all State legislatures, there are pressure groups, paid to remain always on the job to force a certain vote on bills before those bodies. The president and our state governors likewise are hard pressed at all times. It is no longer exactly a question of what is right. It is more a question of who can put on the most pressure. Not alone in politics, but in religion as well, the propaganda technique has taken advantage of the gullible and unsuspecting public to propagandize them with misleading information. Some preachers boast of their prowess in the field of propaganda, and their records show that their boasts are justified. But in their propaganda they have not been mindful of God's will on the subjects of justice, mercy and faith.

What we greatly need is for all leaders, especially religious leaders, to form a conscientious contact with God; men who are afraid to be unfair, or selfish, or deceitful, or conceited, or proud and boastful; men whose own sympathies demand that they be helpful, not hurtful, to others.

We also need men who can form contacts across conference tables; men who can bury their pride in the dust, in whose souls can be found a warm glow of desire for the betterment of all peoples—a light which all other men would be safe to follow. O God, fill our world with such men, disperse them throughout the earth, that all men, wherever they live, may be able to keep faith for better

things than the abundance of greed and selfishness, and deceit that they see all around them. When these laws, and these standards, and these customs, and these ministrations have been observed—AND ONLY THEN—we shall have in fact the kingdom of God in this world.

CHAPTER X — The Kingdom That Cannot Be Shaken (2)

CHAPTER X --- The Kingdom That Cannot Be Shaken (2) X. THE KINGDOM THAT CANNOT BE SHAKEN (2)

By E. W. McMILLAN Theme: The Indestructible and Immovable Qualities of That Kingdom. In our morning lesson we reflected upon the organization of the kingdom of God, the scope of that kingdom, the directing authority of the kingdom, the assignments of that kingdom, and the guarantees of God that those who conform to his will shall not fail. This evening our study shall conform more directly to the particular and distinct wording in the theme of this Lectureship:—"Things Which Cannot Be Shaken." No study in the "Kingdom Which Cannot Be Shaken" is entirely complete until it has considered the Divine Powers which protect and direct this kingdom. This we shall do first, then consider those character qualities which, in us, invoke the great protecting powers of God—the two combined in us working out to be the indestructible and immovable qualities which consume all other kingdoms and stand forever.

There runs through all Divine revelation the assurance that God, Christ our Lord, and the Holy Spirit, further supplied with angels as "ministering spirit," are on the side of children of God now, to secure them against all dangers which would destroy their hopes of salvation. Each of these sources of help is more than a long lecture within itself; but we must be content with a few brief observations on each for the present address. Had we all the tongues of men combined, further enriched by the language of angels, these would not be enough to voice the hope which comes when God guarantees his help to us. He it was whose power spoke the world into existence, then through his Holy Spirit placed the stars in space and ordered the harmony in the universe. It was his power that lifted high the mountains, then opened the deep oceans and seas. The beauty of the landscape and the fragrance in the flowers came from his own heart of love.

Out of that same boundless power and goodness there flowed the urge to redeem the world of men. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." These powers engaged the willing service of the Holy Spirit to reveal this love and the pattern of life into which men should enter and live. As further assurance, they have engaged the help of angels, who work "as ministering spirits sent forth to do service for the sake of them that shall inherit salvation." To all who conform unto His will, God has said, "I will never leave thee nor forsake thee." Of that promise we are enjoined to cry out in reply, "The Lord is my helper, and I shall not fear what man shall do unto me." Of Christ, the Bible says, "We do not have an high priest which cannot be touched with the feeling of our infirmities; but one who was tempted in all points like as we are. Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in the time of need."

It is said also that the "Holy Spirit maketh intercession for us with groanings which cannot be uttered."

These powers, indwelling us through faith, become to us the guarantee that we shall not fail. Nothing more could be wished. But all this is conditioned upon our acceptance of his will and conforming to that will. As children of God we must possess certain enduring virtues. Reverently they must live in us. The first of these qualities is: A conscientious, well-balanced mind in the proper evaluation of important things. Some things are true but are not worth being an issue. A man once came to the preacher and accused him of a grave mistake in his sermon, saying that preachers often make infidels by such mistakes. He said the preacher had quoted a passage from Genesis as if it said Adam would make his living by the sweat of his brow, whereas the passage said it was to be made by the sweat of Adam's face. The preacher told him, "My brow is a part of my face, where is yours?" But what if the preacher did slightly get the wording misplaced; since it did not alter the meaning of the principle, why make the matter an issue?

Citizens in this kingdom do not always agree about recreation, reading materials, and other uses of leisure time. It may be that a critic is correct in his judgment of wisdom at times, but before making his criticism an issue he would do well to weigh his publishing of it against the value of praying for the man he is opposing. Habitual critics could learn, also, to feed their pride on blaming others. And even when criticism is true, it sometimes does more good to pray with people than it does to advertise them or make an issue of them. Through each of us there should flow the warm glow of redeeming love. The unselfish life which led to Golgotha's height and died with honor even between thieves, then went on loving enemies, silent in death, must flavor the words which we speak. Always claiming that we have his spirit makes it appear that we fear we do not. There is such a thing as being so much a certain way that it makes the evidence less for us to claim it in words. Before making an issue, then, of either ourselves or others, let us pray much.

It can be said further that even some important things are more important than other important things. It is important to help others keep the little specks of evil from their eyes of understanding; but it is more important for us not to build mountains in our own eyes. Our King said so.

It is important that we keep all the indications of doctrinal departure out of church beliefs, but it is fully as important, if not more important, that we keep our motives right in our opposition to those departures. The outside of the cup is important, but the inside is, too.

It is very important that we do good deeds to the poor; that we pray regularly; that we give liberally of our money for good works; but it is more important that we shall not be proud of our good deeds, or relish the praises of men after we have prayed, and that we shall not be disappointed if people do not build a monument to our gifts. The King Himself said that justice, and mercy, and faith are more important than the Old Testament ceremonies, or the tithing itself. Those were commanded, therefore, were important; but He would have us know that we must even more prayerfully cultivate the conscience about being fair to others, and about being merciful toward their unworthiness, and about living by faith ourselves. The preached justice to others is important for them, but the practiced justice is more important to ourselves; the preached mercy is important to others, but the practiced mercy is more important to us; the preached faith is important to those whom others might deceive, but the practiced faith is more important to us, as we walk.

It is very important to watch against encroaching dangers from without, but even more important to watch the heart of the watchman.

We have done a good job of standing at the door of worship and protecting the members against incoming dangers of doctrinal departures; but we should examine ourselves to see if we have done as well in the outgoing issues of love, service, and true worship of heart to God.

It was important, very important, that we protect the innocent against the introduction of mechanical instruments into the public worship, but it is even as important to make sure that those who only sing shall not sing with mere mechanics of voice; but, rather, that they “make melody in their hearts unto God,” when they sing.

It has been very important that we guard the church against the dominance of societies in the spread of mission work; but it is also most important that we shall see to it that the mission work is really done. We must see that the work is not done the wrong way, and that it is done the right way. After all, DOING is what our King required.

It is important that citizens in the kingdom shall be guarded against indulgence in harmful things; but it is also important—fully as important—that they shall be led to engage in helpful things. After all, people do not grow healthy by merely eating, neither do they grow strong in the Lord by merely being fed and taught about spiritual things. The full-grown man physically and spiritually becomes strong and healthful only by exercising in the things he has eaten or has been taught.

There is yet a meaning which the best of us have not seen in the great virtue called “COURAGE,.” Divine religion gives that meaning to it. The battlefields of many continents have been honored by men of courage. These men have been decorated and cited by their governments for that courage. The people back home have thrilled, and some of them bowed in prayer, when the news of their courage reached them. I would not for a dozen worlds decrease the honor due such noble men and women, but the adventures which brought these honors do not show courage at its best.

During the great Boston fire, when Teddy Roosevelt was president of these United States, there was another great example of courage. A man, with his wife and young child lived in a third-story apartment. In mid-morning one day, while the husband was at work, the mother learned that she and her child were completely cut off from both the stairway and the fire escape, by a fire on the floor beneath. Seeing no other escape, she swung herself underneath a rope that was used for a clothes line, extending from her window to the one across the alley, and with the baby tied on her back, she climbed under that rope to safety. That was courage, but not courage at its best.

There is an account of a man who never thought ill of anybody; who never spoke ill of anyone; who never was unfair to anyone. He went about among men, opposing all that was wrong and encouraging all that was good. He hid the faults of no friends and honored even the virtues in his foes. He faced a religious trial jury which had bargained with one of his friends to betray him, and he took the verdict of that jury without a wince, knowing that it would mean his death. He went on into the court of the land and let himself suffer the same gross injustice without retaliation. Looking to the side and seeing revenge in the face of a friend, he tenderly reminded that man that he must not become the victim of such thoughts. Speaking to his inner circle of friends, he said, “Be of good courage, I have overcome the world.” Courage in the shadow of a cross? Victory in the gate of death? That was what he said. He went on and bore his cross, not scorning the men who whipped him on the way. He lay down with his back upon the cross-beam with the same calm which he would have had if he had been lying down to a night of pleasant dreams. He looked upon

the soldier as he lifted his hand and hammer to nail him there—but he looked with compassion, not with revenge. Hanging high upon his cross he looked at a distance and saw his mother watching; but there was no sentence of expressed pain. Surely, the blood rushed from his heart, thundered in his ears, then returned to repeat its course until he was dead; but the pains of that ordeal were not in what he said. Near the end of three hours he cried, “Father, forgive them, they know not what they do.” Even the men who went about his cross shouting, “Come down and we will believe you,” when he at last bowed his head and died could not say, “He did not love me.” That was courage.

Wherever there is today a young life who is strong enough to face the evils of the world, refuse them, then take the scorns of more daring youth, believing that it pays to be good, that is courage. When a business man declines for the sake of gain to bend his heart to unworthy things and elects instead to live on less and do right, while those about him ridicule his scruples—that is courage. When a gospel preacher declines to go a certain way with others because he knows their way is not right, though by his going he would become a hero with them, but for not going he knows they will misrepresent and discredit him with others—that is courage.

Kingdoms of men allow the sword in self-defense; and they approve an end to endurance; but the kingdom of God goes on enduring, motivated by a pure love for the right. That kingdom has reached its acme of ideal and has found its most lasting joys when it has spent its last bit of strength for the highest good. That is courage—victorious courage.

Another of the immovable and indestructible qualities in the kingdom of God is this: The Conscious Indwelling of God in a Life Destroys All Sense of Fear in That Life. Enemy Number One in all people is fear. We cannot see one moment of the future; most of the people we have known have been defeated at times on their most cherished dreams; we have seen some of the most worthy efforts fall dead in defeat; most of us have suffered under the knowledge that we had failed. No human strength is enough to survive all this without becoming changed inside. That change with some takes place overnight; they become cynical, or develop complexes; death to their courage is written all over their faces. With others, the change takes place gradually, but with absolute certainty. When some close friend, long absent, has been with the person for a while, he dares to ask, “John, what on earth has come over you? I have never seen anyone so changed as you are.” Then he may go on pointing out the laughter he used to hear in John, but John seldom laughs now; or, he may mention that there used to be light and confidence in John’s eyes, but there is now dread and uncertainty. The sun never shone more clearly than the changed heart of John is stamped on his face. What has happened? Well, many things, maybe. But the main trouble is that he has encountered a giant called FEAR. It can grow from a thousand roots. When people enter upon any sort of adventure together—in business, in education, in professional life, in marriage, or in mere friendly relationships—they know that they are facing a life of uncertainty—strewn with the ruins of other people’s efforts, who entered upon the same sort of adventure and failed. Life has its own way of writing upon the immortal canvas of memory the records of such happenings with others; and the wisdom of God keeps us reminded that neither fate nor circumstances, nor our own wits can guarantee that we are favorites in such matters. When we, therefore, lay aside all wistful thinking, we are confronted automatically with the knowledge that where others before us have met defeat, we also may meet it. In fact, Revelation just about declares that when we live godly under all conditions there will be what human beings call defeat. The ancient prophets met it;

our Lord Jesus Christ endured it; his apostles did likewise, and the history of the apostolic church covers nineteen centuries of martyrs for the same faith. And then, for us who still live, as for all who will ever live, come the words of our King, saying, "They that will live godly in Christ Jesus" shall suffer such things.

Under such conditions it takes more than confidence in one's own wits, or belief in one's own power, or reliance upon one's own intelligence to live without fear. And what is more, his Bible goes on reminding him of the fallen angels, now reserved in everlasting chains of darkness for eternal vengeance, because they did not live by holy means. "Take heed lest ye fall" and the sure tottering of the man who thinks he is secure—these are high-perched warning beacons along the journey of all men. The lurking enemies outside of him and the knowledge of his own weakness keeps man in constant fear. Under these conditions, nations learn to speak of permanent peace while madly preparing for the next war; citizens talk of personal honor while trusting almost no man; preachers go along preaching about being loyal and sound and courageous, but Hambone was right when he said that they mean "Mos'ly like me." And all of us have learned, or will learn, that there is a hereafter on this earth for any man who does not wag when Simon says "Wig-wag." Under these conditions we live in a prison cell of fear at times. And these fears greatly diminish the soul's capacity for its largest service, to overcome which there must come a strength from outside of men themselves. The empires of men do not, and cannot, give it. That strength is faith in the overruling power of God, and it is found only in the kingdom of God. Our King has said, "Fear not them that can kill the body but have no more that they can do." And again, "I will never leave thee nor forsake thee." Confidence in this promise is what John felt when he said, "This is the victory that overcometh the world, even our faith." It enabled our King to behold his own cross and still say, "Be of good cheer, I have overcome the world."

If ever there was one who, from the world's view of things, faced utter defeat, it was our Lord Jesus Christ at that moment. Public sentiment had turned from him; the trial courts of the Jewish sanhedrin and Pontius Pilate were set to condemn him; his trusted friend, Peter, was ready to swear and deny him; Judas Iscariot, another friend, was ready to sell him for thirty pieces of silver; and the soldiers already were assigned to crucify him. Did ever a man stand more in the door of defeat than he? And yet he said, "Let good cheer flow through all your hearts, for I have overcome the entire world." Never did the halo of faith shine with more colors upon the head of any than it shone that day upon the head of our Lord Jesus Christ, nor did the feet of man ever stand upon higher ground than his stood that day. His years of pursuing and imbibing all that makes men virtuous; his studied practice of being resigned unto all that the hand of Providence provides—be it weal or woe; his heart-glow of love for all men—friends and enemies alike; his complete faith in God, his Father, to see him through all that he may experience; and his utter confidence in the triumph ultimately of all that is right, was what he meant when he said he had overcome. The dread of injustice from others he had entirely lost; the fears of pain he had also lost; the dread of death—so universal to human lives—had ceased in his mind; the coldness of the tomb had changed to a warm comfort, for entering that grave was his final means of breaking down prison doors for those he loved; his resurrection and glorification were to him pathways which he could strew with fragrance for those who desired to travel after him. He had no fear. Could it be that there is a life here now gripped by fear? I would point you to Him. Look and live. "We walk by faith, not by sight." "The just shall live by faith." Climb high on the hill of faith and look. Behold yon far-off

slope of Moab. See that he who slowly climbs there is Moses, the saint of the years. See him pause and look the land through across the Jordan. Can you not see the pain which he feels that God will not let him enter? And can you not also see the resignation in his eyes? Look! Moses is slowly lying down and the sod upon the ground is laid aside. Now his form is silent in the earth and there bends over him a spirit form. It is God. The Bible says, "God kissed his eyes in sleep."

After Moses had been for 1,500 years in the spirit world he was invited with Elijah to join in the transfiguration of Christ, while angels and apostles looked on. I wonder if Moses did not feel then, as he had felt oft before, that when God withholds something which we want, he often has something much better that he wants to give. For us now, as for Moses then, "God hath his mysteries of grace; ways we cannot tell. He hides them deep, like the secret sleep of him he loved so well." When the once trembling human heart believes and comes to live under this light* its union with the spirits infinite is such that it loses all sense of fear. And this faith is another of the immovable qualities in the kingdom of God.

The last of the immovable and imperishable qualities in the Kingdom of God is the system of human:

REFORM AND REHABILITATION IN THAT KINGDOM

Nowhere else is there a system of reform, purging through suffering, and final rehabilitation comparable to the kingdom of God. Nowhere else is there, a will so strong, a judgment so just, a revenge so severe, a love so tender, a compassion so deep, or a mercy so great. Nowhere else is there a combination of all these so complete.

Human government will swear its witnesses to the truth but know when it does so that prejudice is likely to enter; it will swear its jurors to honesty but know they can hardly be entirely honest; it will impose upon its judges the same obligations, conscious that their weaknesses may betray justice, too. At best, human governments at times will free the guilty and punish the innocent. These governments, though Divinely ordered, are constantly filled with the human in their administrations. They can free a prisoner but they have no laws that require his rehabilitation. They can remove the stripes from his clothes, but they cannot forbid that society shall maintain stripes in their memories of him. Isolated from the consolations which he needs and deserves, the prisoner not infrequently finds escape through another crime.

It is not so in the kingdom of God. There runs through all Revelation, like the cool waters in a dry land, the consoling theme: "Though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as snow." When that call stirs in a wayward, or discouraged, life, it can rise to greatness in the kingdom of God. What means the story of the prodigal son, if it is not that? What means the command, "Receive him back, lest he be swallowed up of overmuch sorrow," if it is not that? God's laws require that men be freed not in word alone, but in fact as well; and that they be restored to the fellowship, love and consolation of friends.

There is a further fact that this work of rehabilitation does not end with a mere group. Governments of the world set up their own systems of spying on other governments; they build their fortifications and guard their secrets against other nations; they trade and bargain for the group's gain at all times. Treaties and charters are framed largely on the basis of advantage to particular groups. But the kingdom of God requires that one group shall lay its own plans always conscious of the rights

of others. Service designed to be rendered through this kingdom has no horizons. As long as there is one man, far or near, who lacks an understanding of God's will, it is the command of God that others shall go and teach him that will; as long as one person already in the kingdom is suffering—no matter the cause of that suffering—it is the will of God that others shall help that person bear with patience and resignation under suffering, enabling him to understand how suffering is, in the scheme of God, a course of refinement, and that his willing endurance under suffering will cause the Good Father to bring him forth "Refined as gold." Even when hardships are the stroke of Divine Justice, we are not to understand that this stroke is the cold lash of harsh madness; but, rather, that it is the touch of Divine love, with most benevolent designs. For, "Whom the Lord loveth, he chasteneth; and he scourgeth every son whom he receiveth."

Members of the church, more developed in Christian experience, have the obligation to keep in action the constant understanding through service that such is the Spirit of Christianity. Let us understand that God's kingdom today is afflicted with the same weakness and danger which confront America as a nation. Attack from without is always a danger; but decay from within is the greater evil. Roman Catholicism developed not chiefly as a doctrinal departure. These departures were definite and evil; but they grew from the forbidden roots of pride, pomp, ambition and the lust for power. Men who defend the church from these departures are much in the same position as a surgeon is beside his patient. One foul germ on his knife or from his breath could defeat all his skill. In the same way, an ill motive, or an evil desire can grow into mountains of transgression through action or doctrine. The truth expressed by one is often spurned by another because it was adjudged by the man who spoke it. Believing what a speaker says is half believing him. Just as the white muslin is of less value after passing through greasy hands, the sublime scheme of Divine Grace has less appeal when it comes forth upon the foul breath of a corrupt man in heart. Had we only the picture of the last fifty years before us there would be little on which to build encouragement for the future. But right now there are many encouraging things. Destructive criticism which twenty-five years ago rode high upon its vaunted pride in the name of science, saying that much in the Christian teachings is false and senseless, has become embarrassed by its own achievements and forced to admit that the Bible is true. Its attacks upon what it called the church then, furthermore, was not, in fact, an attack upon what we believe to be the church. It was upon the far-reaching system of denominationalism with its indefensible creeds and ecclesiasticisms. But these systems as we know them now are slowly, but surely, coming to the admission that denominationalism is not the church of God described in the Bible. Their present trend in this respect will not reach its logical end until it comes to the conclusions for which we have always stood. As a people, we do not have to face about; we need only to become more militant, if not also more Godly in motive, and meet these religious groups with honest intent toward truth and salvation. Surely, the hecklings we sometimes meet are not the most important things of the kingdom.

We need men with large currents in their souls—currents which move deep and wide, like the currents of great rivers; men who pray their ways through; men who work through conscience, not conceit; men who are large, and true, and genuine, and just, and merciful; and unselfish. God give us more such men that the bewildered world may see in them our King in all his beauty, all his glory, and all his mercy. These are the immovable, unshakable, enduring qualities in His kingdom. They set it apart from, make it superior to, and endow it with the power to consume all other

kingdoms. May it be that these qualities in us shall go on in greater, and yet greater abundance until His kingdom “Dwelling in us” brings it to pass that the kingdoms of this world have become the “kingdoms of our God and his Christ.”

CHAPTER XI — Work in New Fields (The United States)

CHAPTER XI --- Work in New Fields (The United States) WORK IN NEW FIELDS

(The United States)

By Ruell Lemmons

What would you consider God's chief interest? Taking into consideration the fact that He is Creator and Controller of the entire universe with its ten times ten thousand wonders, and its myriad mysteries that human limitations have forbidden man to explore—what would you think could concern God more than any other one thing? By faith we can answer this question. God's chief interest is the salvation of souls.

It has been resolved in the Court of Heaven to offer release to the doomed prisoners of death through an organization called the church. That "growing stone," cut out of the mountain without hand, has gathered force in its travel down the valley of time until now its power and influence can no more be denied than can its existence. A community may dismiss an earthquake with but little more than a shrug, but not the church. The church is a thing of divine formation, designed especially for its impact against the strongholds of the devil. No power on the earth, or under it, has ever been able to stem the tide of the spreading gospel, so long as the church has considered itself to be "the pillar and ground of the truth." The Roman empire spent its strength against the church with less effect than the waves of the sea beating against a rock. The church goes on; while all that is left of Rome is a few broken columns sunken along the muddy banks of the Tiber. The organized opposition of succeeding centuries has been brought to bear in vain. The church moves on. Language barriers have not hindered it. The shores of oceans have not stopped it. Local or national persecution has not humbled it. Only a membership unwilling to tell the good news to others can hinder it.

God has one method of enlarging the borders of the kingdom. Jesus said, "Except a man be born anew he cannot see the kingdom of God." The new birth is effected by teaching. Untaught people are not born again. The teaching program of the church is, therefore, of utmost importance.

We are discussing today, "Work in New Fields" with special attention in this lecture to the United States. In an effort to make the lesson practical, we shall attempt to narrow the discussion as much as possible. The general heading, "Work in New Fields," will forbid our discussing what I consider to be the world's ripest mission field—the section immediately about us. This field is undoubtedly the ripest field for we have had a hundred years of pre-advertising already done on it. In it are tens of thousands to whom the church has already been indirectly, and favorably, presented. The field presents none of the major barriers usually associated with mission work. There are no custom problems, no language problems, no supervision problems. One of the outstanding problems of the church today is that of reaching our own next door neighbors with the gospel. Yet the word "NEW" in the subject will compel us to pass on to other fields. By "New Fields" we usually mean those regions where preaching after the New Testament pattern is either

relatively new, or else entirely unknown. My knowledge of specific "New Fields" is entirely too limited to allow me to give attention to any particular locality. I would certainly slight many worthy local fields. I shall attempt to make, therefore, some general observations on what we—for want of a better term—call "Mission Work" in the United States. The convictions herein stated have largely been formed from experiences I have had during the past three years as evangelist for the Central Church in Cleburne, Texas, under whose direction, in that time, has come the work of twenty-three evangelists in "new fields," twelve of whom are now at work supported wholly or in part by this congregation. In addition to the work of these men, the occasions in which the specific problems of individual fields have been presented to the Cleburne eldership will run literally into the hundreds. To my mind, there is before us, in the United States, a golden opportunity just beginning to bloom. Denominationalism has proven itself unworthy of spiritual consideration. The great sin of denominationalism is that it gives to the church no higher position than the governments and organizations of earth. No system of religion can compel the respect, and adherence, of the people that offers no more than can be had on the standard of common decency. Faith in denominational institutions as such is already dead.

Today we have about us some nine mission men who have been recently faced with the possibility of being projected into eternity unceremoniously. With war raging about them and the prospect of instant death ever constant, men have been re-examining the tenets of their faith, to see whether they were safe springboards for the soul for its flight into eternity. Many have learned to doubt whether faith alone is sufficient. Many have learned to question whether some human being had the power to forgive sins. Many have been made to ask themselves the question, "What if He was really the Christ?"

Men have gone to their Bibles as never before to get the truth. They are no longer interested in searching for confirmation of their faith; they are looking for something to believe with a faith that's fit to die by. And while this was taking place all over the world, mothers and fathers and relatives here at home were also asking themselves questions about GI Joe's faith. They were asking themselves whether the things they taught him to believe were the things God would have him believe as he entered eternity. They, too, were searching their Bibles. This time the search differed from the usual search. This time it was not for the verses already marked, but for new truth—whatever that truth might be. This country-wide return to the Bible as a lamp for human feet has already resulted in a definite swing, throughout the entire religious world, back away from modernism and toward the fundamentals of the Bible. We have the greatest opportunity that we have ever had to teach the people of the United States that our plea has always been that men take the whole Bible and nothing but the Bible as a rule book in religious matters.

Denominational machinery is breaking down, and people are crying for freedom from the entangling influences of church machines and ecclesiastic politics. We have an opportunity we have never had to teach people the simplicity of New Testament worship and of the New Testament church. In taking advantage of this opportunity, the church must be brought forcibly and favorably to the attention of the community in which it exists. The church must incorporate itself fully into the life of the community. The members of the church must themselves become indispensable elements in their neighborhoods. They must be loved by the masses. They must prove themselves to be the "neighbors" of mankind. The more I have to do with work in new fields, the more I am convinced that churches are not built by people who do not live there. We make the

mistake of sending a preacher into a new community and expect him to do in two or three years what several hundred of us put together have not done in many years down here in Texas—we expect him to create a self-supporting congregation. Usually, the preacher is considered transient by the community for the entire length of his stay there. It seems to me that the people who build churches are the people who move into new fields and fix the townspeople's shoes and sell them groceries. If I were to point out what I considered the key to successful work in a new field that would be it. Transient people seldom produce lasting work; though naturally there are exceptions.

It is a good thing for a family to plant its roots in a community and stay there a long time. The very fact that it becomes an integral part of the community is a stabilising influence. That sort of family can gain the confidence of a people, and can build a church. When church families move into new fields, as families, and determine to stay there for years, the church will grow. The evangelist, or preacher, furnishes a much needed spark to such work, but it is the family which the community accepts as part of itself that can build the church. This conclusion leads me to another, which I realize is not shared by the majority: It is better to begin in a small place and spread to the larger cities. In beginning in large cities the worker must depend largely on the law of averages to provide an audience and converts. In a small community a Christian family soon becomes known by all for its work's sake. Within a few months friendships and acquaintances are formed that last through the years. Those connections provide opportunity for teaching that cannot be provided elsewhere. The Reformation Movement gave men the opportunity to lay hold on the religious lives of their fellows. The divided religious world was the result. The Restoration Movement gave men the opportunity to RIGHTLY lay hold on the religious lives of their neighbors. The New Testament Church is the result. This "laying hold" is more easily accomplished in small communities. The church cannot assume the habit of a sect and live to itself alone. The gospel is not narrow, and we have no monopoly on it. Away with the idea that the church represents a narrow position. Ours is the broadest position under heaven. The Church of Christ is the only institution on earth today that is as broad as the entire Bible. One doing work in new fields ought to strive especially hard to be free from any partial or sectarian view of the Bible or the church. Some hobbies are little ones, and some are big enough to be called denominations.

Work in new fields is often hampered by hobbies. Perhaps this condition exists because brethren have not the advantage of mutual edification and correction. Most of us would be warned some way if the brethren didn't keep us straight. Men in new fields are especially susceptible to hobbies because of the lack of brotherly correction. Christians in new fields ought to be too busy converting people to Christ to wrangle among themselves.

God spent four thousand years riveting the attention of the world on the church. We ought to spend our time riveting attention on Christ the Savior. If we do men will be saved. If we fix the attention of a community on the differences of brethren, the church dies—and it ought to. It is much harder to revive a dead church than to start a new one.

Many of the problems connected with mission work in the United States will perhaps never be settled to the satisfaction of all. Ways and means of multiplying thoughts and ideas and of scattering them to best advantage will always be a problem. Our literature could be increased in attractiveness to advantage. Well printed tracts are read. Shabby ones are cast aside. In some localities radio preaching is effective. In others it is not. Some communities are almost one-station

communities. In these places one either listens to the local station or none at all. In such localities radio preaching could be expected to be most effective.

Much thought could well be given to increasing the use-fulness and the stability of the convert. So far as I know no perfect formula for so-much-reason mixed with so-much- persuasion has ever been found. Much work in new fields is all but wasted because conversions (if one could call them that) are more on the basis of conversion to the preacher than conversion to Christ. When the preacher is gone his work vanishes. In recent years we have made giant strides in the solution of the problems of congregational cooperation in mission work. We stand as one man against the creation of a board or society for the promulgation of mission work. Yet, there is a most definite need for some more coordinated plan of congregational cooperation. This problem is being only partially solved by a few congregations taking the "sponsorship" (whatever that is) of a particular piece of work and inviting others to participate. This plan does not solve the problem because it does not touch the vast majority of congregations, and leaves a very few churches to carry practically the entire load of mission work. The problems that relate to long-distance supervision of work in new fields are many. We have found that really little or no supervision exists in reality. It exists only in name. One great step forward will be made when elders of supervising churches begin to make "missionary journeys" regularly to the localities in which their work is being done. Such an elder, assuming that he is a qualified man, could "set in order the things that are lacking" with far greater ease, being on the field than by mail.

It is exceedingly hard for too many men to visit a single place in a new field without some one of them meddling in the affairs of the congregation to a hurtful degree. Yet our work in new fields could be safeguarded from hobbies and apostasies by frequent visits of brethren. It might be a good work if men with outstanding judgment and common sense, coupled with a soundness of faith and complete circumspection, could be made familiar enough with the problems of new fields and employed by the interested churches to visit the fields in much the same manner as Paul seems to have used both Timothy and Titus among the churches he left behind.

Time forbids our entering a discussion of other questions just as pressing, but let it be said here that, in my opinion, the great fight before us in the next generation in extending the borders of the kingdom into new fields is the fight against Catholicism. The Catholic Church, having lost its hold upon Europe, is turning its attention to the Western Hemisphere. From the border of Mexico to the tip of Argentina the Catholic church now controls. The same can be said of that densely populated section of the United States to our North and East—that section that immediately surrounds our Government Headquarters. In the past few days the announcement has been made of the appointment of four new Cardinals who are citizens of the United States. The selection of a representative of the President at the Vatican was not an insignificant incident. The Catholic Church has publicly announced its intention of spending countless millions of dollars—immediately—in the propagation of its doctrines in America. With the inevitable development of tremendous unexploited resources in Central and South America under Catholic influence, and the almost superhuman effort of that body to take North America for itself—if it should succeed—religious liberty would soon be gone for all of us. I can clearly see in the next few years the removal of the seat of Catholic power from Rome to the United States. I sincerely believe that our coming battle at home as well as in new fields is not against the impoverished doctrines of denomi- nationalism, but against the falseness of the Roman Catholic Church.

Jesus, standing at the door of the New Testament age, said to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal."

Christ is dead in the hearts of men. He needs to be reborn and crowned Lord and King. Mankind is in need of the comfort that only the Scriptures can bring. Had Jesus neglected the Father's business, we would all have died in sin. If we neglect it, countless millions may yet die in sin, as though Jesus had never come to earth. Our Emancipation Proclamation was written in blood two thousand years ago. Today it is our responsibility as ambassadors of God to announce the fact to the slaves of Satan who perish in shackles because they have never heard the gospel of their salvation. As a glorious army, marching in the strength of our God, let us break the pitchers of our own slothfulness that the light of the glorious gospel may shine in a land that is still shrouded in night! Let us raise a shout that can be heard around the world that life and immortality have been brought to light by the gospel! Then, and then alone, can we expect the hosts of evil to flee in consternation. Then men who all their lives have been subject to bondage shall look heavenward, and their lips move with a prayer of thanks giving for a new found freedom.

CHAPTER XII — The Latin American Field

CHAPTER XII --- The Latin American Field XII. THE LATIN AMERICAN FIELD

By Mack Kercheville

If we are to successfully evangelize Latin America we must understand and learn how to overcome quite an array of obstacles. First of all, though, we need to know the size of the job. There are 130 million people in Latin America. If in over a hundred years of effort we have not completely evangelized the 137 million of our own country, we mustn't think it will be a quick campaign for us south of the border. But these 130 million people of Latin America are scattered over an area of 8 million square miles, an area three times the size of the United States, which makes the job all the harder. In other words, just to know the size and the population of this field is to know that it will require stupendous effort to evangelize it. But the field is further complicated by the fact that it is divided into 20 different nations. Every national boundary we have to cross tends to slow down the work, because we have to adapt ourselves to new laws and customs. Every one of these 20 nations has its own immigration rules, its own laws governing religious activity, its own customs and traditions. We have to learn how to deal with the peculiar situation in each country in order to plant the Gospel there.

Theoretically most of the Latin American countries guarantee the same liberties of speech, press, and religion that our own Constitution allows, but actually such is not the case. For example, in Mexico there are a number of laws which curtail our freedom of action. It's illegal in Mexico to preach on the street corner or distribute literature on the streets. It's illegal to rent a hall and use it for religious services. In order for a man to have full rights and liberty as an evangelist he must first get a license from the Government. He can't get that license unless he is a Mexican citizen, and until he has a church house built according to Government standards and opened by Government permission. That is merely a sample of the kind of restrictions we are likely to meet in any nation of Latin America.

Then, of course, there is the language problem. In none of the republics to the south of us will you find English spoken. They speak Spanish in 18 of them, Portuguese in one of them, and French in one. That means that some of us will have to learn a foreign tongue to reach them with the Gospel. It means that we will have to go to some extra expense and trouble training young Latin Americans so they can go to their own people with the Gospel. It means that we will have to spend considerable money and time getting literature written in the languages of those people. The language barrier is a real one, but it must be hurdled. Did you ever stop to think that, in giving the Great Commission, Jesus required some of us to learn a foreign tongue? If we can't go to Heaven without fulfilling the Great Commission, then we can't go to Heaven without learning other languages. In other words, our salvation depends in part on our willingness to learn foreign tongues. I don't mean that every individual must learn another language to be saved. But I do mean that if a man has the ability and the opportunity to preach the Gospel in some other tongue and doesn't do it that he will have to answer before God for his neglect. "To him that knoweth to do

good and doeth it not to him it is sin." Americans are notoriously lazy about learning other languages. But members of the Lord's Body cannot conform to that custom and do the Lord's will.

However, the greatest of all obstacles to the success of the Gospel in Central and South America is the Roman Catholic Church. Here at home we consider Catholic communities the most difficult in which to work. But I can assure you that there is no place in our country where the Catholics are so well entrenched as they are almost everywhere to the south of us. The Catholic clergy has such a strangle hold on the Latin Americans, not only religiously, but socially, politically, and economically that only the most zealous and persistent effort on our part will accomplish anything. There are fanatics among the Catholic people who will stop at nothing to prevent the spread of non-Catholic faiths in those countries. Did you know that Protestant missionaries were killed this last year in Mexico, their homes burned, and church property damaged? One of our own evangelists, Brother Gabriel Perez., was forced to appeal to the Governor of the State because his life was in danger. In addition to these serious types of persecution, there are many other kinds of opposition- Christian business men are boycotted. Stores refuse to sell goods to non-Catholics. Church property is subjected to vandalism. Even little children are beaten up on the school ground because their parents have forsaken Catholicism. Homes are broken up, husbands and wives separated, children disowned by their parents all because of Roman Catholic fanaticism Don't misunderstand me. I don't intend to say that ALL Christians in Latin America suffer persecution like this ALL the time. But I do want you to know that such things are so common as to constitute a real problem for the Church in those countries.

Now, add to these problems and obstacles that I have just mentioned the difficulties common to the preaching of the Gospel everywhere, and you will have some idea of the task that is before us in this field. But I want to emphasize, with all the force I can that there isn't a problem nor obstacle in this work that can't be overcome. I don't want any of you to get the idea that it is impossible to establish the true church in Latin America. In the first place, I refuse to use the word impossible in connection with the Gospel anywhere any time. Paul said, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." There is power in the Gospel—dynamic power—God-given power. Isaiah said that the word of the Lord would not return unto him void. I believe that, and it doesn't make any difference in what language nor in what country it is preached. People have told me that it's impossible to make converts among the Catholics. But I don't believe it, because I have had the privilege of baptizing former Catholics with my own hands. Some say, when they see the difficulties of evangelizing Latin America, that it can't be done. But I refuse to believe that the Lord would have told us to go into all the world and preach the Gospel to every creature if that were an impossible assignment. It's our business to go ahead and preach the Gospel to the whole world. It's God's business to give the increase, and He will do it just as He did in Corinth, Athens, Rome, yes, even in Caesar's household! If you can find a spot more unlikely for the Gospel to succeed than there, I would like to know about it.

Many of the Protestant denominations have established themselves rather firmly in Latin America. In practically all the major cities of Mexico you can find prosperous Methodist, Baptist, and Presbyterian churches. If they can overcome all the obstacles, and plant their perverted gospels there, we can certainly plant the truth in Latin America.

I believe the job can be done because of what our brethren have already done. While some of us “practical minded folks” were sitting around counting up on our fingers reasons why it would be a waste of time to attempt the evangelization of Latin America, a few men like Brother Howard L. Schug and Brother John F. Wolfe, who were too “visionary and impractical” to know the task was impossible, went to work and did it. In the 20 years they have been working in this field they have succeeded in establishing a pretty firm beach head for the Gospel among the Latin Americans. The result is that there are now about 1,500 to 2,000 Spanish-speaking Christians living in the United States, Mexico, and Cuba. There are approximately 30 small congregations meeting regularly, and almost that many preachers giving all or most of their time to the preaching of the Gospel in Spanish. Brothers H. L. Schug and J. W. Treat are co-editors of an eight-page monthly paper printed in Spanish which serves to give us instructive and inspirational articles and to keep us informed of the work being done in different fields. Plans are now being made for the building of a Christian school in Mexico, with perhaps a clinic too. In the meantime, the college here is rendering the Latin American work a great service with their liberal scholarships offered to young Spanish-speaking men and women. We have three boys in school here this year from Mexico, who are planning to go back to their country as Gospel preachers. The work is gathering momentum, and I’m confident that in the next 20 years we will see astounding progress in Latin America. New workers are coming into the field, new congregations are being established constantly. A number of churches over the country, following the lead of the College congregation here and the Montana and Raynor church in El Paso are backing the Mexican work with their time, money, and talent. The Tampa, Florida, church is backing the very successful Cuban work with the cooperation of other congregations. The pessimist who says the job can’t be done is out of date. The job not only can be done; it’s being done by the help of the Lord. But some, instead of being pessimistic about the work, are extreme optimists. They expect the Gospel to sweep Latin America like wild fire as soon as the first sermon is preached in Spanish. Then when it doesn’t turn out that way they become disappointed and lose respect for, the work and the workers. They expect too much of the work too soon. Imagine, if you can, a congregation of less than 50 members in which not a member had heard of the church of Christ 10 years ago. Imagine a congregation like that which has to increase its membership by converting Catholics. Suppose that in that church the members are moving away at the same rate that members move away from the average congregation, but no new ones were moving in to place membership. You see, in the Mexican field, congregations are so few that it’s very rare to have any additions by the placing of membership. Now suppose this imaginary congregation has a preacher who is a foreigner who speaks very imperfectly the language. Suppose this church has no Bible school literature, very few tracts and pamphlets, and no books at all to help teach them the doctrine. If you can imagine a church like that you will know why some of the Spanish-speaking congregations grow rather slowly. We don’t want either extreme optimists nor pessimists in the Spanish-American work. We want and need the help of people who have plenty of faith in the power of the Gospel and a real understanding of the difficulties of the field.

Now, I would like to take up the rest of the time naming some of the things you and I can do immediately to speed up the campaign for the evangelization of Latin America. The first thing that I’m going to suggest is the elimination of racial prejudice. It is and always will be impossible for us to influence people as long as we feel or act like we feel superior to them. If there were nothing else wrong with our custom of racial discrimination but the fact that it hinders our efforts to preach

the Gospel to the whole world it would have enough to condemn it. Jesus, by His example in John 4 talking to the woman of Samaria, and by the parable of the Good Samaritan in Luke 10 condemns racial discrimination in the clearest terms. The same lesson is confirmed by Peter's experience on the house top in Acts 10. Yet our own brethren today have allowed racial and national egotism to creep into the Church to such an extent that they will not and cannot fulfill the Great Commission. There are, as we all know, racial differences which must be recognized. I certainly wouldn't argue that all races are the same, because they are not. But the idea that any race is inherently superior to another is a myth based on an over supply of egotism and an undersupply of information on the subject. If we go to the Latin American people with a patronizing and condescending air of self righteousness, we not only will fail miserably in our missionary effort, but we will damn our own souls besides. Brethren, we are already failing to reach the Latin American people right here in Texas because of our selfrighteous attitude toward them. Let's pray fervently that God will help us rid our hearts of such sinful pride!

I mentioned the elimination of racial prejudice first because it must come before this second suggestion which is to increase our campaign among the Spanish-American people right here in the Southwest. Many of these people speak English, and you can teach them the truth without having to learn their language. In the three years I have been in El Paso, I have converted more Mexicans by teaching them in English than I have by teaching in Spanish. There is no reason why many of the congregations here in the Southwest couldn't have a number of Spanish-American members in them except that we just haven't paid enough attention to these people to reach them with the Gospel. So I urge you to invite them to the services and make them feel welcome when they attend. Give them good literature to read. Provide them with Bibles. You are making a mistake if you assume that all Latin American people in your community are devout Catholics and wouldn't listen to anything else. Many of these people are hungering for the truth. I promise you that, even though you will find many fanatical Catholics among them, you will also find a surprising number of them ready to read any good literature you give them, ready to talk to you about the question of religion, ready even to open up their homes and invite their neighbors in to hear the truth as soon as you gain their confidence. Then after we have converted Spanish-speaking people at home, we can send them to others of their own race to preach to them much more effectively than we ever could. The quickest way to evangelize Latin America is to evangelize the several million Latin American people in the United States.

You already know the importance of suggestion three: the backing of the Latin American work with your money. The brethren have been very generous in backing this work in recent years. But the need for money continues because there are some big jobs still to be done. We urgently need more and better literature printed in Spanish. At present we have "El Camino" the monthly paper published here in Abilene, and a few short tracts, and that's all in the way of literature. We need better facilities for training Spanishspeaking preachers, teachers, and workers. Both of these jobs cost money. Then there is the eternal need for church houses in both Mexico and Cuba. I explained to you earlier that it is illegal to rent a hall and use it for religious services in Mexico. We can have private services in a private home, but we have to go from there into a church house built according to Government standards and opened by Government permission. Obviously no church can become strong enough meeting in a private home to build the kind of church house it needs. So our assistance in the building of church houses is urgent. We are just finishing a much needed

building in Juarez, Mexico. The College congregation here is now sponsoring the building of another house in Durango where Brother Francisco Avila preaches. If you are in a position to cooperate with that or any other building program in Mexico, please remember its importance. To make financial matters worse, Mexico and most of Latin America is suffering seriously from inflation. A few years ago the American dollar would buy twice or three times as much as it does now. Some of our evangelists down there now need a raise in salary to meet increased living costs. But we want more than your money in the Latin American work. We want your prayers. Paul not only preached; he prayed for the salvation of souls, saying, "My heart's desire and prayer to God for Israel is this: that they might be saved." He also asked for the prayers of others in his work. All evangelists need your prayers; but especially those who are laboring in foreign fields under special handicaps. You may not be able to go yourself, nor even send money, but you can certainly pray for the work. And I can assure you that many times your prayers will be more important than any gift you could make because there are some problems that neither man nor his money can solve. We need God's help to solve them, and we need your prayers in our behalf.

Let me close this talk on a note of optimism by telling an experience Brother Ramirez and I had in El Paso about a year ago. We were doing some house-to-house work in East El Paso among the Mexican population. We knocked on a certain door and explained to the senora who answered that we were Bible teachers offering a home Bible study course free of charge as a public service. At first she was a little hesitant, but we continued to explain that we had nothing to sell, no ism to promote, just plain Bible teaching. Finally she smiled and said in Spanish, "He estado orando que alguien viniera para enseñarme el evangelio." (I have been praying for someone to come and teach me the Gospel.) Before I had time to answer Brother Ramirez replied, "The Lord sent us in answer to your prayer." The woman immediately opened the door and said, "Pasen astedes." (Come right in.) About two months later we baptized that woman and her daughter even though we taught under a handicap. She explained to us the first day that her husband was very prejudiced against "protestantes" and that we would have to come when he wasn't there. We agreed to do so, but the trouble was that he changed shifts every two weeks, so we had to do the same to keep from arriving when he was there. But this thought for your consideration. If there was one person praying for somebody to come to her with the Gospel, doesn't it stand to reason that there are thousands of other Latin Americans with the same prayer on their lips? Whatever the cost, whatever the sacrifice we must find those people and satisfy their hunger for the truth. I want the pleasure of telling others as Brother Ramirez told this woman, "The Lord sent me in answer to your prayer."

CHAPTER XIII — The Congregation at Work

CHAPTER XIII --- The Congregation at Work XIII. THE CONGREGATION AT WORK

By Norvel Young

"Christianity has not been tried and found wanting; it has been found difficult and not tried," said G. K. Chesterton. In like manner the divinely ordained unit of the local church or congregation has not failed in doing God's work. We have simply found it difficult to achieve God's great purposes through his authorized channel and have often failed to try to the extent which great faith in Christ and His Church would demand. We who live in the twentieth century breathe in an atmosphere of denominational organizations which have superseded the local church. We have been made conscious of all manner of religious organizations which overshadow in scope and power the humble local congregation. Undoubtedly we and our forefathers have been influenced by the tendency of the religious peoples about us and to some extent have failed to magnify the local church under its scriptural elders. When the first local congregation came into being on the day of Pentecost it was impressive in power and in size and in amazing influence upon the whole city. Soon there were five thousand men and to these were added "multitudes both of men and women" and later Luke in Acts 6 reports that "the number of disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." Surely this congregation was wonderful to behold as it worked for the Lord. No school or paper or evangelist could overshadow such a congregation at work. Let us magnify the Church in our lives! To do this we must catch a greater vision of the church as it exists seven days a week, as it works on Monday as well as worships on the Lord's day. Webster defines a congregation as "an organized body of believers in one locality." The New Testament specifies the conditions of membership and the plan of organization under Christ as the head of the body¹ with elders as bishops, shepherds of the flock. Paul compares the church to the human body which has "many members, and all the members of the body, being many are one body. . . ." The only way in which the human body can function is through its members. Thus the only way in which the body of Christ, the Church, can function is through its members, Christians, working individually or collectively. Just as the members of the human body are not expected to render the same service to the head so each member of the body of Christ should render a service peculiar to his or her abilities and opportunities. Paul clearly warns any member of the fault of esteeming lightly the service of some less talented brother. The local church is at work to the extent that each member is working for Christ. The great work of the church of God is to preach the gospel of Christ to all men and to care for those who have physical needs which they are not able to meet. First, let us discuss the primary task of making known the "manifold wisdom of God."⁴ Christ's commission to go into all the world and preach the gospel to every creature is a marching order to the church. Of the first local congregation Luke reports that "every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."^{**} When persecution raged after Stephen's death they "went about preaching the word"^{***} as they were scattered abroad.

Today the congregation is at work as its preachers or evangelists preach the gospel publicly or privately at home or abroad supported by the church.⁷ The congregation is at work as its members make money in honest toil and give it to the Lord to be used for proclaiming the glad tidings. Most churches could easily treble their work in this regard if each member worked at his trade or business and saved his money to give to the Lord as he has been prospered. The Christian business man who works diligently to make money to give to Christ is the church at work through him just as the preacher is the church at work through him in proclaiming the unsearchable riches of Christ. The congregation is at work through both! Not only is the church at work in the public preaching of the gospel, but also in the systematic teaching of God's word in the Sunday morning Bible School, or the Vacation Bible School, or the week day Bible Classes, or through various Bible Classes in homes. Speaking primarily of the worship, Paul told the Corinthians to "let all things be done decently and in order."⁸ Surely no one would deny that the same principle would hold true for the work of the congregation. A great amount of good can be done even with haphazard teaching, but the potentialities for good in orderly, systematic, teaching under the elders have yet to be realized. I have visited two church plants in the last week where more than two thousand students were taught on the preceding Sunday. In each case the Bible School departments were being enlarged to accommodate another thousand students. More than two hundred teachers and assistants were working at this task. There is much truth in the proverb, "The church which forgets its children today will be forgotten tomorrow." God grant us a greater vision of what can be done through systematic teaching of the Bible at home (and that is the congregation at work there), at the church building, and wherever it can be done effectively. As a practical suggestion for extending our work in this field I would submit the plan of conducting Bible classes every day in the week for one hour after school. In some communities the schools will release the children for that time and, if the church can provide teachers with formal education, credit will be allowed on the Bible courses offered. Other churches are giving Bible classes and Bible drills on one afternoon a week. For example, on Friday afternoon the Belmont church in Nashville, Tennessee, conducts a Bible Story hour for the neighborhood children with good results. Some of the ladies prepare cookies and a glass of milk for each child attending. These ladies are the congregation at work and they are doing a service that is not to be despised by the teacher of the class. Again another church offers classes on Saturday morning. Not all of the children will attend, but consider the atomic power of twenty-five children thoroughly taught in the scriptures and molded in the image of Christ. When we are tempted to refuse a request by the elders to teach a class or assist in the Bible School let us remember Jesus' warning. "See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." And again he said: "And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Another suggestion as to a means of teaching comes from Cleburne, Texas, where the church has been offered the opportunity to support a Bible teacher full time to teach courses in the public high school to all the children who choose to enroll. It may be that other communities will open such a door. If so, may God help us to catch a vision of what may be done. On the college level the church may work through teachers supported at state or private colleges who are allowed to teach the Bible in accredited classes to all who enroll. Two examples of this type of work are found at

College Station, Texas, in the A. and M. College there and at Norman, Oklahoma, with the University there. When our Christian colleges are unable to take care of all those who wish college training and when hundreds of Christians are attending other institutions each year, surely the church can do a wonderful work in teaching the Bible in this manner. But the church is not limited to orderly teaching in groups. In fact, there is a distinct responsibility resting upon Christians to teach others. Jesus said: "Go ye into all the world ..." and "they (the individual Christians) went about preaching the word." The responsibility to preach Christ is not confined to preachers or evangelists or Bible School teachers. Individual Christians received this rebuke in Hebrews, "For when by reason of time ye ought to be teachers, ye have need that one teach you again the rudiments of the first principles of the oracles of God . . ." Thus the congregation is at work as a devoted mother teaches her children at home or as the older women "train the young to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed. . . ." It has well been said of our age that there is something wrong with a civilization in which a man who writes a dirt* play or novel is called an artist and a mother who rears a number of Christian men and women is classified as an unemployed housewife! The church is at work as each Christian engages in personal evangelism seeking to win his business companion, his employer or employee, his neighbor and his friend to Christ. The pulpit is definitely limited to a certain time for preaching, a certain place, and to certain people who will come to that place. Christians can win souls to Christ by both the spoken and the practiced Word any time, anywhere, and they can reach many who have, never darkened a church door. Most Christians have been won to Christ by someone's personal interest in their soul. This work of the church goes on wherever there are truly converted Christians. It is true that Christianity begins with the individual, but if it ends with that individual, it ends.

Two men were riding in a sleigh in the far North. They were on their way home during a bitterly cold blizzard. One of them noticed the form of a man by the side of the road and they stopped. He found the man almost frozen to death and badly in need of artificial respiration and stimulation. His companion in the sleigh refused to wait for him to try to save the man's life. He feared that they might all die from the cold if they waited any longer so he drove on alone. After working hard at the job the "Good Samaritan" succeeded in reviving the stranger and forcing him to walk several miles into town. As they came to their destination they noticed the sleigh in front of the house. It took only a moment to discover that the companion who had sought to save himself had relaxed into a sleep from which there was no awakening in this life. The "Good Samaritan" had saved his own life by exerting all his efforts to save another. So is the Christian who loses himself in seeking to serve and save others. Personal work will sharpen your interest in Bible Study, quicken your appetite for prayer and worship, increase your appreciation for Christian friends, and kindle your zeal for God's work. "He that loseth his life for my sake shall find it."

Here are a few suggested channels of doing personal work. Each member can do one or more of these things and the unleashed power in a community will be astonishing. First, there is the systematic visiting of all visitors to the services. Of course, it is good for the preacher to visit all who come to the worship just as it is good for every Christian to do so, but the evangelist will often have less opportunity than some good deacons or elders or other members. Different individuals can assume this definite work under the elders for a period of three to six months and then

relinquish it to others. Others should be appointed to keep a visitor's register faithfully. A register is of little use unless someone tends to it. Simple records should be kept of the calls made so that the elders can evaluate the interest of different visitors from the community. Again newcomers to the city or town offer an open invitation to Christian visitors. Usually their names can be obtained from the utilities company or from the Retail Merchants' Association or the Chamber of Commerce. Especially is it true today that a new resident appreciates a friendly call from the church. The merchants are all too busy taking care of old customers to welcome a new one, and the church is about the only institution which is genuinely glad to welcome a new citizen into the town. Let us make the most of it and visit every new resident of our community. Many of them will respond by attending the services and others will send their children to the Bible School while others may be reached for Christ immediately. Let us never forget that there are honest people praying every day for guidance and truth. The Lord can use us to answer their prayers.

Another means of putting the congregation to work is to take a religious census of the city or an area of it if it is a large city. This will acquaint every resident in that area with the church and it will furnish the basis for much followup work. Following the census, those who are most interested can be revisited, their children invited to the Bible School. Young ladies who can type can donate time to write personal letters to these families for a number of weeks, enclosing appropriate tracts. Copies of the church bulletin can be mailed to them for a few months so that they will be informed about what the church is doing. The preparation and distribution of a church bulletin for each Lord's day is another valuable channel of work for members.

One of the most practical means of doing personal work is through the visiting of the sick. In rural communities one can usually find out who is sick by asking the neighbors. In towns and cities one can get information through the clinics and hospitals. In our city there are three hospitals and the secretary obtains the names of those who are members of the church or who prefer the church, from the hospital records. Some member takes one hospital for three months and visits the sick at least once a week. She advises the preacher or the elders if it is desirable for one of them to visit a particular person. Often weak members are encouraged by Bible reading and prayer and sometimes those who have never made the decision to obey the gospel are persuaded to do so while they have time to think about it seriously. A letter is usually written by the minister to the local congregation of those patients who live out of town so that someone there can know that the visiting has been done and can visit the patient upon his return to the community. Often this work will lead to visiting those who are in the same ward or in neighboring rooms. Each time the visiting Christian can hear as he leaves the sick room the word of His Lord, "I was sick and ye visited me." As strange as it may seem, Jesus said, "I was in prison and ye came unto me." Our state prisons, reformatories, and our city and county jails offer an opportunity which is often neglected. In Abilene, Texas, the college students have visited the jail each Sunday afternoon for years. I recall that my roommate baptized one inmate in 1935. No doubt many others have been reached. The Charlotte Avenue Church in Nashville, Tennessee, has carried on regular services at the state penitentiary. In fact, the authorities provided a baptistry inside the walls for the express purpose of baptizing those converted by Christians visiting there during the last half century. Let us not neglect this open door.

Again, Christian hospitality is a wonderful means of reaching souls for Christ. I know of a devoted family in Wichita, Kansas, that made it a point to include in their circle of friends at least one couple

out of the church. After enjoying several evenings or Lord's days association these Christians would begin to discuss Christ and the Bible with their friends. If the response was favorable they would bring them to several services and usually they would have the thrill of seeing them baptized into Christ during a gospel meeting or before that time. Just think what would happen to a church with five hundred active workers like that bringing two persons each into the church each year. If each member did that in such a congregation, by 1950 that church would rival the number reported to have been in the church at Antioch at one time; it would have 121,500 members, provided none was lost in those five years.

Speaking of losing members brings up the subject of backsliders. In many communities there are as many backsliders as there are active, faithful Christians. They need attention. They need visiting in most cases and teaching. "My brethren, if any among you err from the truth, and one convert him, let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Too often weak members have backslidden simply because they have not been put to work for the Lord. Let us seek to bring them back to the fold in a spirit of humility. It is surprising to find out how many people are hungry and thirsty for spiritual food, and you can pay a man no higher compliment than to address yourself to his soul.

Many congregations have found it practical to distribute good literature and portions of the New Testament through tract racks in railroad and bus waiting rooms, in barber and beauty shops, in hospital waiting rooms, and in hotel lobbies. These racks should be well-built and attractive and they must be serviced by some faithful members regularly, once or twice a week, depending upon how much they are used. The tracts should be simple and attractive in form and content, designed to interest the reader in learning more about Christ and His Will for them in the Bible. It is my observation that tracts seldom do the whole job alone, but that they are a great help in making contact and in aiding personal teaching. In addition to the work mentioned there are numerous tasks around the worship and work of the church which will develop the individual Christian and indirectly lead to the winning of souls. For instance there is the keeping of records by secretaries in the church office, the answering of the phone, the calling on the phone of prospects, parents of children in Bible School, those who are missed at the services, ushering at each service, seeing that the building is properly heated and ventilated, waiting on the Lord's table, making strangers feel at home, and such like. The elders should see that each member who is qualified is given a specific work to do. One minister has written about a convert who had very little ability, but who was very willing to serve. He finally found a work which he could do; he could attend every funeral service and "weep with those who weep." Often the elders can create opportunities for work. For example, the church at Sicel Street in Los Angeles bought a small printing press and used young men and women to print tracts and religious pamphlets for a number of years. When these boys and girls gave several hours each week to that task they knew that they were a part of the church at work. Of course, all of the work must be done under the supervision of the elders. Probably a church that is working zealously will require the full time of at least one of the elders to oversee the work. Paul said to Timothy, "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, "The laborer is worthy of his hire." Why should not an elder, or more than one, give full time to seeing that the congregation is at work. In some communities the elders have found it wise to divide the city or town into sections, using a detailed

map for that purpose. On this the location of each member may be identified by a colored pin and a geographical file of the members may be kept as well as an alphabetical hie. An elder, or a deacon appointed by the elders, would be given a special responsibility to see that those in his area, preferably his neighborhood, attend the services regularly and that any need, physical or spiritual, is brought to the attention of the elders. Prospects can be handled in a similar fashion.

Such a systematic plan is suggested because we often fail to do our duty due to the fact that we think someone else may do it for us. In other words, "passing the buck" is a malady of the church as well as of the army. There is an old story of an ancient king who suspected that his people were shirking their responsibility. He placed a large stone in the midst of the main road of his kingdom. A farmer saw it in the early dawn, but he slowly guided his cart to the side of the road and passed by saying, "What careless people live in this section." A company of soldiers came along and broke ranks to avoid the stone, although any one of them could have removed it with a little effort. They, too, thought about how negligent other citizens were. And so the stone stayed in the road for days. Each traveler went to some trouble to get around it, but no one took the trouble to remove it. Finally the king called his people to that site and removed the stone before them. Under the stone was a bag of valuable coins with a note which read, "To the one who removes the stone." Our King also has placed rewards for those who will shoulder their Christian responsibility and work for Christ.

Although the greatest work of the church is to preach the gospel to save men's souls, there is also the great work of doing good unto men's physical nature. The first congregation had to begin immediately to help take care of the physical needs of some of its members and in order to do this some of them "sold their possessions and goods, and parted them to all, according as any man had need."¹⁸ Also we notice that this matter was handled in an orderly way and when a disturbance arose concerning the Grecian widows the apostles appointed seven men to give their attention to this one matter of benevolent work.

There is no lack of authority or example for the local church to do good on a large scale and in a systematic manner. Let us get away from a small sectarian conception of the work of the church and get back to the New Testament conception. "So, then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." When Agabus told the brethren at Antioch about the famine in Judea "the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul." James also says, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." We know that this visiting meant more than going to see them, that it meant to render practical assistance where it was needed. Of course, there is the first responsibility of the Christian home to help those of the family, but when Christians care for their own indigent relatives is it not the church working in that case through the home? But there will always be many opportunities to help feed the hungry, clothe the naked, buy medical care for the sick. If a church can buy medicine for a sick man and pay a doctor's bill for one who is not able, could not the church do it on a larger scale through a clinic or hospital at home or abroad?

Jesus said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." James teaches us that "faith only" will not save the Christian nor help his brother's physical needs. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body, what doth it profit? Even so faith, if it have not works, is dead in itself." A study of the budget of many congregations will reveal an amazing lack of concern about the physical needs of those around about us. I once heard a deacon warn the brethren about the danger of helping a brother with his hospital bill for he said, "There will be no end to doing that kind of work." No, there will be no end to it for Jesus said, "The poor ye have always with you." If we can't find the poor in our neighborhood we can find them elsewhere in the community. If we can't find them among our own people we can find them among those of other races and nationalities. Shall the church turn over all benevolent work to the state or to some community charity or some national agency? How shall the church be magnified? How shall Christ be honored? "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." A real program of feeding the poor, clothing the naked, healing the sick would challenge the wealth of many members who think that the work of the church is done when the building is paid for and the running expenses of the worship are taken care of. May God help us to see how much can be done through the church. Under the elders an efficient organization can be had and the amount of money spent and good done will depend upon the zeal and generosity of the members. If we don't do more for the needy, surely we run the risk of hearing Jesus say in the judgment, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto me." Churches of our Lord must offer service as well as services to the community! Of course, it should be said that the benevolent work of the church is not limited to that which is done as a group in an organized manner. Each Christian should be giving to the poor as the opportunities offer themselves and should be helping the unfortunate as the Samaritan helped the wayfarer who had been robbed and beaten. But there is a great work which the church under its elders can do regularly and systematically. One church in Nashville, Tennessee, is taking care of aged women in a home. Other homes could be operated for the needy or the sick. Another church has trained its women in practical nursing so that they can go out among the sick and give their service to those who cannot afford it. What a wonderful and practical way of serving Christ! Of course, too, the churches should support the orphan homes which are equipped to train and care for children. Their work is great, but we have not touched the hem of the garment in that field.

We need more of the spirit which a young lad in San Antonio manifested. A local preacher was visiting in a very poor neighborhood. When he came out of a poor home he noticed a youngster openly admiring his new Cadillac automobile. The boy looked up and said, "Say, Mister, where did you get this car?" The preacher replied, "It was a gift. My brother is quite wealthy and he gave it to me for a present." The boy spontaneously blurted out, "I sure wish . . ." The minister naturally thought he would say, "I sure wish I had a brother like that." But he was wrong. The boy simply said, "I sure wish I could be a brother like that." It turned out that he was the fine, unselfish elder brother of a little fellow stricken with infantile paralysis. Before the day was over that little brother had a ride in that fine automobile. May the Lord help us to catch the spirit of loving our brothers like

that. The local churches in Asia are referred to as seven candlesticks. A candlestick is to uphold a light. Jesus Christ is the light of the world and the local congregation at work in preaching the gospel and doing good to all men will hold that light up to a generation stumbling in the darkness. If there was ever a time when the churches need to be at work it is now! The Church is the bride of Christ. "Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

O God, Our Holy Father, help us to be a working part of that body, the Church, and to live in such a way that we will honor the head, Jesus Christ, and not be a blemish upon the bride He loves and gave Himself for. As we see Him bear His cross up Golgotha's rugged side may we take up our cross daily and lift with all our might!

CHAPTER XIV — Work of Elders

CHAPTER XIV --- Work of Elders XIV. WORK OF ELDERS

By J. H. RICHARDS

Introduction. I like the subject because it expresses action. Concerning action, James has said, "But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22). Hence, every member of the church who fails to work is guilty of self-deception. The office of a bishop is not an honorary office, but is an office of work. This is clearly stated by the apostle Paul: "This is a true saying, if a man desire the office of a bishop, he desireth a good work" (1 Timothy 3:1). In Paul's famous speech to the elders of the church at Ephesus he gave these instructions: first, take heed unto yourselves; second, take heed unto all the flock; third, the Holy Spirit hath made you overseers; fourth, feed the church of God; fifth, remember and watch, because grievous wolves will enter in among you and men of your own selves will apostatize; and sixth, support the weak (Acts 20:28-35). And Paul has further said, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). And in 1 Thessalonians 5:14 we read, "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." Now, turn with me, please, to 1 Peter 5:2-3 and we shall read: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." In Heb. 13:17 Paul has said to watch in behalf of the souls of the members. The aforementioned scriptures which are so plain and specific relative to the work of elders surely weigh heavily upon the hearts of all who attempt to perform this great service in the church of God. The success of the Lord's work rests greatly upon the elders. If they succeed, the church will succeed. If they fail to perform their duties, the work of the church is hindered. This is true because no business, organization, or institution can rise above its leadership. This being true, it is easy to understand why God has specified that the men who serve in this capacity should have certain qualifications. Now, I am not unmindful of the importance of the work of our local evangelists; but the success of the church still rests largely upon the elders, because it is they who select the local evangelist. An elder is an overseer. An overseer is one who gets the job done. The word implies supervision. The duties of a supervisor are to lead and show others how to perform the duties; to keep in close touch with the work; to have a sufficient knowledge of it and see that it is done properly and efficiently. The elder, as a pastor or shepherd of the flock, must lead the flock into greater and more acceptable service. THE WORSHIP

One of the duties of the elders is to lead the congregation into the truest and most reverential worship possible for men to render to Jehovah God. May I make a few suggestions with reference to the items of worship without attempting to specify their order.

1. Singing. We are not to sing to get ourselves ready for worship, because singing is a part of the worship. "I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians

14:15). For a congregation to sing in this manner, it is necessary for it to receive much teaching and instruction. Too often this part of the worship is grossly neglected. A definite program should be arranged and carried out to train and develop members of the congregation that they might better engage in this item of worship. The eldership should never be content to use inexperienced and untrained song leaders when it is possible to secure a trained leader. I am glad to note that our congregations are beginning to see the need of having more efficient song leaders. The elders should insist that the song leader train and develop the young people and all other groups within the congregation. When this is done, we shall always in the future have men to lead God's people in hymns of praise.

2. The Lord's supper. Jesus instituted the Lord's supper in memory of himself. He said, "This do in remembrance of me." Care should be given to every detail connected with this solemn duty and sacred privilege. Orderly arrangement should be made both for the one presiding and for those assisting. Too often the observance of the Lord's supper is handled in a slipshod manner, and the result is that its purpose is defeated. Oftentimes men, without coats, approach the table from various parts of the auditorium and the one presiding makes a prolonged talk at an inopportune time. Also, the prayers at the Lord's table should be prayers in which we give thanks, rather than lengthy petitions unto God.

3. The offering. Paul stated that it is more blessed to give than to receive (Acts 20:35). This item of worship is surely a test of our faith. Paul stated that the Macedonians gave liberally and scripturally because they had first of all given themselves to the Lord (2 Corinthians 8:5). The elders should be good examples in this respect. One of the qualifications is that they be not lovers of money. They should look forward to this grace with as much pleasure as to any other part of the worship. The congregation should be taught to give (1) weekly, (2) willingly, (3) purposely, (4) proportionately, (5) liberally, and (6) sacrificially. If we would enjoy this part of the service when the preacher is preaching on stewardship and giving as much as we do when he is preaching on faith, repentance, confession, and baptism, the church would have much larger contributions with which to do the Lord's work. It is gratifying to note the progress that is being made in this phase of the work.

It is my sincere prayer that the elders may be living examples of sacrificial giving that we may lead the entire congregation into a full and complete realization of the need to lay by in store as it has prospered. Remember, true conversion embraces the pocketbook along with the heart. An observation of the manner in which members give should never lead us to suspect that they laid aside their purses when they were

4. Preaching. I am not going to discuss the need of preaching every Lord's day. I think we understand the necessity of it. Congregations which do not have regular preaching just do not grow. That alone proves the essentiality of it.

Great care should be exercised in selecting a man to fill the pulpit. The man in the pulpit has the opportunity to wield the greatest influence in the congregation. If the elders put up the wrong man, the accomplishments are sure to fall short of their desires. Here is one rule which is especially good to follow in selecting a preacher—I can state it in four words: get a successful man. If a preacher has succeeded in one work, he is apt to succeed in another work, and vice versa. When you are thinking of calling a minister, you usually have quite a discussion of ages. But, I would

suggest that you get a capable preacher, whether young or old. I would not call a man because he did or did not have some gray hair; but I would be sure that I called a man who had some grey matter. Now, this is my idea about the ages. The elders should feel a responsibility in counseling with the evangelist concerning the subject matter to be discussed when they see the need for it. This would often save the congregation from many perplexing problems. The best way to cure trouble is never to let it happen. The elders should watch for the flock and should be quick to detect any and all danger signals. There should be two great designs in planning the subject matter: one, indoctrinate the congregation; two, instruct the congregation in Christian living. We learn 1 Timothy 4:16 that all growth not founded upon these two fundamental and basic principles is all in vain: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." We ourselves want to be saved and we want the ones who hear us to be saved; therefore, we must take heed unto ourselves and unto the doctrine or teaching.

I am thinking now of an instance in which a minister in a congregation preached sermons of truth, but they missed the mark. During this time, jealousy, enmity, malice, and strife developed. Also, long periods lapsed without the presentation of doctrinal sermons. This also weakened the congregation. Sermons which hit the mark could have prevented this weakening effect upon the church. I am sure you could cite many similar examples.

There should be a warm and congenial feeling existing between the elders and the evangelist. This makes for a more pleasant and a more successful work. The elders are not to lord it over the church (1 Peter 5:3); this includes the evangelist, too, because he is a part of the church. I feel that if the preacher has sense enough to preach, he has sense enough to be worth something to the church in the field of counseling and advising as well as in the field of preaching and teaching.

Great care should be shown at the time a minister leaves a congregation, especially if he is asked to move. Too often elderships have failed to exercise good judgment in this matter, and both the congregation and the minister have been hurt. It is my conviction that the elders should assist a good man in locating in another work which is as good or better than the one he is leaving. The reputation of both the congregation and the minister has often suffered because the preacher was "railroaded" out. I am sure if statistics were available, this statement would be substantiated.

5. Prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). May I offer some suggestions with reference to selecting a man to lead the congregation in prayer? Select a man whose character is unquestionable and whose life is an inspiration. Choose a man who will speak distinctly and loudly enough that all may hear and follow. Call on a man who will not pray extremely long prayers. I do not mean by this that the prayer should be limited, timed and stopped by a stop watch, but I think you will agree with me that there is room for education and improvement along this line. Next, select a man who will use prayer to address God rather than the congregation, one who will humbly talk to God rather than one who will use prayer to parade and display his oratory before the congregation.

6. Congregational deportment. Jesus has said, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24). For worship to be acceptable to God, it must come from the worshiper's inner and

unseen man and be according to truth. For this to be done, there is no place for talking, whispering, writing of notes, shuffling of feet, etc. Quietude should prevail. All persons should be at the worship on time! those who are late should be seated in such a manner as not to disrupt the worship. Song books should be handled noiselessly. Parents with little children should be encouraged to come and bring their children to the worship; but they should also be taught and encouraged to keep them quiet rather than let them disturb the worship. THE Teaching Program

1. The importance of it. It is impossible to overestimate the importance of teaching in the Lord's plan. The religion of Christ is a religion of teaching. Jesus commanded the apostles to teach all nations and then teach the. baptized to observe all things he had taught them (Matthew 28:19-20). Paul said to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (1 Timothy 2:1). The elders should see to it that the church has an adequate system of teaching.

2. Pulpit teaching. I have discussed this phase of the teaching, so it is not necessary to go into this matter again.

3. Bible classes. I have read the statement that statistics reveal that eighty-five per cent of Christendom has come through the Sunday morning Bible classes. This alone shows that anything short of a well planned program in this field of service [will result in a very ineffective work.

Three things are essential for a successful Bible school, and I shall briefly name them: First, it must be administered efficiently. The elders must do this either directly or indirectly ; at least, they must .see that it is done. Second, there must be adequate equipment such as rooms that are. well lighted and ventilated, blackboards, maps, commentaries, helps and courses of study. Third, we must have capable and godly teachers to do the teaching. Prayerful care must be taken in selecting the teachers. The teachers should have more qualifications than a willingness to teach. It is better to have no class than to have a teacher who does more harm than good. The teacher should be pure in character and sound in the faith. To ihe hurt of the Cause in Fort Worth, we have learned the need of teachers being sound in the faith. The first church ever established in Fort Worth was the New Testament church. This congregation grew and prospered But innovations worked their wa) in through the Bible classes. The result was that the church apostatized. Eight members walked out and had to start all over again. If elders had been faithful to the Lord and had done their duty, this would not have happened. The church is strong in Fort Worth, and this fact is recognized by brethren throughout the nation, but think how much stronger it would be if this apostasy had not occurred. A. denominational friend of mine stated the other day that his little daughter went to a store and found her Sunday school teacher sitting in a car, smoking a cigarette and drinking a glass of beer. I trust that this can never be said of our teachers. As I see it, it is one of the works of the elders to keep it from happening. Our young people should, be given much attention; because the mind of youth is plastic and is easily influenced. H you will work with them, they will work with you. Some of the most loyal members of the Polytechnic congregation are among our young people. May I drop this hint to the preachers who wish to be diagnosticians of churches—if a church has no young people, the chances are it is either dead or is in the process of dying.

4. Personal evangelism. For the congregation to be apostolic, the members must be personal workers. The members of the Jerusalem church went everywhere preaching the word (Acts 8:4).

We must have the same spirit today to win the world to Christ. We should do personal work among the aliens. Jesus associated with sinners and publicans, but did so for the purpose of winning their souls. As I see it, brethren, every non-member is a prospect and is worthy of our time and attention; because he has a never-dying soul that will spend eternity somewhere.

There is a dire need in all churches to encourage the weak and to convert the fallen. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). Many congregations are suffering today because the elders have failed to comply with these scriptures. There will always be some poor sheep who will falter and need the personal help of the shepherds. And blessed is the congregation which has shepherds who will render this service.

It is the duty of the eldership to put the church to work. Organized personal work is much more effective than the haphazard method. Records should be kept and assignments should be made. You will find a willingness on the part of many members to work, if somebody will tell them what to do. We have this system of organized personal work in the Polytechnic church. A few weeks ago approximately one hundred members signed up to do two hours of such work each week. You can visualize what this will mean to the church.

5. Missions. A congregation without a missionary program is not, in my judgment, worthy to wear the name of Christ. Brethren, is this putting it too strong? I do not think so. Jesus said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Jesus said it; so it is either "go" or "woe." The time is fast approaching in which a church which has the ability to do missionary work and does not do it is going to be looked down upon by the brethren. I think it is already looked down upon by the Lord. The elders should create within the church a great missionary spirit.

CARING FOR THE PHYSICAL NEEDS

1. The sick. In the long ago the Holy Spirit said, "Is any sick among you? let him call for the elders of the church" (James 5:14). Hence, the elders have a responsibility to the sick. Is it difficult for you to get members to sit up with, wait on and care for the sick? Do you say "yes"? Well, it should not be the case. Jesus will say at the judgment to those on the left hand, "I was sick and ye visited me not" and to those on the right hand, "I was sick and ye visited me." One of the differences between the two groups will be: one group visited the sick while the other did not. The church should be taught this.

2. The poor. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). Thus we should be glad to help all men—both aliens and saints—as we have opportunity, the members coming first. •

3. The orphans and widows. Both are mentioned in the same passage: "Pure religion and undefiled before our God and Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). Administering to the needs of widows and orphans is vital, because it is a part of pure religion. Our homes for orphans should receive our financial support. The money invested in the lives of these orphans is paying incalculable dividends. We have a splendid young man in the Polytechnic congregation who was reared in one

of our orphan homes. He is an outstanding young man, takes an active part in the work of the church, and is seriously thinking of entering Abilene Christian College to prepare himself to publicly proclaim the saving word. OUR CHRISTIAN COLLEGES

You may think I have gotten away from my subject in briefly mentioning our Christian colleges, but I do not think so. It is my belief that everything which influences the church for good or for bad is something that needs the prayers and the attention of the men who are the overseers of the church. That our schools are influencing the church is a fact not to be disputed. In fact, the church is feeling more and more the influence of our schools; because more and more students are attending them. It is my opinion that the majority of the ministers in our pulpits are men who have attended Christian colleges. So, I still maintain that the influence of the schools is too great for the church to be indifferent toward them. We have some living examples in the Polytechnic congregation of the Christian influence and efficient training afforded by Abilene Christian College.

We have as our local evangelist one of the most successful preachers in the church. He is a graduate, of Abilene Christian College. When he entered this school he did not plan to preach; but through the influence of the school he decided to preach. His name is Leroy Browniow.

We have in the Polytechnic church a young lady who serves as the preacher's secretary, who is also a graduate of Abilene Christian College. She quit a government job to work for the church at a reduced salary. Her name is Lottie Beth Hobbs.

We also have another lady who is recognized as one of the best Bible teachers in this section of the country. She is also a graduate of Abilene Christian College. Her name is Epsa Wells. The elders should use their influence, to keep the schools loyal to the Lord and his word. They should do this, because of their influence upon the church. We should see to it that our schools continue to pull the church up by educating our boys and girls, and we should never allow them to pull the church down by encouraging loose living or by promoting false doctrine. The very school founded by Alexander Campbell is today a means of spreading evil. We must not allow such to happen to our present day colleges. The Christian colleges should have the cooperation and the moral and financial support of Christian people. I am not advocating that we take money from the church treasury to support them, but they can be supported individually by individual Christians. And we can also support them by encouraging our boys and girls to attend them. This will be a means of mutually helping each other. We have also found that when our minister is away it is good to have some capable preacher on the faculty to fill the pulpit in his absence. This works to the advantage of both the church and the school, because it helps both.

Yes, the schools affect the church; so, we should encourage them and be for them when they do right, and we should be against them when they do wrong.

CONCLUSION

I have briefly called your attention to some of the works of elders. You see that it is a mighty, mighty big job. In conclusion, permit me to say that elders are not born; they are developed. Thus we should be more efficient as we have more time to develop. May God bless us to the end that we may always strive to be better servants of the Master.

CHAPTER XV — The Elders and Their Work

CHAPTER XV --- The Elders and Their Work XV. THE ELDERS AND THEIR WORK

By ELDON A. SANDERS

One of the most important problems of the church of Christ concerns the elders and their work. The social nature of man is such that someone must lead. Lest someone assume the role of a dictator, the proper man must be placed in a position of authority according to established law. As leadership is essential in every form of organized society, it is essential in the church of Christ. Thus God has provided for the appointment of elders in this divine institution. The success of each church is dependent upon leadership and the attitude of the members as expressed in their cooperative spirit which should be manifested by the members and the elders. As the destiny of many souls is involved, each church should strive to accomplish the two fold mission of the church which Jesus included in the commission: "Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you" (Matthew 20:19-20). In the teaching of the gospel to the lost and to the members of the church, Paul included certain types of teachers including pastors or elders: "And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, the cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:11-15). As we are living in an age in which the church must yield an influence for righteousness as the salt of the earth and the light of the world, every church should strive for efficiency in the worship and the various activities in which the members may engage as a group and as individuals. As the efficiency of a congregation depends upon the leadership, we must have leaders who are scripturally qualified and who have a good understanding of the great work which they have assumed the responsibility to do.

QUALIFICATIONS OF ELDERS

The qualifications which an elder should possess are important as problems will arise in the course of their administration which can be settled only by a wise, prudent, and judicious application of general principles. Hence elders should be men of rare and superior qualifications, which are the qualifications specified for leadership in the church of the Lord. The qualifications which have been set forth by Paul may be classified as positive and negative:

POSITIVE QUALIFICATIONS (1 Timothy 3:2-7)

1. Blameless, a man against whom no evil charge can be sustained.
2. Husband of one wife, according to divine law.

3. Vigilant, watchful with regard both to himself and the congregation (Ezekiel 3:17-21).
4. Sober-minded, of sound and well balanced mind.
5. Of good behaviour, of good manners, chaste, courteous and polite in his whole demeanor.
6. Given to hospitality, a lover of strangers.
7. Apt to teach, an accurate understanding of God's will to man and the ability to communicate to others:
 "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain- sayers" (Titus 1:9).
8. Patient, steadfast in righteousness.
9. One that ruleth well his own house, having his children in subjection with all gravity.
10. Good report of them who are not Christians.

NEGATIVE QUALIFICATIONS

1. Not given to wine, should not indulge in drinking wine or any intoxicating liquors.
2. No striker, not quarrelsome, but a peaceable man.
3. Not greedy of filthy lucre, not a person who gains money by base or dishonorable means.
4. Not a brawler, not given to strife, but quiet and peaceable.
5. Not covetous, not a lover of money, "For the love of money is the root of all evil" (1 Timothy 6:10).

DUTIES OF ELDERS

The duties of elders have been implied by the titles which have been given to them:

1. Elder, which refers to "a person occupying any office appropriate to such as have experience and dignity which age confers; as, the elders of Israel; the elders of the Apostolic church."
2. Shepherd and pastor, which have the meaning of one who tends or feeds.
3. Bishop and overseer, which have the meaning of one who oversees, superintends or supervises.
4. Ruler, one who exercises authority.
5. Steward, one who is in charge of and at once responsible for things of value which belong to another.
6. Leader, one who has the authority to precede and direct.

7. Ensample, one who serves as a pattern or model to be imitated. As we study the history of the church in Jerusalem, we find that the elders advised concerning the problem of circumcision: "And the apostles and elders came together for to consider this matter" (Acts 15:6). "And as they went through the city, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4). Thus the elders should serve the church by considering the various problems of the church as a whole or of the individual members thereof. The elders as shepherds should tend and feed the flock. David described the work of the shepherd: "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness" (Psalms 23:2-3). The bishops or overseers should oversee, superintend or supervise the activities of the flock and all things which pertain to the spiritual welfare of the members. Paul said unto the elders of the church at Ephesus: "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers to feed the church of God, which he purchased with his own blood" (Acts 20:28). Unto his brethren Peter said: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5:2). Hence the bishops should supervise the selection of deacons and their activities. They should direct the worship in order that everything may be done decently and in order. They should superintend the Bible school, select the teachers, organize the Bible classes according to the interests and needs of the various groups of members, decide upon the time for revival meetings, select the evangelist and missionaries and outline their program of work. As rulers the elders should exercise authority even as Paul said: "One that ruleth well his own house, having his children in subjection with all gravity: for if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Timothy 3:4-5). Paul admonished the brethren at Thessalonica to have the right attitude toward them who had rule over them in the Lord: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; ... Now we exhort you, brethren, warn them that are unruly, comfort the fainthearted, support the weak, be patient toward all men" (1 Thessalonians 5:12-14). Also to Timothy he said: "Let the elders that rule well be counted worthy of double honor" (1 Timothy 5:17). Unto the Hebrews: "Obey them that rule over you, and submit yourselves" (Hebrews 13:17). The elders as stewards must be responsible for the development and proper use of the talents of the membership of the church. "For a bishop must be blameless as the steward of God" (Titus 1:7). He must be faithful for "It is required in stewards that a man be found faithful" (1 Corinthians 4:2). The elders should inspire the congregation to give themselves unto the Lord and to be liberal in the contribution of their means for the advancement of the Kingdom of God on earth. The church needs leaders who lead and show the way of righteousness by their deeds rather than merely tell of the way. Perhaps too many who serve as bishops are like the parent who commands his child to do as he says and not as he does. The elders must be ensamples to the flock: "Not as being lords over God's heritage, but ensamples to the flock" (1 Peter 5:3). As Paul admonished the brethren at Philippi to imitate him, so should an elder be able to exhort his brethren: "Brethren, be imitators together of me, and observe carefully those thus walking, as ye have us for an ensample" (Php_3:17) Paul gave an admonition which may be applied by elders today: "But be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12). Therefore elders should be examples to the flock in manner of life, attendance of services, loyalty and devotion to truth, and in manifesting a cooperative spirit for the advancement of the cause of Christ.

ATTITUDE OF MEMBERS

The importance of the work of the elders has been emphasized by the Holy Spirit in the teaching of the members to have the proper attitude toward the leaders of the church: "Obey them that rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you" (Hebrews 13:17). "And we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake" (1 Thessalonians 5:12-13). "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" (1 Timothy 5:17). A capable elder is indeed a ruler who serveth: "For whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant" (Matthew 20:26-27).

CONCLUSION

Surely, "This is a true saying, If a man desireth the office of a bishop, he desireth a good work" (1 Timothy 3:1). As the office of a bishop indicates a position in which men may serve as an elder, shepherd, ruler, steward, leader, and example, they who serve should heed the admonition of Paul to the elders of the church at Ephesus: "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). For "When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

CHAPTER XVI — The Preacher and His Work

CHAPTER XVI --- The Preacher and His Work XVI. THE PREACHER AND HIS WORK

By F. B. SHEPHERD

Good afternoon, brethren. My assignment for today is a part of the general theme, "The Church at Work." The speakers on this theme who have preceded me presented their thoughts on the phases, "The Congregation at Work" and "The Elders and Their Work" It is nry responsibility to address myself to the question, "The Preacher and His Work." I believe I am justified in supposing that our good president, Don Morris, had in mind for me a discussion of the preacher and his work from the standpoint of what we have learned to call the "Local Preacher," "The Minister" or the "Local Evangelist." This is no time or place to discuss the way or wherefores, or the scripturalness of the phraseology used in these titles. We have these gentlemen in our brotherhood. I am known as one of them. I have been one for thirty years. If I did not believe I have been carrying on and can continue to carry on in a way that does no violence to the spirit or letter of the New Testament, I would have changed my course and conduct long ago. Regardless of the theory of anyone about whether we should or should not, we are called upon today to discuss the. fact. Like the poor, we have them always with us. Or, if not already with us almost every church in the brotherhood today would have one if she could.

I propose to elaborate upon this question along two lines. One, what the scriptures teach. Two, "One man's opinion." This opinion of this one man, however, has become practically a conviction A conviction, I persuade myself, that has been arrived at from a study of the word of God. Knowing brother Morris as I think I do, I am persuaded his greatest concern vTith respect to the effect of my speech is that I say something of practical benefit to you younger men in the audience. I cannot expect to say anything that will benefit the men as old or older than myself. If they do not already know and believe the things I shall say, it is too late now for me to teach them or impart any information or inspiration to them that will be of lasting value.

Facts and Theories

Personally, I fear, I shun, and I pray, I may never become a "Pastor" in the present day denominational sense of the word. I avoid the title "Minister" written with the capital letter. Still I am a pastor and I am a minister. One of the things I have to guard against constantly is keeping the brethren from forcing me to become THE pastor. I am an evangelist. I am primarily an evangelist. I believe every preacher should be primarily an evangelist. One does not have to preach in a different locality every two weeks to be an evangelist. He is a teller of good news. The word is used but three times in the New Testament. Acts 21:8; Ephesians 4:11 and 2 Timothy 4:5. Certainly, as used in the New Testament, it refers to the proclamation of the good tidings concerning the death, burial, and resurrection of Jesus Christ, the Son of God, unto the remission of man's sins (Acts 21:8; 1 Corinthians 15:1-4). In this sense Christ and the Apostles were evangelists and everyone who would now be faithful to the Great Commission is an evangelist.

When we become Christians we simultaneously have the responsibility placed upon us, so far as individual opportunity and possibility are concerned, to make the Gospel of Christ and his sacrifice for men known to the whole world. But! every child of God evidently is not an evangelist in the sense of Acts 21:8; Ephesians 4:11; 2 Timothy 4:5. These passages evidently indicate an "Official" meaning of the word, and involve a specific use thereof. Second Timothy four and five implies one whose chief business is to tell Good Tidings unto men's conversion. Most likely the first incumbents of the evangelistic office were divinely inspired and miraculously qualified to reveal the truth of God to the world. But the office does not now depend upon a continuation of such circumstances and miraculous gifts. Inspiration was necessary only until the New Testament was written and hence ALL truth delivered to men (John 16:13).

Today the evangelist must "Study—Give Diligence" to present himself approved unto God. The First Official Use of the Title, so far as the record is concerned, was regarding Philip, one of the Se^{ven}, Acts 21:8. Afterwards it was applied to Timothy. 2 Timothy 4:5. Examination of the many records of the activity of Philip and Timothy clearly reveal the work of those who would fulfil the office today. Acts 8; Acts 19:22; 1 Corinthians 4:17; 1 Corinthians 16:10; Acts 20:4. Study of the labors of such companions of Paul, as Mark, Luke, Titus, Silas, and others further informs regarding what the Spirit requires. The qualifications of an evangelist are set forth at length in the two letters to Timothy and the one to Titus. In brief they are:

1. The ability to make known to others in a clear, forcible, becoming, and convincing manner the whole, counsel of God.

2. Fidelity in the discharge of all duties and obligations of the office. The evangelist must necessarily seek the fullest

knowledge, understanding, and discernment of the Gospel plan of salvation possible. 1 Timothy 4:7-16. He must

maintain a high type of moral and spiritual character that there be no reproach brought upon the church through

his conduct. He must also be willing and ready to sacrifice and suffer for the Cause. 1 Timothy 6:20; 2 Timothy 1:13-14;

2 Timothy 2:3-4; 2 Timothy 2:10. The work of the evangelist today and throughout all time is an absolute prerequisite to the establishment of churches, and the perpetuation, power, and efficiency of the churches thus established. Romans 10:13-15; 2 Timothy 2:2. It involves convicting and baptizing men; collecting converts into congregations; watching over and instructing them until they are capable of edifying themselves effectively; and appointing bishops according to the qualifications required by the Spirit. I said appointing bishops, I did not say deposing bishops. With these thoughts expressed by way of introduction shall we address ourselves directly to the subject of our assignment? **THE PREACHER AND HIS WORK**

Suppose we take a look at the MAN first. Both theoretically and practically, the preacher becomes the representative or the misrepresentative of the congregation of which he becomes a member and which he is supposed to serve. There is no time during which he resides in the community when his life and conduct is thought of by the public, or the brethren, as separate and apart from

the congregation itself. His every act reflects to help or hurt the congregation itself and its standing with men. He may seek to have “mental reservations” and do some things “merely as a man,” but he fools no one but himself. If he fools himself. What he is every day and everywhere, the public accepts as the standard of the congregation. That the congregation supports and retains him is presumptive evidence he is what they are and what they want. He is their representative. What is more, if he stays a few years, he will mold the congregation largely to his manner of thinking and mode of life. The person who wrote “like priest, like people” didn’t make it so by recording it. He recorded it because it IS so. The what and the way of the preacher’s preaching speedily becomes the what and the way of the faith and practice of the congregation. As time goes on, his standards of life, his everyday conduct, soon permeates the entire local body and become its standard and its general life. A tobacco using, forty-two playing, theatre going, “hail fellow well met,” “man about town” preacher soon develops that style church if they let him stay long enough. And, vice versa, the thoughtful, studious, prayerful, dignified, lover of God and the souls of men, lifts the group up to standards that exemplify the Christ, whose name, they wear and whose Body they are. Young man, what shall it be with you? THE WORK

Primarily the work of the preacher is to “Preach the Word” in season, out of season. “Teach all nations,” “Preach the gospel to every creature.” Make clear to every man the conditions upon which God in righteousness can pardon his sins. Under modern conditions we are confronted with the almost insurmountable difficulty of unteaching men; of ridding men’s minds of sectarian error. No field can be made to bring forth a worth while crop until it is cleansed of noxious weeds. It is not enough to teach the truth positively. You must also teach the truth negatively. Error must be uprooted. It must be exposed. It must be combated. The Great Evangelist was just as decidedly negative as he was positive. Paul was an educated, refined, Christian gentleman, but inspired by the Spirit he talked about false teachers, he talked to false teachers, probably privately; but we do know he taught publicly, for his words have been spread on the pages of God’s book for the eyes and ears of saint and sinner, believer and infidel, for lo, these nineteen hundred years. If you would be ethical according to the etiquette of Jesus and Paul, I suggest you study the Holy Spirit written textbook rather than those of sister Emily and brother Dale. Be pleased to remember that the preaching, in subject for discussion and method of delivery, of both Christ and Paul was Holy Spirit dictated.

These preachers did not have to be inspired to know the falsehoods of life and practices. Their inspiration was to direct them into the infallible method of dealing with falsehoods and falsifiers. A teaching or practice is right or wrong, truth or lie, not because he who speaks or practices is good or bad morally, but because it originated either with God or the Devil. The gospel preacher today, who does not as vigorously combat error as he seeks to proclaim truth, has studied the wrong text on “Method of Approach.” Among men there are “ways,” “good ways” and “better ways,” but God alone offers the infallible way. The only right way. So long as error exists, so long as men can be deceived, so long as men are prone to make mistakes, warning signs must be hung at pitfalls, warning signals must be sounded at danger points. False teaching must be plainly pointed out, or so-called gospel preachers will be found at the judgment with the blood of fellow mortals on their hands. Ezekiel 33:7-9. “Reprove, rebuke, exhort with all long suffering and teaching” (2 Timothy 4:2). So much for the preaching end of the work of the preacher. AS MUCH AS IN ME; IS

Any man who is supported by his fellow Christians so he does not have to engage in secular employment to secure a living for himself and family, should be honest enough, honorable enough, and conscientious enough to put his full tune to the WORK of a preacher. He must ever love the truth to the extent he will give his life for the preservation of its purity and integrity. 2 Timothy 2:23; 2 Timothy 3:16. The work, then, of the preacher, is to evangelize. May I place the emphasis where I believe it rightfully belongs? The WORK. Young men, who perhaps are expecting to be preachers in the sense of my theme, you can choose your own course. Every harvest demands its own planting. A preacher can work himself to death, almost, in obscurity. Or he can loaf his life away in the limelight. The life of a preacher can be as indolent a life, almost, as can be imagined by anyone who pretends to work at all. On the other hand, it can be the most strenuous. Choose you this day. But! if you really want to have a hope of heaven, I urge that you choose the path of vigorous, aggressive, almost day and night application to the WORK of the preacher. Jesus the Christ said: \ e must work the works of him that sent me, while it is day; the night cometh, when no man can work. I would analyze that for you. We must WORK. We MUST work. We MUST WORK the work of HIM that sent Jesus. We MUST WORK the work OF HIM that sent me WHILE it is DAY. The clock watcher, the idler, the sitdowner in the factory is no more dishonest than the preacher who spends less than forty-eight hours a week in diligent application to doing the "WORK of the preacher." He who does not give a good days work for a good days pay -s a thief of time. What about a preacher? We should be honest, even in religion. The average preacher today receives from \$7.00 to \$35.00 a day. More or less. Few less than \$7.00. Some more than \$35.00. The average preacher has only about as much stock in trade equipment as will qualify him to teach in an elementary school or hold down a factory job. Few of us could demand as large, a salary elsewhere. Few could make any more actual "take, home" cash at anything else. Just look around, please. Preachers—very, very few, make any sacrifice NOW. "Mission work," so called, and often misnamed, is about as lucrative as "Evangelistic work" of the regular order of a few years ago. In every congregation there are lambs that must be carried; lost sheep to find; sick to be visited; weary toilers to be encouraged; mourners to be comforted; dead to be buried; and lovers to be married. It is the will of God this work be done. In the theory of some, most of this should be done by the elders. In practice it is idle to expect constant and efficient work of men who are burdened daily with the responsibility of business, office, store, or factory. However, since these men sow unto you their carnal things, should they not reap your spiritual things? (See 1 Corinthians 9:11, Romans 15:27).

There are not a few ideas affirmed of the work, obligations, and responsibilities of the bishops that are more fanciful than they are fact. The brother who told the congregation in his first sermon he did not propose to become a "Wet nurse" to that church showed no more smartness in intellect than he did elegance in speech. But, that is not our subject at this time. If the "Preacher" doesn't make calls who should and can? If he doesn't spend much time visiting, how is he to know how to rightly divide the word among the brethren to their good? How is he to know where and when milk or meat is needed? Paul was an evangelist but he "fed the flock" according to its needs. How did he learn its needs? At Ephesus he declared "anything that was profitable" to the elders. He taught the Christians at Ephesus "publicly" and "from house to house." For three years he "ceased not to admonish everyone night and day." Pie must have been almost the "local evangelist," the "minister" there. During that time all they that dwelt in Asia heard the word (Acts 19:10), and the whole counsel of God was declared (Acts 20:27). He pointed out that the baptism of some of the

members was invalid. He imparted to them the Holy Spirit when they corrected their error. He spoke boldly in the Jewish synagogue. He taught a school for the disciples two years. He worked with his hands and supported himself and his helpers financially. He furnished the Christians an example in ALL things. He must have done the "Work of the Preacher." What more can be expected of the preacher today? What less dare we attempt, than that which was done by the greatest preacher of the Christian dispensation? The apostle Paul himself.

CHAPTER XVII — The Christian in Business

CHAPTER XVII --- The Christian in Business XVII. THE CHRISTIAN IN BUSINESS

By Orvai Fillbeck The greatest and only genuine movement the world has ever known to remedy sin is that of Christianity. Christ performed his great mission in a world abounding in sin. He walked and talked with his disciples, associated with publicans and sinners and directed them to a higher life. Jesus could see the evil practices of sin and witnessed the wreckage that inexorably visited greed, deception, hypocrisy and all manner of sin. -he Son of God commissioned his apostles to lead people from the paths of error. They were to take his message to sinful men, for "they that are whole need not a physician." No other person had seen the way of dealing with soul-sick men. As early as the third century of the Christian era, it is said that people, and possibly many genuine Christians, began to leave society and live as hermits to escape the association with sinful people. These hermits practiced severe austerities and often engaged in self-torture, believing that such represented discipline conducive to spiritual perfection. This eremitical life developed into the monasticism of the fourth and subsequent centuries. The early inhabitants of the monasteries thought they were living in a realm far removed from sin. But they lost sight of the means that Jesus used in healing men of their pernicious disease. No one can hide and lead others. He must walk purely and courageously through the sin-infested field to lead others to the realm of light. The misconception of God's plan, characteristic, of mon-asticism, should be observed thoughtfully. As long as man remains on this earth he must of necessity associate with sinners, though the Christian refrains from sin itself. In 1 Cor-inthians 5 :9, 10, Paul said: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." Jesus said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). Thus we will of necessity have certain contacts with sinful men as we endeavor to teach them, though we must not engage in their evil operations. The problem of engaging in business in the commercial world is of paramount importance to God's people. There is a multitude of Christians engaged in as many professions— such as lawyers, doctors, teachers, merchants, farmers, journalists, salesmen, executives, and a number of other enterprises. The great question is: Can a Christian conduct a business enterprise or be employed and remain a faithful child of God ? This question involves more factors than some have been led to believe. In a complex world there are so many things that tend to detract one from right. Constant vigilance is imperative in maintaining a purity of life when one encounters so many obstacles that would deter him from righteous action.

Reinhold Neibuhr says that "the field of politics and economics is particularly strategic testing-ground of the adequacy and relevance of a religio-moral world view." The solution to this vital problem must be found in the Christian way of life if we expect people to follow Jesus. Yes, we must live, work and be a Christian.

One writer has said that "the harm done to the public welfare by selfish politics is a minor matter compared with the harm done by selfish business." A former federal judge has described the sinister influence of graft: "Corruption 'Reinhold Neibuhr, *Anx Interpretation of Christian Ethics*, p. 139. "Durant Drake, *The New Morality*, p. 163. "does more than filch your tax money. ... It imperils health, wrecks families, steals homes, paralyses governments, and costs the lives of hundreds of people." These observations must not be accepted lightly, for they are related to powerful forces molding and shaping the world in the present and future. The Christian finds himself in a commercial world filled with evil forces. He may question as to his duty in being honest and his chances of remaining in business. Doubtless those in business can assist in the solution of the complex problem. A company president said: "Without competition, business would quickly degenerate into a system of guilds and monopolies. The level of prices would soon get out of line with national purchasing power, and the State would have to take business over to make it function effectively as a service to society."¹ Another business man speaks of the need for honesty in the commercial world: "After selling many kinds of merchandise, from books to vehicles, a prominent direct-mail advertising man tells me that a selling letter which admits a defect in the goods will always outpull a letter which claims perfection." If the "salt of the earth" and the "light of the world" are not courageous enough to be honest in business and are not willing to subordinate self-interest to the good of other people, the church will suffer. The blunt truth is that we as members of the church must be fair, honest, and considerate in our business relations. The Word of God is replete with principles that direct Christians in business life. Jesus said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). No just criticism has ever been directed at this teaching. It can and should be taken as a universal principle of action. For example, if an individual should will to tell a lie, he could not wish that others lie to him, for such would be a contradiction. This principle holds true in regard to stealing, cheating, and deceptive practices of every description. The truth of this great teaching (Matthew 7:12) will not be demonstrated to be vitalizing and dynamic by hiding within walls of seclusion, but by energetically facing the trials of life. This eternal principle of Jesus precludes the using of another individual for a means to an end, such as the gaining of a sum of money in an unjust way. We must be conscious of the thought of "duty" as it is found in Jesus' teaching. This means a recognition of responsibility as one deals with his brethren and other people. The real problem comes when one actually deals in a business world, characterized by the profit-system, and has resolved to be a consistent child of God. "Can a successful salesman be a brother? If so, to whom? To the manager who expects him to get results? Or to the people whom he persuades to buy?"⁰ Is not the answer to be found when one is loyal to the principles of Christ? People in this country expect the price they pay for merchandise to include profit for others. But if the profit is exorbitant in abnormal times, such as when there are extreme shortages of products, the practice is highly questionable. When we are governed by Christian ideals extreme inequalities are removed. Profit and the accumulation of wealth must not govern life. Jesus said: "For a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). What then is the measure of life, especially in the commercial world? It must be measured by such attributes as honesty, truth, love, service, and other qualities. Just as we expect social services from a public officer, even so, the Christian should expect to be a servant to his fellow-men. Not a slave, but one who places the value of life above material things. When service to others becomes a guiding principle, other factors in life tend to settle to their proper level. Selfishness, greed, and deceptive

devices are removed. This was the life of Jesus, for “the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matthew 20:28). When one hears a Christian charge that a brother has dealt unjustly in a business transaction, the only conclusion to reach is that one, or both, has dealt in an evil way. This very often happens in the church. Abraham’s historic statement, “for we are brethren,” should remain in the mind of him who is consummating a business transaction with his brethren. The Christian will elevate in his life the spirit of good-will toward men, even under discouraging circumstances. Paul rebuked the Corinthians for engaging in litigation with God’s people before pagan tribunals (1 Corinthians 6:1). Would he not rebuke one who exacts an exorbitant profit from his brethren? Would he not reprehend one for falsely representing a product, such as an automobile, a horse, or a cow? The followers of Christ cannot become more like their Master through misrepresentation, evil desire, and other evil machinations.

Some one may feel that we are living in opportune times to make a high profit on merchandise. Says he, “Others are making all the money possible, why not myself?” It might be valuable to suggest that the Sophists of Greece, the fifth century B. C., propounded a relativity of morals. Protagoras said, “Man is the measure of all things.” But such would make truth and right purely relative. There would be no way of comparing your truth and mine. Each man’s mind is the jury that determines truth. It further means that there is no way of establishing a principle as true and necessarily

valid. But Jesus viewed man and the world and consciously presented principles that are universal in nature. He did not use the power to gain great financial returns as the criterion for determining a successful life. When such great principles as truth, justice, and honesty are dealt with lightly and relatively, the actions of the individual tend to become questionable.

Attitudes toward the gaining and possessing of wealth constitute a powerful factor in the making of one’s life. Paul said: “For the love of money is the root of all evil; which while some coveted after, they have erred from the faith.” An inordinate craving for the increase in wealth is a constant danger to the Christian’s life. It is a well demonstrated fact that increase in material possessions does not usually allay the yearning for them. Solomon said: “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase” (Ecclesiastes 5:10). The truth of this statement is axiomatic. At the present time the world contains too many people who are craftily devising means of appeasing their insatiable craving for more wealth. But Jesus gave himself, not for self-gain, but for the redemption of man and the alleviation of physical distresses.

One may well consider as to the kind of an attitude a Christian should have toward the gaining of money. It must certainly be tempered with a profound respect for the rights and welfare of other people. A salutary view is portrayed in the following: “Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain” (Proverbs 30:8-9). The commendable spirit of desiring to live and see others live can well be applied in business life. For example, a Christian cannot reprimand an employer for paying poor wages if he insists on buying the product at the cost of production or below. To live decently and fairly necessitates one’s allowing the other individual to live similarly.

Let us ever remember that Christians are representatives of the Son of God. We cannot glorify him by hiding from the world, but by faithfully and confidently walking down the path of time. Only by upholding and practicing his righteous principles, applicable to all life, can we deliver ourselves with clean hands to God. Only by such can we portray our appreciation for the gift of Christ to the world. May the Lord help us to be faithful and bless us in our practices that are right.

Bibliography

(as to Orval Filbeck's lecture only.) The Bible

Aspley, J. C., "Be Thankful for Your Competitors," *The Rotarian*. Dec. 1941.

Drake, Durant, *The Nezv Morality*, New York: The Macmillan Company. 1928.

Giles, Ray, "Good Sportsmanship Makes Good Business," *The Rotarian*. Sept. 1941.

Johnson, George E. Q., "How Graft Hurts You," *The Rotarian*. Dec. 1941.

Neibuhr, Reinhold, *An Interpretation of Christian Ethics*. New York: Harper and Brothers. 1935.

Smith, Gerald B., *Principles of Christian Living*. Chicago: University of Chicago Press. 1924.

CHAPTER XVIII — Beyond the Western Hemisphere

CHAPTER XVIII --- Beyond the Western Hemisphere XVIII. BEYOND THE WESTERN HEMISPHERE

BY OLAN L. HICKS

I am happy to be present on this occasion, as I feel that we are here today witnessing an event of great historic significance. Perhaps none of us here realizes the extent of influence and the changes which may result in the world as a result of the inspiration and encouragement which are being aroused during these lectures.

“Beyond the Western Hemisphere” is the title of the subject I am to speak, about. But I want it clearly understood that I am not here as the special exponent or advocate of either foreign missions or home missions exclusively. I am here as an advocate of going “into all the world and preaching the gospel to every creature.” I cannot say that one type of missionary work is more important than another—whether it is more important to preach in Judea or Samaria or in the uttermost parts of the earth. This much I know: Our job is to preach it in all of them.

Christians are under an obligation to cultivate a large horizon, and to cherish large views. Lord Salisbury, the great English Prime Minister, when seeking to persuade certain of his associates to adopt the world-wide policies which he advocated, said to them, “Gentlemen, you should study larger maps.” My brethren, in the past we have studied too small maps.

We have heard much in recent months about the unity of the world. Wendell Willkie’s One World became a best seller. Men no longer think in terms of isolated little communities; they no longer pass their years in little pastoral neighborhoods, quiet and unaware of the rest of the world, undisturbed by the rush and hurry of civilization. Our world is so closely knit and linked up that what men in any section of it do and think vitally effects the affairs of men in every other section of the world. The bushmen of Australia, the junglemen of Africa, the hillmen of India, the remote peasants of China, the Indian peons of Mexico and South America— they are all a part of the world’s confusion and hysteria. Great plantations, mass production, regimentation, world policies and politics, race prejudice, and world trade have become factors in the lives of all people, and thereby have made us “one world.”

Even more significant, the people of all the world are victims of propaganda from all over the world. The spread of isms throughout the world is a serious lesson to the church that preaching the gospel, if it is ever to be done effectively, is a world-wide job. This means that if Christianity is to become a dominating force it must be planted on a world scale. Christianity is a world-religion.

Now we as a people have been glib at quoting the great commission. We have used it perhaps more than any other religious group; but our use of it has been faulty. We quoted it all, but we saw only that part of it dealing with baptism. This we used powerfully to discomfit the gainsayer. But while we were lampooning him for ignoring the command regarding Baptism, we were laying

ourselves open to even sterner condemnation by ignoring the part which commands us to preach the gospel to the whole world. It comes with poor grace to claim that we have the only true teaching, and then to sit idly with it and not urge it upon the hearts of all the world. In the heights of thinking men there must be some doubt of our complete sincerity. Others whom we pity and hold to be in error put us to shame and condemn us by—proclaiming all over the world what they believe to be the gospel. But we are waking up. The greatly increased amount of evangelistic work that is being done is a gratifying thing to contemplate. The ideal of going into all the world to preach the gospel is really beginning to take fire with hundreds of our congregations. It is cause for rejoicing when we think of the remarkable contrast between conditions along that line now and fifteen years ago. But we must remember that we have not arrived—but only started. The world's multiplied millions still stand untouched by the gospel. But let us consider some of the fields beyond the western hemisphere. In the Hawaiian Islands where over 500,000 people live we have only one small congregation of about seventy members, most of whom are service personnel. At the present time we face brighter prospects in this great "crossroads of the Pacific" area than we have ever had before. Our work in the Isles, though nothing to boast of, dates back to 1920. It has been largely due to the faith and loyalty of service personnel stationed there from time to time that the church has gained the footing it has. We now have a commodious house of worship in one of the older sections of the city of Honolulu, thanks to the leadership of the Ferris, Texas, church who also sent the evangelist, Osby Weaver, there for two years' work.

He was followed in the work by Homer Hailey, who is to be assisted by Haskell Chesshir and Bill Patterson. Hailey reports that, with all we have done in the past, the church is not yet firmly established in the Islands. There are only about twelve or fifteen permanent residents among the membership of the congregation. The church is placing special stress upon teaching the local inhabitants of the city. Vacation Bible schools for the children, house to house teaching, more advanced Bible school work for those accepting it, as well as the beginning of a Bible training school to be conducted by Hailey for young men who are to assist in the work in the Islands in the future. Some of these men will attend the University of Hawaii part time also and will receive aid under the GI Bill of Rights.

Among the hundreds of thousands of the isles where the Catholics, the Protestants and Oriental religions have great followings, and where the Mormons have erected a temple second only to the one in Salt Lake City, certainly our efforts to date must seem small. But there is no need for dismay. Here is one of our great opportunities. The ground is broken and recent results show the natives are open to teaching. What we need is scores of trained, earnest workers to go into "the isles of enchantment."

Still farther away in the Pacific lie Australia and New Zealand. Both of these countries are new in spirit much as our own country. They still have the flavor and spirit of the frontier and much of their heritage is identical with our own. We have a common background in a love for liberty, in fundamental laws, and in our mother tongue. In fact, a person from either of these countries would get along well in your community or mine. Many of our young men who were stationed among them during the war learned that we could live in their country without too many or too great adjustments. At one time the Restoration Movement had a strong hold in each of these countries, but as the division of instrumental music in the worship and the use of the Missionary Society as an agency for preaching the gospel arose, our position in these countries grew more and more

precarious. Workers sent out by the Missionary Society carried the church along with them on the wave of popular enthusiasm and by telling them that all the brethren in the States were of the same mind on these matters.

Only a very few remained loyal to the old paths and they were left to shift for themselves, as we did not supply them with preachers or other encouragement. Now we have only handfuls in each of these countries and so far as I know, only one full time preacher is being supported to work among them. This is brother Colin B. Smith and according to reports he is finding the task anything but easy.

There are a number of reasons why his task is hard. There is the dominant strength of the Catholic Church, whose members occupy high places of state and whose officials wield a very great influence on national policies and practices. It is clearly evident that the Catholic clergy has forgotten the resolution passed by their church in Port Phillip in 1839. Their present day intolerance may be seen by an experience told by one of the servicemen who was recently stationed at Gilford. While a meeting in Auburn was in progress, with preaching being held two nights each week, the talents of the young men were being used as much as possible. This young serviceman was a speaker one night. After the service he stepped outside the building and was surprised to see a man and a priest conversing in low tones, just beyond the hall. He called this to the attention of one of the young men, who told him that he was late in getting to the meeting and when he arrived these two men were standing outside the doorway in the hall "listening in"-on what was taking place. Not a great deal more was thought about the incident until a few weeks later, when Brother Smith called on the caretaker of the hall to pay the rent. Then he was questioned sharply concerning "the tall American chap who has been preaching here" and whether he "sanctioned the things the American said." He then stated that there were complaints registered against holding meetings in the hall.

Besides the problem of Catholic opposition there is also a general decline in religious interest among these people during the last generation, which particularly coincides with the growing revolution in political conditions toward intolerance and regimentation. The labor party is at present in power, with a strong Communistic element involved. Confusion and turmoil are characteristic of governmental administration. Many of the high officials are of Catholic faith and some reports indicate that as high as 90% of public service personnel are Catholics.

Importation of literature and books is closely censored. "The most harmless books are peremptorily banned by the Minister of Customs—whoever he may be at the time." H. G. Wells, after having visited Australia commented, "A barrier of illiterate policemen and officials stands between the tender Australian mind and what they imagine to be subversive literature." Realizing that loyal Catholic men in practically all cases constitute the "policemen and officials" it becomes understandable that they feel particularly inclined to protect the tender minds of their own faith. As a result, persons of "other persuasions" find it more and more difficult to obtain books or literature except such as approved by the censor or customs officials. During this emergency the printing business is closely regimented and printing of non-essential publications is restricted. Comparatively little religious material is published (and that which is available exorbitantly high priced). The people depend to a large extent on imported Bibles and religious material to supply their needs and this importation is gradually being more and more restricted by customs

regulations.

Added to this is the strong negative influence exercised by the group there which nearly corresponds to the Christian Church in the United States. In fact, the ties between them are rather strong. Their prejudices against us are extreme and wherever Brother Smith and his helpers make an effort to plant the gospel, these men are busy with every means at their disposal to counteract it.

I believe it is safe to say that we have no braver or more courageous soul among us today than Colin B. Smith, who has dared to face all of the problems, prejudices, and opposition in Australia almost single-handed. In the area of Australia, New Zealand, and New Guinea there are between twelve to fourteen millions of people. Certainly young men could find no greater challenge than this to go into the new land where the gospel is needed to spend their lives to establish the church in strength. As we look in the opposite direction from our home land we see Europe with its more than four hundred millions of people. Due to the war millions of these people have been displaced. Germany, Holland, Belgium, France, European Russia, Poland, Italy, Greece, Austria, Norway, Sweden, Denmark, Finland, Switzerland, Spain, and other countries all call for our help in preaching the gospel. Men in the service who were stationed in these countries can testify to the fact that people in all these countries have the same kind of hearts as we—the same needs, the same yearnings, the same joys, and the same need for the hope of the gospel. In various places our men found families or even small groups of people intelligently seeking for the truth and in many instances these groups occupied a position nearly akin to our own. They are seeking for simple New Testament Christianity without hindrance of Pope, prelate, or denominationalism. In Marseille, France, our men succeeded in baptizing five fine persons. Perhaps there were others in isolated instances. In Germany there were found to be thousands of people who occupy a religious position very closely resembling our own. Even England is a strong challenge to our efforts in preaching the gospel, for there the cause is not too strong in spite of the fact that the church has been in existence there for over one hundred years.

AFRICA WITH ITS ONE HUNDRED AND FIFTY-EIGHT MILLIONS

In South Africa there is a field of labor among English speaking white people as rich as is to be found for gospel labors in almost any other country. We have only a few churches there, among, I believe, its six million English speaking white inhabitants. We have had several families to spend much of their lives in labors among the natives of Rhodesia and their labors have been very fruitful, but even so we have not begun to touch the great task of evangelizing the dark depths of the dark continent. Too long we have dreaded the problem and have felt that missionary work was a thing for somebody else but never for ourselves. We have even discouraged our children from the tasks (and the joys) of becoming evangelists to far away people. We were too selfish and loved the cause too little. But if we are ever to reach the many nations of the earth with the gospel we shall have to sell our children on the idea as denominations do, to encourage our children to go into the dark lands and heavy tasks and look with pride upon a son or a daughter who is far away in such labors. In Asia alone there are one billion and one hundred and fifty-four million inhabitants, exclusive of 175 million in the Russian section, according to the 1943 International Yearbook. When we think of the vast lands of China, Japan, Korea and India, the imagination is staggered. In China alone there are four hundred and sixty-five million inhabitants and in India

there are more than three hundred and twenty millions, or six times as many people in these two countries as in the entire United States. We have begun work in some of these lands only to fold up a few years later and practically surrender the field when usual circum-stances arose.

Closer allied to our own country by ties of protection and common interests are the Philippine Islands, with their seventeen million people. In the past we have done considerable work on these Isles and our present prospects are very encouraging. What we need to do is to catch the tide while it is at the crest, while both opportunity in the lands away and an attitude to preach the gospel on the part of the brethren at home are in evidence. In conclusion, I should like to suggest that our congregations seek out methods of closer cooperation for the carrying on of missionary work both at home and abroad and that our schools inaugurate intense courses of training marked out carefully to equip students for entering both the various foreign fields as well as fields at home. We must either start acting upon our preaching or in consistency quit talking about the "great commission."

We need to learn the urgency of preaching the gospel. Chaplain Shirley Morgan, who was only recently separated from the service, told me of an incident which occurred in the far away Pacific Isles. He was talking with a group of other chaplains from numerous religious bodies, Catholics, Pentecostal, Baptist, and others. Having placed his position firmly and clearly before the group, one of them in all sincerity interrupted, "Chaplain Morgan, do you really believe what you have just said?" To which Chaplain Morgan replied of course that he did. Then the other chaplain answered, "Why, if I believed as you say that you do I could not rest day or night until I had pressed my belief upon the attention of every responsible person I could reach." We need that sense of the value of the gospel.

WHY MUST THE CHURCH BE MISSIONARY?

The church must be missionary because its message is the only message of salvation for a lost world. All the new knowledge of even the atomic age has disclosed nothing that is at variance with or can supersede this awful fact. Those who claim to be Christian and are not concerned about bringing others to Christ tacitly admit their hypocrisy.

Any church which is not dreaming and planning its work in terms of preaching the gospel to all men is tacitly admitting that it has no message for any man. The church must be missionary because the gospel is for all men—not just for a few fortunate who by no merit of their own chanced to be the ones who have thus far received it. Jesus said, "Go into all the world and preach the gospel to every creature." It is not a message for caste, class or clime, but for all men. Its validity knows no limitations either of geography or time. It has survived the end of more than one age and the collapse of many political and economic dynasties. It is timeless in its appeal and power. The church must be missionary from the purely selfish reason of self-defense. The church which is not missionary is a dying church. Those congregations which are most concerned about and doing the most in evangelistic work are the healthiest and strongest from every point of consideration. It is through the medium of such missionary activity that the church keeps its pulse quickened and its life blood pure. Otherwise, we shall become ingrown and wither. The church must preach the gospel to all men if we hope for peace on earth. The experiences and tragedies of the past fifty or one hundred years should teach us that no valid faith can be put in the unilateral treaties of men and nations. We must put our trust in God's way. If one-ten- thousand ih part as

much had been spent to preach the gospel to the whole world during the last fifty years as has been spent as the result of war during the past ten, there would have been no such horrible war. The church must preach the gospel because, it has the only weapon which can successfully combat the collective evils of our complex and sinful age. It is the leaven which can leaven the whole lump.

Christians must preach the gospel of salvation to all men everywhere in order to be saved themselves. It is useless to depend on the Lord to save us if we do not try to save others as we make the Christian journey.

“The field is white unto gleaning; pray ye therefore the Lord of the harvest that He send forth reapers.”

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net