

RADIO SERMONS

Radio Sermons

by

PAT HARDEMAN

GEORGE W. DEHOFF, *Publisher*
Mufreesboro, Tennessee

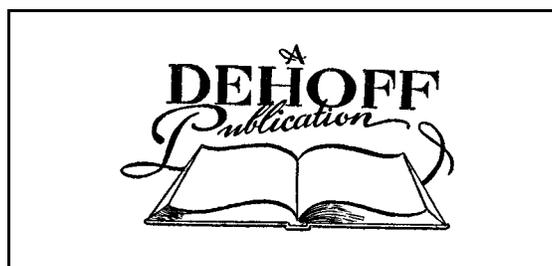
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PREFACE

The sermons in this book were originally prepared in connection with the "Church of Christ Bible Study," which is broadcast daily over WKTM, Mayfield, Ky., and is sponsored by the Churches of Christ of Graves County. In answer to requests from numerous friends, the author prepared them for publication, deeply confident that all who read them will read the truth by which we are made free.

To many friends the author expresses appreciation for help given him in preparing the manuscript. He is especially grateful for the constant encouragement which Bro. Charles Mouser Jr. has given and for his kind words in the introduction.

Also he is indebted to Bro. George W. DeHoff for his helpful suggestions and for printing the book.

Above all he acknowledges his indebtedness to his father and mother, the John B. Hardemans, who have always led him in "the old paths."

The Author

December 1, 1947

TABLE OF CONTENTS

<u>Eternal Truth</u>	19
<u>Faith</u>	19
<u>Faith In God</u>	24
<u>Faith In Christ As God's Son</u>	29
<u>Faith In The Bible As God's Word</u>	35
<u>Faith In Man</u>	40
<u>Faith In The Future Of Christianity</u>	46
<u>The Greatest Of These Is Love</u>	52
<u>The First Bible Question: Where Art Thou?</u>	59
<u>What Must I Do To Be Saved?</u>	63
<u>Lord Who Shall Dwell In Thy Tabernacle?</u>	69
<u>For What Is A Man Profited?</u>	75
<u>Christian Unity</u>	81
<u>The Church In Prophecy</u>	92
<u>The Church In Establishment</u>	98
<u>The Entrance To The Church</u>	103
<u>The Church In Sacred History</u>	108
<u>The Church In Secular History</u>	113
<u>The Good Shepherd</u>	118
<u>Two Views Of Life</u>	124

DEDICATION

To the memory of Brother Tolbert Lyle and to Sister Lyle of the Pottsville church of Christ for their devotion to the Master's Cause, for their generous help to young preachers in need, and, especially, for making possible the publication of this book.

Introduction

The author of these sermons, Pat Hardeman, is a young gospel preacher who is already making for himself an enviable reputation. If he lives and the Lord wills, he will be heard by an ever-increasing number of appreciative listeners.

His given name is an abbreviation of his mother's maiden name, Patterson. He is the descendant of a line of preachers. His maternal great-grandfather, Dr. G. W. Johnston, was a Baptist minister. His maternal grandfather, Bro. Thomas F. Patterson, was a minister of the Christian Church and his mother's brother, Bro. George W. Patterson, is now a Christian Church minister. Bro. N. B. Hardeman, president of Freed-Hardeman College, nationally known educator, speaker, evangelist and debator is the author's uncle. His father, Bro. John B. Hardeman, who for a number of years was a prominent public school superintendent, is a well-known evangelist of the Church of Christ, having conducted gospel meetings in many different states, and is now in his twenty-second year as minister of the constantly growing church in Mayfield, Ky.

Bro. Pat, as he is affectionately called, attended the public schools of Graves County and of Sedalia, Ky., after which he entered David Lipscomb College, Nashville, Tenn., for his senior high school year and his first year of college. He next entered Freed-Hardeman College, Henderson, Tenn., for his second year of college. He remained there another year in order to take a special course in the Bible. He then attended Murray State Normal, Murray, Ky., two years, from which institution he received the B.A. degree. He is now a student in the University of Illinois, working on his Master's degree. He expects to earn the Ph.D. degree before quitting the college class room as a student.

This young man has native ability which has only

to be cultivated to make of him one of the truly great preachers of this age. He has a keen, analytical mind, a surprisingly wide range of knowledge and a good vocabulary. As a speaker, his style is easy, convincing and appealing. As a minister, he has been a success from the beginning. Scores have been influenced to become Christians by his persuasive preaching. He gets many more calls for revivals each year than he can fill, and now has meetings engaged for several years in advance.

In addition to his carrying a heavy course in the university, he is the full-time minister of the Church of Christ in Urbana, Ill. This wide-awake church is solidly behind its energetic, capable minister.

I heard these sermons when they were delivered over the radio, and have had the added pleasure of examining them in manuscript form. Your reading these sermons will fill your heart with a twofold desire: to hear the author in person and to read more of his writings.

Charles L. Houser

Fulton, Kentucky

December 4, 1947

ETERNAL TRUTH

"What is truth?" the skeptical Pilate inquired, asking the question for humanity. For centuries the world had been searching vainly for that to which the accused Jesus said He had come to bear witness. Through avenues of mysticism and heathenism the philosophers of the ancient world had gone in their quest for the truth. It was not all in vain, however, for it demonstrated to man the futility of his effort to find truth apart from the True God.

It is hardly possible for me to describe the error into which the world had fallen at the time Pilate raised this question. The idol gods in the city of Athens, Greece, the intellectual center of the world, were more numerous than men. The Roman Empire was filled with corruption. Slavery made men beasts of burden. Women were the sport of the passions of men. The seeds of error had germinated and the fruits of idolatry had obscured what little light nature alone can give.

It is not difficult to imagine why Pilate and the Jews were skeptical concerning Christ's statement that He had come to bear witness of the truth. The Jews had continued to receive revelation from God through the law given by Moses, but this law did not answer the question: "What is truth?" Of course the law was true, and as Paul stated in Romans 7:12, the commandment was holy, just, and good: but "the commandment, which was ordained to life, was found to be unto death." John seemed to refer to this failure of the law to give all truth when he said in Jno. 1:17: "the law came by Moses, but grace and truth came by Jesus Christ." Thus the law could not answer the question: "What is truth?", because to man it represented something in which he had always failed. But the truth

has been defined and revealed. John said: "... truth came by Jesus Christ."

In some way Jesus of Nazareth may be said to embody all truth. This is not difficult to understand since we know that Jesus was God in the flesh. In fact Jesus plainly stated in Jno. 14:6: "I am the way, the truth, and the life." When we consider that the moral perfection of Jesus has never been seriously questioned, it is easy to see that His life embodied all moral truth. If the people of the earth would make a universal return to Christ's standards of morality, wars would cease, evil would be overcome with good, and God would reign in human lives. It is equally true that the life and teachings of Jesus embodied all the spiritual truth that man will ever need. No man should ever feel himself qualified to add to or subtract from the spiritual truth revealed by the Christ. Does anyone of you wish to know what is truth concerning sacrifice, self-denial, suffering, humility, submission, or loyalty? Go directly to the life of the Galilean and the answer will be yours.

But Jesus had to leave the earth when His sacrifice had been made. He said in Jno. 16:7, "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send Him unto you." Why was it necessary for Christ to leave the earth? How was the message of the truth which He embodied to be spread from generation to generation? We find the answer in Christ's own words, spoken near the time of His ascension: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He shall show you things to come." Here we learn that the Spirit of truth was to guide infallibly the minds of the writers of the Bible, thus producing the Book of truth. Is it any wonder that Jesus, in anticipation of this product, said in Jno. 17:17, in prayer to the Father:

"Thy word is truth!" Paul reaffirmed this great thought in 2 Tim. 3:16,17, when he said: "Every scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." May it not then be correctly stated, that the Spirit of Truth recorded the Life of Truth in the Eternal Book of Truth, the Bible?

But what is to be our relationship to the truth of God thus revealed? What attitude must we assume toward the truth? These questions are answered fully in the Bible and in our own reason. First, I emphasize that we should never be offended at the bringer of the truth. Our anger should never be kindled simply because one tells us the truth. In the life of Jesus he often saw this very admonition violated. He said to the Jews in the eighth Chapter of John: "But now ye seek to kill me, a man that hath told you the truth, and ye seek to kill me because my word hath no place in you; if I say the truth, why do you not believe me, but because I tell you the truth, you believe me not." In the present age when ears are dull of hearing, and eyes are closed lest they should see, it often becomes necessary to ask with the apostle: "*Am* I become your enemy because I tell you the truth?" The right attitude toward the truth, from whatsoever source it may come, may be stated in these words of Solomon: "Buy the truth and sell it not"—also, "let not mercy and truth forsake thee." Truth on any subject should be to us the pearl of great price for which we would be willing to sell our most cherished opinions, and which we must be willing to buy with the greatest amount of study and prayer.

This leads me to say that truth is an object of our knowledge; that is; it is possible for each of us to know the truth through persistent study and fervent prayer. Paul said: "Study... to handle aright the word of truth,"

and James said: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not" Jesus said: "Ye shall know the truth."

Further it is imperative that each one of us believe the truth. In Christ's words: "If I say the truth, why do you not believe me?" Disbelief is widespread. Religious leaders are losing faith. The church needs now more than ever to teach the truth on the themes which cause men to believe.

But what is it to believe the truth? Mere knowledge is not faith. Those things which we know are separate from the things which we believe. By study and prayer we can know what the Bible teaches—what God means for us to believe. But you say that makes knowledge and faith the same thing. No, there is a distinction. We know the things that are within the realm of the corporeal senses. We know what the testimony is. We believe in that of which it testifies. We know the truth. We believe in its power. Jesus said in Mark 16:16: "He that believeth and is baptized shall be saved." We know that He made the statement; we believe that His promise is true—that if one believes and is baptized, he shall be saved. It is of transcendent importance for us to learn the truth so that we will know what to believe. If one does not learn the truth, he does not know what to believe. He is exposed to the danger spoken of by the apostle when he said that people who did not love the truth enough to know it and believe it, would "believe a lie and be damned." When belief in the Bible is gone from the hearts of any people, there is no protection left from all the cruelties which the material world showers on humanity. If we let skepticism triumph over faith, in the words of Daniel Webster, "No man can ten how sudden a catastrophe may overwhelm us and bury us and our glory in the profoundest obscurity." With all the means of disseminating knowledge in our day there

is little excuse for our allowing anyone to live in ignorance of the truth. The difficulty lies in getting people to believe the truth. Speakers and writers are referring to ours as a skeptical age, but we must all be able to show our neighbors the great contrast between the rewards of skepticism and of faith.

Briefly, let us review the reward of skepticism. In the words of Alexander Campbell:

When skepticism triumphs in any heart, the hope of immortality is banished, it crowns the tyrant death forever on his throne, and seals the conquest of the grave over the whole human race. It wraps the tomb in eternal darkness, and suffers not one particle of the great, the wise, and the good of all ages, to see the light of eternity; but consigns by an irreversible doom, all that was admired, loved and revered in man, to perpetual annihilation. It identifies human existence with the vilest reptile, and levels man to the grade of the meanest weed, whose utility is yet undiscovered. Man's origin and his destiny are to its ken alike fortuitous, unimportant, and uninteresting. Having robbed him of everything which could make him dear to himself and proud of his existence, it murders all his hopes of future being and future bliss. It cuts the cable and casts away the golden anchor; it sets man adrift on the mighty, unfathomable, and unexplored ocean of uncertainty, to become the sport of the wind and waves of animal passion and appetite; until at last in some tremendous gust, "He sinks to everlasting ruin." Say then, proud skeptic, of what utility is your philosophy? What is your boast?

You boast that you have made man ignorant of his origin and a stranger to himself. You boast that you have deprived him of any real superiority over the bee, the bat, or the beaver; that you have di-

vested him of the highest inducements to a virtuous life by taking away the knowledge of God and the hope of heaven. You boast that you have made death triumphant over not only the body but also the intellectual dignity of man; that you have buried his soul and his body in the grave of an eternal sleep, never to see the light of life again. O Skepticism! is this thy philosophy? Is this thy boasted victory over the Bible?"

Yes, Friends, this is the fateful triumph of doubt and skepticism.

But Christianity has a far different reward for believers. Again I quote from Brother Campbell:

"The true believer and practitioner of the Christian religion is completely and perfectly divested of a guilty conscience, and the consequent fear of death. The very end and intention of God's being manifest in the flesh, in the person of Jesus our Saviour, was to deliver them who through fear of death were all their lifetime subject to bondage. Jesus has done this; He has abolished death and brought life and immortality to light. He has given strength to His disciples to vanquish death, and make them triumphant over the grave; so that a dying Christian can say with truth, 'O Death, where now is thy sting! O Grave, where now thy victory!' He conquered both, and by believing in Him we conquer both. This is the greatest victory ever obtained. To see a Christian conquer him who had for ages conquered all, is the sublimest scene ever witnessed by human eyes. And this may be seen as often as we see a true Christian die. I know that a perverted system of Christianity may inspire its votaries with the fear of death, because it makes doubts and fears Christian virtues. But this system is not of God. Christ died that we might not fear to die; and he went down

to the grave to show us the path up to life again, and thus to make us victorious over the king of tyrants and the tyrant over kings. He made no covenant with death, He signed no articles of capitulation with the horrible destroyer; He took his armor away; He bound Him with invincible chains, and taught him to open the door of immortality to all of his friends... A Christian, then, must triumph and always rejoice. Deists, Atheists, and the whole hosts of skeptics may doubt for this is their whole system; the wicked, the guilty, and the vile may fear, for this is the natural issue of their lives; But how a Christian, resting on His promises, and confident in the achievements of the Saviour, can doubt or fear as respects death and the grave is inconceivable. Thanks be to God Who giveth us the victory!"

This contrast gives only a slight picture of the great superiority of belief over unbelief and of truth over error. Let us hold fast to our belief of the truth!

But only mental assent to truth is not belief. If what we know about the truth does not mould our thoughts, our words and our deeds, the truth is of little value. The real strength of eternal truth is best seen when it transforms human lives. Truth must be obeyed to be of any real validity. Only by obedience to the truth is the dross of human error purified from our souls. The apostle Peter referred to this when he said in I Pet. 1:22: "Seeing you have purified your souls in obeying the truth through the Spirit." It is a prominent religious error that there is nothing to be obeyed in the Christian system. The religion of Jesus Christ has no real significance unless it is livable —unless it becomes a manner of life to all believers. The theory that faith alone saves has no foundation in the Bible. James seemed to foresee this modern error when he said: "Faith without works is dead." The truth is powerful when it is obeyed. Paul said: "O foolish Galatians, who

hath bewitched you that you should not obey the truth?" Obedience to the truth purifies our souls.

This purification is not all done in a moment. The error of tomorrow must be eradicated tomorrow. Not only in becoming Christians, but also in making one's calling sure, obedience to the truth is necessary. Against all error a Christian stands, having his loins girt about with truth. All along life's path he walks in the truth. The truth is the subject of his Conversation, the standard of his conduct and the object of his fondest hopes. He knows the truth in the deepest sense—that of seeing and experiencing it.

What may we expect this knowledge of the truth to do for us? Listen to Christ's answer: "You shall know the truth, and the truth shall make you free." To be free—this desire has ever surged within man's heart. The poor slaves of the Roman Period knew what it meant to yearn for liberty. All of us have at one time or another wanted freedom; freedom from sorrow, sickness, and death, those inevitable concomitants of human nature. Only the truth promises such freedom in the Land of Truth above.

The Jews felt that Jesus was in no position to offer them freedom of any sort. "We are Abraham's seed" was their attitude. Our Lord reminded them, however, that they needed more than physical liberation from the Romans. They were in the worst kind of bondage and needed the greatest of all liberations. They were in bondage to sin and self-righteousness, and couldn't free themselves. So are we all! We are serving Satan and only the truth can break his yoke. No one doubts that truth has other liberating influences, but all must admit that this is its greatest emancipation—emancipation from the slavery of sin.

We can understand better the liberating influence of truth by observing its qualities. First, truth is beauti-

ful, wherever we find it. The only manifestation of supernal beauty is the truth of God. It is never disproportionate, hideous or ugly. Truth always shines to perfection. This beauty includes harmony, symmetry, and sweetness. Many people feel that truth is harsh, but it is usually because they are either in error or not strong against it. One need never fear to hear the truth if he holds to no theories, for truth runs in parallel lines. It never contradicts itself. only error does that. Truth is beautiful. John Keats, perhaps the greatest poet of the English Romantic Period, echoed this thought in his wonderful "Ode On the Grecian Urn," when he said: "Beauty is truth, and truth beauty—That is all you know on earth, or all you need to know." And why is truth so beautiful? Because it is the answer to all the deepest longings in any human heart. It is an attribute of God Himself and it proceeds from Him. It is the key to unlock the door of kindness and mercy so that love may flow out into our hearts. It is the cure for all our ills. Is it not a fact that there would be no more wars if all people could be taught the evils of war? There would be no more crime if all people knew the truth about the consequences of crime. The unvarnished truth will clear away all the ugliness of strife, crime, and hatred, allow the beauty of God's love to shine forever in our hearts. Yes, truth is beautiful!

But another attribute of truth is that it is eternal. It can not be destroyed by any power. The forces of error have been unceasing in their efforts to destroy truth, but for 6,000 years they have been unsuccessful. There have been times when it seemed that, in the welter of human experiences, truth had been crushed completely. But with the death of a few generations, truth arose to shine brighter than ever. Was not the true church hidden beneath the maze of ecclesiasticism through the dark ages? Did it not seem that the common people would never have the right to private Bible study again? But in the hands of the reformers, truth

became a powerful weapon to use against its erstwhile conqueror. Truth arose to be greater than ever. This eternal indestructibility of truth was the subject of the poet who said:

"Truth crushed to earth shall rise again,
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies among his worshippers."

And now when the protestant world is divided into parties and sects, each contending for a human name and human creed, would it not be timely to work and pray for another resurrection of truth among all believers. We can all be united on the truth, but we can never agree on error. Truth will rise again. It is eternal!

But now to summarize this brief study of truth, When Pilate asked the question: "What is truth?" little did he realize that he was looking at the highest embodiment of the answer to his question. God, Who is eternally true, sent His only begotten Son to manifest the life of truth; and then when Christ had to leave the earth, He sent the Spirit of Truth to guide the writers of the Bible in writing an infallible Book of Truth. Our attitude toward the truth must be one of submission and loyalty. We are to know the truth through study, teaching, and prayer. We must believe the truth and this unwavering faith must manifest itself in loyal obedience to the truth to make itself perfect. All through life we are to walk in the truth and stand, having our loins girt about with truth. If we thus live in truth, it shall make us free from ignorance, fear and skepticism. Above all, we shall be made free from sin by the truth's power—the blood of Christ. Our lives shall be beautiful, for truth is beautiful. We shall live eternally, for truth is eternal; and death can not destroy us, for truth is indestructible. This is the sum and substance of Christianity: "Ye shall know the truth and the truth shall make you free!"

FAITH

Good afternoon, radio friends! It will be my privilege to speak to you for the next few afternoons on the subject of Faith. There is nothing so well adapted to the nature of man as the mysterious mental action which is called Faith. Just as food is for our bodies, so faith is for our minds or souls. It resides in and is exercised by the mystical or spiritual part of man. There is nothing physical about faith, itself. It does not appeal to the animal nature within us. The minds of the profoundest philosophers have wrestled with definitions of the subject before us. Great men have thought and written concerning the subject, but when all their writings on the theme are correlated, the definition of Faith is still incomplete. Since faith resides in that part of man which is made in the image of God, it would be reasonable to suppose that God has given a definition of faith clear enough to be understood by all.

In Hebrews 11:1, the writer states that: "Faith is the substance of things hoped for, the evidence of things not seen." Here is one simple sentence, the Holy Spirit, speaking through the Apostle has provided a definition of Faith which presents the idea clearly to the small child and presents a challenge to the oldest philosopher. And yet this is not a logical definition of the mental act of faith, itself, but is rather a statement "describing faith in its relation to the human soul, as a means of growth and a principle of enjoyment." To the soul of man, says the apostle, faith is the substance of things hoped for: "so that by means of faith, man is able to enjoy, as present realities, what without faith would be to him nonexistent." It is faith which gives substance to the heavenly country which lies beyond our finite limitations. Faith enables us to enjoy the objects of our hope which lie far away beyond the narrow sphere of our corporeal senses.

Not only is faith the substance, that which stands

under the objects of our future joy, it is also the evidence of all things invisible at present. This means that to the soul faith is the medium of communication between man and God. Without faith, the apostle implies, the idea of Almighty God would have no place in the minds of men. There were two avenues through which the God of Heaven could make himself known to men. These were (1) faith and (2) sight. God could have chosen to dwell upon the earth and cause men to trust Him through seeing Him and communicating with Him face to face. But God did not choose this means. He wants men to believe on Him through such evidence as He presents to them. Faith is the evidence of things not seen. To the soul, faith is the means of living with God as though He were personally upon the earth. This was the Apostle's idea when he said: "We walk by faith and not by sight."

"The phrase 'the evidence of things not seen,' embraces all the invisible realities of the universe, past, present, and future, about which the Holy Spirit has borne witness." The phrase, "substance of things hoped for" include confidence in the things which God has promised for the future. The word substance may be rendered essence, which means the reality of the things hoped for. The word evidence, may also be rendered proof, conviction, or demonstration of things not seen.

We can now more fully understand Paul's statement in the third verse: "Through faith we understand that the worlds were framed by the word of God so that the things which are seen were not made out of the things which do appear." The creation of the universe is a matter which is beyond the reach of our five corporeal senses. "Neither can we discern it by the eye of reason through the medium of the light of nature. But to the eye of faith, it is just as plain that 'In the beginning God created the heavens and the earth—' as it is that Columbus discovered America or that

George Washington was once President of the United States." Without faith we are left to grope in darkness in an attempt to discover our origin and our destiny. Without faith, we really know nothing of the mission of man. Faith opens up a new world to mankind. By the eye of faith we are able to see the invisible things from which God made the world. In other words, we are able to know that God did not have to have matter out of which to create other matter. The opinion of the ancients was that there had to be something out of which everything else was made. "Thales held that God created the world out of water and a substance which he called chaos. Plato conceded the eternity of three distinct principles; God, Matter and ideas. Aristotle said that matter is eternal." I quote from him, "Nothing can be made out of nothing." This is as far as philosophy can go. It can demonstrate proof as far back as matter existed but before that only faith can give us an insight into what happened—when God dipped His finger into nothingness and bespangled the universe with worlds.

Thus far we have thought of faith as a means of enjoying the realms beyond the reach of our five senses. Let us now think of faith also as a power of endurance when trials beset man. It is this light in which Paul views faith in most of the eleventh chapter of the book of Hebrews. He presents the motivating power behind all the sufferings of righteous men from Abel down to the heroic Maccabees. "These men were not generally distinguished for their wealth, their talents, their learning, or their worldly affairs of any kind; but they were men of faith. They believed God's word, and they were, therefore, constrained to look upward for life, health, and happiness. They set their affections on things that are above, and not on the things of the Earth, knowing that they were but strangers and pilgrims in the world." This unwavering confidence in God and in the word of His grace, gave them even while here

a realization of good things to come, and enabled them to endure with meekness and fortitude the severest trials and afflictions. The most casual reading of Hebrews 11 will impress us with the sore persecutions which oppressed these holy men of old. Their faith was to them a power of endurance. It enabled them to withstand as seeing Him who is invisible. This is what is meant by saying faith is a power of endurance.

But let me emphasize also that faith is a prerequisite to salvation. In other words, one must have faith in order to be saved. No sensible man can deny this. Faith is necessary even to carry on the civic and commercial pursuits in life. Clarence McKown, the author of a well-known textbook on education, says in his introductory chapter that civilization is founded on faith. By faith men buy on credit and sell on credit. By faith men use the checking system to carry on many of their business affairs. By faith, the farmer sows his seed expecting a bountiful harvest. By faith, the men and women of great fame have labored on the organization of United Nations in hope of a better world tomorrow. Faith is the underlying force which sustains the multifarious relationships in which men engage. If we recognize the importance of faith in all of our everyday affairs, we can also see that faith is supremely important in our religious life of any kind. Paul said: "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

If then faith is the foundation of our religion and without it we have no hope, it is necessary for us to discover how faith may be obtained. The answer to this question is not so easy as may be imagined at first. Paul said in Romans 10:17: "So then we see that faith cometh by hearing and hearing by the word of God." This of course is true; but what effect would it have on a man who does not believe in God? How may I cause a man who does not believe in God to have faith in Him? I can quote from Genesis I that:

"In the beginning God created the heavens and the earth," but if he does not believe in God, the chances are that he will have no confidence in the Bible. I must first prove to him that there is such a Being as Jehovah Who spoke order from chaos and made the worlds appear. After this I must demonstrate to him that it was necessary for God to manifest Himself to man in the person of Jesus of Nazareth through the means of the virgin birth. There are numerous ways of convincing any honest man that Jesus is the Christ, the Son of God. I will discuss these evidences on Wednesday. Tomorrow, I plan to present the various ways in which one who does not believe in God may be convinced that He actually rules the heavens and the earth. On Thursday I shall discuss faith in the Bible as the inspired word of God and on Friday I shall study with you faith in man as a creature made in God's image. These studies ought to make our faith in God, Christ, the Bible and man, stronger.

Since these lessons will not come till later, I shall in concluding today point out that the nature of faith which in itself is no more than intellectual assent, demands that it come by a hearing or a study of evidences in favor of and against the things to be believed. I believe that the ancients thought the world to be flat, not because I lived back then and heard any one of them say it, but because I have sufficient testimony to the effect that they did. I was convinced of the fact by hearing testimony and by studying the evidences. By this means I have been convinced of everything which I believe. I see that a certain practice is supported by the scripture and by common sense; and because of these things in its favor, I engage in it. Testimony, not feeling, is the basis of faith. Faith is an intelligent mental assent to any given fact or promise which is outside the realm of the five senses.

(The statements appearing in quotations in the above sermon came from Robert Milligan's Commentary On Hebrews).

FAITH IN GOD

Friends! We continue this afternoon our study of faith. Yesterday we noticed that faith when considered by itself is nothing more than mental assent to a given fact outside the realm of the corporeal senses. And faith in relation to the human soul was found to be the substance of things hoped for—or the means of enjoying the blessings which lie outside the reach of human reason or philosophy. And also faith is the evidence of things not seen—which we discovered to mean that faith includes all the invisible realities of the universe; past, present, and future, about which the Holy Spirit has borne witness.—Such realities as God, Christ, Heaven, and salvation. These principles are not within reach of human reason, but the fact that they are not does not lessen their reality. By the medium of faith we are able to enjoy these eternal values as though they were discernible by the five senses. But we also noticed yesterday that faith in relation to the human soul is a power of endurance. By the power of faith, which, in their cases, included trust and confidence, holy men of old were able to withstand fiery trials with which the adversary assailed them. Faith, to such men as Abel and Daniel, was the means of enduring and overcoming life's greatest obstacles. Besides being a principle of enjoyment and a power of endurance, faith is also a prerequisite to salvation. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Faith is indispensable to a person's eternal welfare. Since it is so important, we should study how to obtain faith. To people who believe in God and in the Bible, Paul said in Romans 10:17: "So then, Faith cometh by hearing and hearing by the word of God." But for one who does not believe in God, and consequently would have no confidence in the Bible, how may faith be obtained? This is the question for consideration this afternoon.

How may a man who does not believe in God be con-

vinced that God "is and that He is a rewarder of them that diligently seek Him?" There are so many ways of proving the existence of God that I can only touch the hem of the garment this afternoon. One writer has mentioned such fields of evidence as "Intuitional, Ontological, Cosmological, Geological, Astronomical, Physio-Theological, Psychological, Historical, Providential, Ethical, and Philosophical. Yet skeptics claim that they cannot find any line of proof to indicate the existence of God. Shall we say they cannot or will not?" I shall present only a few of the more common lines of proof this afternoon.

I first suggest that we should have faith in God because of proof offered by philosophy. John Locke, the noted English philosopher, demonstrated that all which man knows, he learned either by observation or experience. This has never been confuted. In man's observation, or experience there has never been anything which could have introduced the idea of an eternal Jehovah into the thinking of the human family—if there is not a God who revealed Himself. Nothing which I have ever observed or experienced would have suggested to my mind the idea of an eternal God—if He had never existed. In fact the word, "God," would have no place in man's vocabulary if the Lord Himself had not placed it there. Thus, even human philosophy presents problems, which are impossible on any hypothesis other than that there is the God of Heaven.

A second avenue of proof that God exists may be seen in such a simple thing as the power of human speech. To get this clearly before you, let me ask this question: How did you learn to talk? Each person in the radio audience must answer that he learned to speak by hearing others—his parents, and his friends. The power of speech is not inherent in man. A child who is born deaf cannot ever learn to speak, though his vocal organs be the very strongest. One must be taught to communicate ideas intelligently. It

does not come naturally. This leads to the next question; where did your parents and friends learn to speak? The answer is the same. They learned from hearing someone before them—and so on back until the first pair lived on the earth. Where did Adam and Eve learn to speak? They did not possess it naturally. The only answer which has been or can be given is that God spoke to them and from Him they learned the principles of human communication. I invite any other solution to be offered to this problem. The answer which some "enlightened" university professors would give is that through the centuries man evolved the ability to speak intelligently. If this is so, why cannot a child who is born deaf now, or a child who is shut off from hearing others speak,—why can't he, I ask, evolve his own ability to speak to others intelligently? God taught Adam and Eve how to speak, and from this language used in the Garden of Eden, have sprung all the many tongues on the face of the earth. Let us remember that also God confounded the tongues of the people who tried to build the tower of Babel. This contributed to the multiplication of languages. Man has been able to improve on much of what has been given to him by the Lord in nature. He has also multiplied the languages which God taught the earth.

In the third place I believe in God because there is no proof that he does not exist. No atheist has ever offered any arguments which could disprove the existence of God. For a man to say sincerely that "There is no God," he must have explored all the realms of time, space and eternity or he would not be certain of the fact. In exploring all these realms he makes himself a God and disproves his theory that "there is no God." He makes himself a God by acquainting himself with all the facts and principles necessary to his declaration that God can nowhere be found. Well did David say: "Only the fool hath said in his heart, there is no God." And yet in the light, or darkness, of these absurdities many arrogant infidels and skeptics will proudly boast: "There is

no God. I can't see, feel, touch, taste, or smell Him; therefore, He doesn't not exist." For a man to say that there is no God simply because God cannot be discerned by the five senses reminds me of this foolish supposition. Take a portable telephone system to the savage of Africa and let him listen to one of his comrades ten miles away. If he is as ignorant as atheists, he will say, I cannot understand it, therefore it is not there. But savages of infidelity use the same logic. "I cannot understand how a certain miracle was performed; therefore, it did not happen," so say these men of higher learning as they descend lower and lower. The reason some educated men refuse to believe in God is not because they cannot find evidence that he exists, but because their arrogance and pride hate to be crushed by the realization of their finite limitations in the presence of an infinite Jehovah. They hate to admit that there is Someone more enlightened than themselves. I know that this is true, because I have sat in classrooms not too far from Mayfield and heard men who won't admit that the God of the Bible exists simply because of their pride in their own thinking. Sometimes, young people hear them and get the impression that it is progressive to cast reflections on religion, God or The Bible. I am grateful that such men as John Temple Graves H are stating from the college platforms that faith in GOD is indispensable to the welfare of a country, state, school and home.

But finally, I suggest that we should have faith in the God of the Bible because the cosmos is impossible without a creative Intelligence. When we view the universe in which we live, Reason rears her head and cries, "Whence came everything?" Our answer is that all the wonders of the physical and psychical world came from the work of this Creative Intellect. But someone immediately objects that I have simply asserted that the cosmos is impossible without a Creative Intellect and have offered no proof. There are some things which are self-evident. This certainly seems to be one

of them. (And I don't mean by this that proof cannot be offered.) All the universe exhibits Intelligence. The earth rotates on its axis and revolves about the sun on a definite schedule. Upon these carefully calculated motions depend such important changes as night to day and winter to summer. If the earth's rotation upon its axis should be hindered, we might be enveloped in perpetual night. This would mean annihilation to all life upon the earth.

Every scientist agrees that the universe is an organization of ninety-six chemical elements combined in known and tested formulae. These elements do not arrange themselves by chance any more than the letters in the English alphabet arrange themselves by chance to form the masterpiece of literature. Try juggling the 26 letters of the alphabet in a box for a million years and the letters would never combine to form an "Evangeline," or Iliad, or Aeneid. Neither would a universe, juggled about by blind forces, produce the grand combinations of the ninety-six elements which everywhere confront us. The mathematical and chemical combinations must have been produced by a masterful mathematician and chemist. The only way of explaining the wonders of the physical creation is the Biblical explanation that "the whole earth is full of His glory." The pseudo-scientific professors of our age cry: "The heavens and earth declare the luck of evolution." True scientists of every age have said with David: "The heavens declare the glory of God and the firmament showeth His handiwork." Yes, there is everything to demand that we have faith in God—the book of nature, the book of reason, or common sense, and above all these the Bible which says that: "In the beginning God created the heavens and the earth." Tomorrow afternoon a study of faith in Christ as God's Son.

(I am indebted to George DeHoff's *Why We Believe The Bible* for some of the ideas above. Two sentences are quoted from this work).

FAITH IN CHRIST AS GOD'S SON

We are living in an age in which all things seem to be subject to change. Countries are rising and falling in importance and institutions are flourishing and decaying. The forces moving in this century prove that a great many houses have been builded on the sand. The whole world is looking for a star to which it may aspire, a height to which it may climb. In times such as these it is of the utmost importance that we re-examine our status before the world and before God. Have we any right to keep believing in that which has held the faith of Christians for two thousand years? Is not our age an age in which all things old must vanish? These are the questions which are involved in this week's study of faith. Yesterday I discussed the evidence in favor of the existence of God. I showed conclusively, I believe, that everything demands that we continue to have faith in the Father of our spirits. We learned that one does not have to turn to the Bible to learn of the existence of God, although he must study the Bible to learn of God's will. Today I promised that we would study reasons for believing in Christ as God's Son.

Is there anything about Jesus which will compel one to accept Him as the Divinely Begotten Son of God? Or was Jesus simply a man, as many infidels claim? I suggest to you this afternoon that we have every reason in the world to believe in Jesus, and none that would cause us to disbelieve.

My first reason for believing in Christ as God's Son is the evident mistake made by the Jews in crucifying Him. They had long expected a messiah, as any rabbi will tell you. They expected their messiah to possess every characteristic of the Jewish Jehovah. It can be conclusively proved that Jesus possessed to perfection all the attributes of the God of the Old Testament. And if this can be proved, the Jews were wrong in saying He was an impostor. It was

rather as Matt. 27:18 states: "Pilate knew that for envy the Jews had delivered him."

Let us notice some attributes of Jehovah which the Jews had a right to expect in their Messiah. First, the Jews expected their promised Messiah to possess the ability to perform miracles. Their God had raised the dead, stopped the waters of the sea, and sent bread from heaven. Were they disappointed in Christ because He could not do likewise? What about one who could change water into wine, raise the dead, say to the winds and the waves: "peace, be still?" Could He perform miracles? All these things Jesus did and many more. What could He have done more to convince the world of His Deity than to arise from the tomb and show himself alive by many infallible proofs for forty days and nights? Certainly the Jews had no right to crucify Him for not being able to perform miracles.

Also, the Jews expected their Messiah to fulfill every prophecy uttered concerning Him in the Old Testament. Christ fulfilled them all. He told the Jews who saw Him as a destructive force that He came not to destroy the law and the prophets but to fulfill. A prophecy in the Old Testament had said that the Messiah would be meek and lowly. Certainly the world has never had a greater lesson in humility that that afforded by the life of the Galilean. The prophecies had stated that Christ would be despised and rejected of men. Surely the opprobrium and hatred which the simplicity of Jesus excited everywhere He went fulfilled that prophecy. Further, the Old Testament prophesied that Christ would be born of a Virgin. This is the Waterloo of infidelity. No one can get around the fact that Jesus had no earthly father but that He was conceived in the womb of His mother by the power of the Holy Spirit. While Joseph, Christ's stepfather, thought on whether he should put away Mary because she was with child before they came together, the angel of the Lord said unto him: "Joseph, thou son of David, fear not to take unto thee Mary,

thy wife, for that which is within her is conceived of the Holy Spirit; and she shall bring forth a son and thou shall call his name Jesus, for he shall save the people from their sins."

The Jewish law was that if while a couple was engaged, one of the parties should be found unfaithful, he or she should be brought before the high priest who should pronounce sentence upon the guilty one and lead in stoning him to death. When Mary learned that she was to bear a son, she went straight to the house of Elizabeth, the wife of Zacharias, the high priest, who would pronounce sentence upon her if she were unfaithful. Is this the action of a guilty woman? No psychologist would answer in the affirmative. In the light of such open conduct one could not say that Mary was guilty of adultery.

Further, the psychology displayed by Mary at the cross is proof unimpeachable that Christ was God's Son. If some man had been the father of Christ, Mary could have saved His life by pointing out the man. No psychologist will say that Mary willfully withheld the truth and forfeited the life of her son just to save her own reputation. If she did such a thing, she becomes the greatest reproach to womanhood in the history of the world. But no one entertains such a conception of this pure woman. Of course she was just a woman, and no one should worship her or pay her religious tribute, but she was not a harlot!

A host of infidels will attempt to explain away the Deity of Jesus by saying (without any grounds) that the word virgin means simply a young married woman. This is the most ridiculous absurdity I have ever heard. And I've heard it from supposedly educated professors. Let us notice the prophecy of Isaiah regarding the virgin birth. In Isa. 7:14 the prophet said: "Therefore, the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel." Will some dis-

believer tell me what would be a sign in a married woman's conceiving and bringing forth a son? In the light of infidelity every time a married woman bore a son from Isaiah's time to the present, there would be a sign in it from the Lord. This is foolish. The significant part of the prophecy was that a virgin was to conceive. There has never been another instance of a virgin birth in the history of the world. All the talk which you hear among infidels about parthenogenesis is just so much wasted breath. That occurs in certain insects, crustaceans and worms, but not in human beings. Jesus was born of a virgin. Why not admit it? Infidels hate to admit it because it teaches that Christ was God as well as man, and that would give Him something over the infidels. If the virgin birth is a fact, and it is, the infidels, skeptics, and agnostics know that they don't have a Chinaman's chance unless they obey Jesus.

But again, I believe in Jesus because of the testimony of secular historians. Josephus, the eminent Jewish historian, in giving the history of Palestine during the first century A. D., wrote the following in his Antiquities of the Jews, on page 534:

"Now there was about this time Jesus, a wise man, if indeed it be lawful to call him a man, for he was a doer of wonderful works, and a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold this and ten thousands of other wonderful things concerning him. And the tribe of Christians so named from him are not extinct until this day."

This eminent historian was an unbeliever, and yet in

order to give his book accuracy, he placed this record in its pages. This is an impregnable defense of Jesus's Deity. Also it is a death blow to the false teachers who ignorantly state that the name Christian was given in derision. The name Christian was given by God for His people to wear, and even this unbeliever recognized that the name came from Christ. But that is incidental to our lesson. The testimony of such men as Josephus, Tacitus, Origen, and Tertulian, who lived near the time of Jesus, is sufficient to show that the Bible account of His life is correct.

But I want us to suppose a situation this afternoon which will shed light on the kind of arguments offered against the Deity of Jesus. Suppose a competent lawyer is asking a skeptic and the Apostle Peter some questions about their attitude toward Jesus:

- L: "Doctor Infidel, why do you disbelieve in Jesus?"
I: "He was a good man and He did some good, but I just can't understand how He could have been born without an earthly father."
L: "Oh, I see! You cannot understand it; therefore, it didn't happen!"
I: "*No*, the point is, it isn't reasonable to believe in a virgin birth."
L: "Well, Doctor, since your reasoning is so wonderful, tell us how Jesus could be such a good man as you say He was and at the same time tell such gigantic lies which caused the death of thousands of martyrs."
I: "But, I never saw Jesus. He has never come within the realm of any of the five senses we possess; how can I know He arose from the dead."
L: "You believe Stalin is Premier of Russia; do you not?"

- I: "Yes, but the newspapers tell me that he is Premier."
- L: "My poor deluded friend, did it never occur to you that the Holy Spirit, the Divine Reporter has written in a Divine History Book that Christ was God's Son and that He arose the third day?—And now, Peter, why do you believe that Christ was God's Son?"
- P: "Because I saw Him walk on the water, raise the dead, heal the sick and open the eyes of the blind. I saw Him after He arose from the dead and talked with him."

Whereupon the case was dismissed against the Deity of Jesus and the infidel was humiliated. Many other lines of proof demonstrate Christ's Deity but these must suffice for now. Jesus is the Son of God and He is on the right hand of the majesty in the heavens. While on the earth Jesus commanded the apostles to go and preach the gospel to every creature. Here are His words, Mark 16:16: "He that believeth and is baptized shall be saved." Have you done what He commanded? His word is final. "He became the author of eternal salvation to all them that obey Him."

FAITH IN THE BIBLE AS GOD'S WORD

I trust that I am speaking to believers this afternoon. If there are those listening who disbelieve, however, I urge you to think seriously on these important themes. We learned yesterday that the Scriptures, reason, history, and psychology unite to declare that Jesus is the Christ, the Son of the Living God. He has been our King for many years and He has done us nothing but good. Everything demands that we continue to have faith in Him as our Saviour.

There is equally abundant evidence in favor of the New Testament which He authorized. Today our study is centered on some reasons for having faith in the Bible as the Word of God. Most of my listeners, I feel, already believe strongly in the Bible as God's Word. The reasons in our study today will serve to fortify you against all the forces which seek to destroy your faith. Chief among these forces is modernism, Satan's ambassadors are transformed into ministers of light—preachers of some gospel. The most destructive of all present-day forces is the sin-pleasing preaching echoing from modern pulpits. Let us examine carefully these reasons for rejecting modernism and believing in the Bible.

First, I believe that the Bible is a supernatural Book because it has inevitably championed the right side in every conflict. The numerous problems and the solutions in the past could be cited to demonstrate the truthfulness of this statement, but let us look at the present. Today there are momentous problems facing the world. On which side do we find the teaching of the Bible? What solution does it offer? Notice specific examples! The world wants peace. Cries of peace arise from every quarter. How can peace be obtained? Experience has demonstrated that every time a principle has met with success among nations, it has been a Biblical principle. It is safe to say, in the light of

the past, that the only way to world peace is the Bible way. The principles announced by Jesus have stood the tests of years. These principles can bring world peace.

In America a vital problem presents itself in the disintegration of the home, the unit of our society. Various states boast that their legislatures have made progress in checking this disintegration by passing laws forbidding divorces except for fornication. It is worthy of notice that these laws have been expressed in Bible language almost always. Suppose that in ten years from now all states would make such laws and enforce them. In making this progress, would we come closer or go away from the Bible? Such progress can come only by adhering to the Bible more closely than ever.

It is safe to say that the solution to every vital problem that faces us must be a Biblical solution if it succeeds. What is the solution to our crime problems, liquor traffic, gambling menace? Crime is eliminated if every man works and provides honestly for his own. This eliminates gambling, too. Valuable grain and foodstuffs now going into the manufacture of liquor can be sent to starving millions if we teach that "no drunkard shall enter into the kingdom of God," and teach folks to "be temperate in all things." I care not what the problem may be. The Bible solution is the only right one. Men's books have inevitably contained some error. The Bible alone is always right.

In the second place I believe that God is responsible for every word in the Bible because the philosophy in the Bible is Superhuman. A definition of terms will clarify this point. Philosophy has been defined as the attempt by human reason to establish human life in a meaningful relationship to the universe. Various philosophers have sought to reach a conclusion, but each has been forced to admit the well-known fact that "Philosophy arrives at no final truth." One who studies philosophy recognizes that no man can give the

right answer. Only a casual comparison of the relationship of man to the universe which other philosophical works describe and the relationship in which the Bible places man reveals that the Bible philosophy is beyond man's power. What Book described man's mission more profoundly than the Bible? I agree perfectly with Isaac Newton: "I account the scriptures of God the most sublime philosophy."

In every branch and phase of philosophy the Bible is ahead of and above all of the other works in the world. Much is said by different men about the philosophy of history. They mean to say that every movement in history was started because of a certain desire or principle. They interpret history in the light of a certain philosophy. For example there is the economic interpretation of history. It says that human greed or materialistic desire is the basis of every historical movement, either good or bad. The Bible interpretation of history is so far above this theory that it barely necessitates demonstration. Through the centuries the old principle that "righteousness exalteth a nation, but sin is a reproach to any people" has constantly governed historical movements. Why did the Jews spend seventy years in Babylon? Because of their greed for gain in Babylon? The idea is foolish to the real historian. They had forsaken the voice of Jehovah. They were forced to pay the penalty. Other philosophies of history don't take into account God's part in world drama; only the Bible does that.

The Bible is the most complete history of man ever written. Other books draw upon it as a source. Latest authorities are "more respectful" toward the Biblical narrative than ever before. This narrative completely covers the history of man—in fact, the history of all things. The real experiences of the past are recorded in the Bible. The Bible alone answers the three greatest question confronting man: "Whence came I? Why am I here? Whither am I going?" This is convincing to me! Other books deal vaguely with

the past and even with the present, not to mention the uncertainties of the future. The Bible not only reveals the dimmest past, and enlightens the present, but it discusses confidently "things to come." What other book shows the end and intention of all things? What man can foretell the future? Every instance of one's doubting the historical certitude of the Bible has stimulated research which has always been on the side of the Bible. Historically, the Bible has no equal, for several reasons. Other histories are limited in their scope. Other histories are partial in their attitude.

The last reason I give this afternoon for having faith in the Bible really includes all my reasons. I have deep faith in God's Book because the numerous works written in defense of it have never been refuted. This reason is important to the thinking person. In other realms when error is defended, hosts of writers are ready to refute the defense. The apologetics of the past have never been seriously attacked. In our age such books as McGarvey's *Evidences of Christianity*, DeHoff's *Why We Believe The Bible*, Smith's *Therefore Stand*, and Machen's *The Virgin Birth* have been met with no force. Hundreds of other important works could be mentioned, all in favor of Biblical Inspiration. I mention these few simply to show that skeptics fear the truth—the defense of the Bible. It is not because they do not feel that the theme is important. They find time to attack works of lesser importance. They know the fate of those who have tried to defend error in the past. Who has not heard of Robert Owen, Paine, Ingersoll, and McCollum? Skeptics are afraid to meet Christians in open discussion. Once, a college professor told us in the classroom that the things he said about religion should not be repeated out of the classroom. He made the fatal mistake of not making us agree to such an arrangement before he continued. This man later refused to meet your speaker in an open discussion of the evidences of Christianity. Why did he? He is afraid of Christian Evidences! Yet he continues (continued 'till he

was stopped) to discredit the Bible in his lectures. I will mention, in closing, a few fields for you to examine if you are interested in proving further the inspiration of the Bible. George DeHoff in his scholarly work arranges his reasons for believing the Bible as follows: The Genesis account of Creation; The Origin of Religion; The Bible and Scientific Foreknowledge; Archeology and the Bible; The Influence of The Bible; Prophecy and Its Fulfillment; The Messianic Prophecies; Proof From Secular Writers; The Other Sacred Books; Internal Evidences of Inspiration; and the Indestructibility of The Bible. No one can read such works as these and fail to believe in the Inspiration of the Bible. These men were convinced of what they wrote.

I urge you to believe always in the Book of Books. It will last through heaven and earth pass away. Tomorrow—let us study "Faith In Man As A Creature Made in God's Image."

FAITH IN MAN

We have studied thus far, faith in God, faith in Christ, and faith in the Bible. Today I have promised to study with you faith in man, the creature made in God's image. Of all the creatures which God placed upon the earth, none was found so suited to have dominion over earth, air, and sea as the creature which God called man. In six days God accomplished the creation of all the mineral, animal and vegetable matter which is upon the earth. And until the sixth day no creature had been made in God's image. On that day, God said: "Let us make man in Our likeness and after Our image and he shall have dominion over the birds of the air, the beasts of the field, the fish of the sea and all things that pass through the paths of the sea." Thus God created man; male and female created He them.

Just how is man made in God's image? We know that the body of man is not made in the image of God because God is a spirit. But God did make the body of man so that it could be the temple of the Spirit which He breathed into him. Now is the spirit of man made in the image of God? In Hebrews 12:9 Paul speaks of God as the "Father of our spirits." The spirit, the mental or mystical part of man, is made in God's image. God possesses an intellect which is the basis of His thoughts. God has a will or volition with which He decides to do certain things. The Bible is filled with expressions referring to the will of God. Then God is possessed of emotions which form the basis of His marvelous love for the human race. Man possesses each of these three qualities mentally or spiritually. He has an intellect, an intellect with finite limitations to be sure, but nevertheless an intellect fashioned in the image of God, with which he thinks or reasons. Man also has a volition or will with which he decides to obey or disobey the will of God. Then he has emotional capacity enabling him to love or hate, respect or despise, honor or dishonor the God of Heaven and His word, the Bible. Sad to say, too many men are prone to dis-

believe with their intellects, disobey with their wills and dishonor with their emotions. God made man capable of expanding and cultivating these mental qualities or injuring and destroying them.

All these spiritual capacities of man constitute what the Bible calls the soul. Young or old, rich or poor, wise or unwise, white or colored, every person who has ever lived has had an immortal soul. This soul is not depraved at birth so that while young, the child who is not yet guilty of sin is capable of no good whatsoever, as some erroneous creeds and teachers assert. But this soul is given to each human at birth and God is the one Who breathes it into the nostrils of the human body. "God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Was the breath of life which made man a living soul defiled or depraved? Of course not, since it came from God! Neither is the breath of life which is given each infant depraved in any way. A child who is born into the world must die physically some day. He is destined to physical but not to spiritual death. He has the choice to make concerning whether he will obey the gospel and live spiritually or fail to obey it and die spiritually. Too many people in this difficult age are making the wrong choice and thereby bringing upon themselves spiritual death. Long ago Ezekiel said: "The soul that sinneth, it shall die." The soul which inhabits the body of a small child was used by our Lord to illustrate the purity of a newborn babe in Christ Jesus. Jesus said: "Except ye be converted and become as little children ye cannot enter the Kingdom of Heaven." This completely destroys the false theory of total depravity. If the theory were true, it would make Jesus say here: "Except ye be converted and become totally depraved ye cannot enter the Kingdom of Heaven."

The soul of man is the most valuable part of him. It is, the only part of him which is not to decay and lose its exis-

tence. Jesus praised the value of the human soul when He said: "Fear not him which is able to destroy the body but is not able to destroy the soul, but fear Him rather which is able to destroy body and soul in hell." Then the greatest exaltation of the human soul which the world has ever heard was made by our Savior when He said: "For what is a man profited if he is able to gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" The whole world in one balance and the human soul in the other—The world falls into nothingness in comparison with the human soul. Jesus ought to be remembered for inaugurating the only movement which is able to save the soul of man. He said: "Come unto me all that labor and are heavy laden and I will give you rest,—ye shall find rest unto your souls." Christ was subject to fatigue physically but he dreaded more the spiritual fatigue which had come upon the world. He promised rest from spiritual fatigue if people would only commit the keeping of their souls to Him through obedience to the gospel.

God also gave to man a wonderful body to be the temple of the spirit or soul within him. This body is perfectly adapted to man's needs spiritually and it can be used much in the service of his Maker. Hands to work for God were given; feet to walk in the paths of righteousness, and eyes, ears and mouth with which to study and proclaim the word of God. The human body is a marvel of engineering ingenuity. It is capable of growth, service and rest if it is not corrupted. But how many times we see boys and girls, men and women corrupt the bodies which God has given them with alcoholics, drugs, and dope of various kinds! It is shameful and pitiable to see a beautiful young girl inhaling into her lungs enough nicotine to affect the body or mind of her children later. Leading doctors say that one out of three children born to cigarette-smoking mothers has some mental or physical defect as a result of it. I am not fanatical along this line but I just know that the Bible teaches that anything which harms

the human body is sinful and should not be used. This is universally true; so if the things which you do are destructive to your body, just remember that you are sinning and you must pay for it later. Whatsoever a man soweth, wild oats or not, that must he also reap. I know that this is true. Years of drinking and dissipation must be repaid with years of physical and mental suffering. Broken homes, unhappy children, and wrecked lives are all results of dishonoring the body which is the temple of the spirit made in God's image.

The question before the world now is whether man is a creature of chance or a result of the wisdom of God showing itself in Flat creation. Did man come into being as a result of the play of blind forces? Is his destiny to be shaped by the same forces over which he has no control? These are questions worthy of our consideration. As to man's origin: it is plain that he is not a creature of evolution because of the immortal soul within him. If man has made a gradual rise from the lower forms of life, will some evolutionist please name me an animal which is in the intermediate state!—An animal, if you please, who does not have a soul quite so high as man's but has one above his fellows! At what point in man's progress did he cease to be a brute and receive the power to think or reason? These questions demonstrate the futility of evolution in trying to give a plausible explanation of man as he now is. Then the question comes—Is man a creature of blind nature or is he not a creature made in God's image and subject to his law? You hear the query many times—Will man destroy himself with the atomic bomb? Can he help it if he does things which are wrong? Boys and girls are told in our Universities that if they do certain wrongs, it is because of some chemical condition in their bodies. This is ridiculous, but it actually goes on under the guise of higher education. We need to instill again into the hearts of the American people, and into the hearts of many false teachers a strong faith in man as a creature made in God's image.

If a person sins, he must pay the penalty; he is guilty; he is responsible for his own acts.

There are two lines of infidelity which make man irresponsible for his acts. One is scientific determinism and the other is Calvinism. If the chemical combinations in our bodies cause the aberrations in our conduct, we are not responsible and we should not have to answer for our sins. Or if we were eternally predestined to be reprobates anyway, we are not responsible for our acts, since God would have already decided that we would not be good. One of these phases of infidelity is as foolish as the other. To think that God would say to man that he must one day appear before his throne and give an account for the things done in the body, and then cause the forces of nature to make him sin regardless of his will in the matter is the height of folly. And to think that God would decide from eternity just who would be saved and who would be lost, and then punish man for the decision which God Himself had made is an equal height of folly. Man is made in God's image and consequently he has the ability to make choices and to do right or wrong.

Finally, this afternoon, I want us to think about the mission of man. Just why did God place him upon the earth or what is man's supreme purpose in life? What are we living for? These questions can be answered best by studying the Bible, man's textbook on living written by the most qualified Author in the universe. Certainly God, who made man, is perfectly qualified to write on how man ought to live and what he should live for. Man's supreme purpose in life is not simply to accumulate all the material possessions possible and leave them to others who will come after him. Jesus called the man who trusted in his material wealth a fool. Neither is man's supreme aim in life the enjoyment of sensual pleasures which abound in the world. Pleasures are like the flower of the grass—today in bloom, tomorrow withered. This was the fault with later Epicu-

reanism. It made pleasure the supreme end of life. But life is not just lived as idle time. God exacts day labor and we must present to him our true account. We must fill each unforgiving moment with sixty seconds worth of distance run.

But how must we fill each moment? What is our mission? May I suggest that our supreme purpose in living is to rejoice in doing good all the days of our life. Solomon said: "I have found that there is nothing better for a man to do than to rejoice and do good all the days of his life." In thinking of the mission of man one day, I placed what I believe to be the teaching of the Bible in verse form. It reads as follows:

"For what the birth of the masses?
Or why the lives of the few?
To what run the paths of the greatest?
Whither it leads what they do?
For what the breath that is given?
Or whence the power to fly?
For what all the glories of heaven?
Is every answer a lie?
Man, born to die, is a question
Ever and always to seek
Not the mysteries of God high above him,
But the mission of man, who is weak.
Is it pain? Is it Joy? It is neither.
Not regret nor false bliss can repay.
But the good that he does to another
Is the end of his life every day.

This is to me the mission of man—Not to probe into the mysteries of God, but to find the plain truth of the Gospel, believe it and obey it, then live the Christian life and do good in that great work of spreading the influence of Christ all over the world. Yes, I have faith in man as a creature made in the image of God and subject to His law.

FAITH IN THE FUTURE OF CHRISTIANITY

As we enter the last lesson for this week, may I express to you the gratitude which I feel for your having listened and thought with me during these studies. I have tried to show that despite the changes that have been made in all other realms we should have an unchanging faith in God, Christ, the Bible, and man, a creature made in God's image. Today, I am studying with you faith in the future of Christianity. I have faith in God and His Word—those things for which Deity alone is responsible, but I also have a strong faith in the movement called Christianity, in which, man, too, plays a part. I have faith in the power of New Testament Christianity at the present hour, but today I want to think especially with you about believing in the future of Christianity.

We have lived in an age which has placed an increasing emphasis on material things. The problems which filled our age demanded that emphasis be placed on what to eat, what to drink and wherewithal to be clothed. These problems were created by a world conflict that had its roots in a materialistic philosophy of worldly men. War is carnal, anyway. It has to spread materialism. Our chief emphasis on physical values is only one of its natural fruits. Our age has, in a large measure, been materialistic. During the war it was natural that material things such as arms, munitions, food, clothing and shelter should occupy our attention. Since the war, the relief needed by such countries as Greece and Turkey has demanded our chief emphasis. And it was natural that such problems should be solved.

But I suggest to you that there are many reasons for believing that we are emerging from this materialistic age. There are numerous evidences in our environment to indicate that from the realm of materialism many people are making a return to spiritual things—if you please—a return to God. This began on the day that the clouds of smoke

and gas went up over Hiroshima and Nagasaki with the dropping of the atomic bomb. You remember the questions that were asked beginning on that day by secular as well as religious leaders all over the world. It was not a preacher, a priest, or a bishop, but a victorious general named Mac-Arthur, who stepped on the deck of the battleship Missouri to warn a listening world, that: "the problem of survival from now on is basically theological and involves a spiritual recrudescence." MacArthur virtually said that the secret to peace since the discovery of atomic energy would not be arms or armies but a return to God and His will. "The magnification of the atomic bomb without moral controls would be a promise of obliteration. As W. H. Auden puts it, 'The subatomic gulfs confront our lives, with the cold stare of their eternal silence.'" Where can man find a way of escape from this terror which he has fashioned? Is it through politics? Observe the United Nations Organization. Is it through science? Witness the consternation of the atomic physicists. Is it through his technical skill? Observe the mounting carnage on the battlefields of industry." (Life Magazine: March 19, 1947). The whole world has begun to say that the only way of escape is through a return to God.

Then I notice the same feeling at work in the lives of young people in college. Every young person is looking for a star to which he may hitch his wagon, a solid foundation on which he may stand with no fear of the winds of adversity. Young men who witnessed the final catastrophic results of a materialistic philosophy are sick of materialism and they want something real out of life. This is indicated by the wide attraction of W. Somerset Maugham's novel, *The Razor's Edge*, in which the major theme is a young man's search for God. There are stirrings in the hearts of people all over the world, indicating their desire for better spirituality.

But in spite of this reawakening to the existence of

God, the astounding fact is that not many are returning to the churches. This is my major point of emphasis this afternoon. The beginning of a return to God is being seen but this return is being attempted outside of the churches. You say that perhaps I am just making an assertion. Let me substantiate my statements with a few facts. Life Magazine has recently paid the expenses and salary for Paul Hutchinson, the managing editor of the Christian Century, to make a trip around the world including a visit to the centers of six world religions. Hutchinson's report of the conditions of religion all over the world is amazing. A subtitle of this report which came out in Life Magazine on March 10 of this year is, "A Return to God Outside of the Churches." Neither of the series of articles has attempted to tell why the return is being attempted outside the churches, except to suggest that what the world needs is national and international religious unity. People are reawakening spiritually. If there were no other evidences of it, the cycles of history would indicate it. There have been religious reawakenings every hundred years or so since the inauguration of Christianity. Now why are they not returning to the churches all over the world? "In Tokyo, a Gallop poll reveals that an overwhelming majority of the population of the people said that religion is indispensable to the public welfare and that religious instruction should be given in the schools, but the same overwhelming majority said also that they themselves never entered the shrines, temples and churches." (Ibid.) In England the same astonishing fact confronts us. People are more interested in the religious talks over B. B. C. than they have ever been, but "the Britons who fought the war and the generation following them are not in the churches." In Germany the churches were the greatest obstacles to Hitler's progress but since the war the churches in Germany seem to be caught in a desperate struggle for survival. In America the same sad plight appears. Americans are reawakening spiritually but

churches are going down and membership is falling off. Preachers generally are dolefully lamenting the absence of their church members and the loss of young people.

Why is this? What is there about the churches that would cause people to shun them in their quest for God? I suggest to you that the reason the present age is trying to find God outside the churches is because the churches do not have enough to offer them. The divided state of the religious world is enough to cause people to shun the churches until they straighten out things among themselves. People go to one church and hear one thing and then go to another church and hear that that thing is wrong and something else is right. Then they go to another church and hear that both of the former things are wrong. This causes confusion and rightly so. Yet, you hear the expression of ignorance in such sayings as: "Lord, we thank Thee for so many churches and so many ways to heaven." A drowning spirit of sectarianism grabs for a straw to try to justify religious division! But unity is both good and pleasant, as David said, and right, as Jesus said. It condemns every human creed and confession of faith! The world can never be united on anything human. There must be a Divine Platform if we are to obtain unity. This spirit of division causes people to leave all churches sometimes and close their ears to religious teaching. Young people in this age are asking the why and wherefore for every thing they are asked to do. A young person hears a preacher ignorantly proclaim over the air, "Just believe on the Lord Jesus Christ and nothing else. You don't have to go to heaven through a puddle of water." Then the young person goes to the church where the preacher works and asks the preacher how he may become a member of his church. The preacher says: "You must be baptized." The young person along with all the rest of us asks: "Why? I don't have to go to heaven through a hole of water, he says, and yet he makes the same hole of water the only means of entering his church."

Then another young person meets the preacher on the street and the preacher in all piety asks the young person why he has not been to church lately. He then proceeds to upbraid the young person about his indifference. The young person decides that he will go to church next Sunday, and when the day comes, he is on the front seat. The preacher begins his sermon and when he reaches his climatic point of emotionalism, he shouts: "It doesn't make any difference whether your name is on a church roll or not. Just believe only and be saved!" Again the young person and all the rest of us ask: "Why?" Remember James said that faith only could not justify.

Then another young person is told that if he is one of the elect he will be saved, and if not, nothing he can do will save him. This disgusts him and discourages him to live for a good purpose. Still another young person goes through the hole of water to which the fanatic refers and becomes a member of the church. He is taught that nothing which he does, no matter how egregious the sin or heinous the crime, nothing which he does—no sin can make him be lost. Regardless of how drunk or how filthy his mind becomes, he is once and always saved. This sets the young person to thinking. "Why?" asks he, along with the rest of us: "Why should I attend church if I can't be lost anyway?" Then he quits church and the preacher asks him to come back; he comes back again and hears the preacher say that it doesn't make any difference. This is the end of his relation to the church. Another young person is told that regardless of how bad his sins may be, he can pay to have them prayed away by some man who claims to have special nearness to God. This makes the young people subject to temptations more than ever and drives them away from the churches.

The reason why the people of the world are attempting a return to God outside of the churches is because they are sick of religious wrangles. They are disgusted with fanati-

cism and emotionalism. They are tired of hearing ignorant and unlearned preachers "wrest the scriptures to their own destruction." I don't blame them and I claim to be a preacher myself. When we try to get people worked up emotionally and try to appeal to their feelings instead of their minds we can't blame them. But what is the solution? How can we attract the people of our own country first to the Bible?

Let me first suggest that we accept the Bible as the inspired word of God. Most of us do that. Then, let us put away forever all the conflicting names and creeds that plague us. Then let us quit preaching so much on vague prophecies about the return of the Jews to Palestine, when the end of time is going to come, and tell people how to live, what name to wear religiously, what Lord to have faith in, what gospel to obey, and what church Christ established. I will make this promise for myself—Anything which I do as a religious act that is not authorized by the New Testament, anything which I teach people to do to become Christians that the New Testament does not plainly teach I will give up. Any name I wear which is not authorized by the Bible—I will reject from the moment I am shown to be in error. Now let every other preacher do the same and let us make a universal return to the doctrinal and moral standards of the New Testament. I don't have a pessimistic view of man. I believe that the higher class of preachers will help us do this. Yes, I have faith in the future of simple New Testament Christianity, unmixed with traditions, creeds, theories, or human whims. Let us join in this return to God which is progress all over the world, but let us direct it through the right channel. Let us cause the world to again have faith in the Bible and in the church revealed therein. The world is asking for unity—why not try it on a Bible basis? Let us restore the New Testament church to the earth. It is not impossible. I thank you for studying with me and I invite your suggestions as to how to further this great effort.

THE GREATEST OF THESE IS LOVE

I rejoice to speak to you on the greatest subject of all. This is a beautiful morning, and we have evidence of God's love all about us. Our subject is to be "Our Love For Man and God." Greater than faith and hope, now abideth love. In studying this subject I wish first, to define love, next, to observe that for love to be real, it must be expressed, then, to notice the principles that govern the expression of man's love for man and man's love for God.

Webster defines love as "a feeling of strong personal attachment induced by sympathetic understanding, or by ties of kinship." This makes love one of the greatest elements, but Webster gives it still a deeper touch in adding that love is "the benevolence attributed to God as being like a father's affection for his children." The apostle John climaxes our definition of love in declaring joyfully: "God is love" (1 John 4:8). To understand God is to know real love. "He that loveth not knoweth not God; for God is love." If the Father dwells in our hearts, love fills our hearts. If hatred lies in us, God is far from us, for love and hatred cannot abide together.

But in order for love to be real, it must be expressed. This is the law of all love. Love, like faith, is mystical and demands expression in the concrete before it becomes valid. As faith without works is dead, even so love without the expression of it is dead also. Love is invisible, hence, without expression in visible action, it remains invalid. We know that our fathers and mothers love us because of the many expressions of their love. But suppose that our parents failed to express their love for us in caring for us. What would be the value of such love to us? This is the reason for Webster's defining the verb, love: "To have or manifest affection for." (Emphasis mine-P.H.) Love must be expressed for it to avail anything.

God's love for man is the best illustration of this prin-

ciple. "God so loved the world that he gave his only begotten Son." "In this was the love of God manifested toward us, because that God sent his only begotten Son into the world, that we might live through him." "God commended his love toward us, in that, while we were yet sinners, Christ died for us." Such statements as these abound in the Bible, because even that grand Book is an expression of God's love for men. The supreme manifestation or commendation of God's love for the world was, of course, the death of Christ upon the cross. This showed us how much God loved us. This is the reason for John's saying: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This love for man on the part of God should beget in us abiding love for Him. As John said: "We love him, because he first loved us."

There are many other manifestations of God's love for us. The great globe itself, and all which it inherit, was prepared for man by the loving hands of a gracious Father. For man the earth received all the mineral, vegetable and animal kingdoms. It was for man's benefit that the earth was clothed with the grass of the fields and covered with the great deep. The continual rains falling on the just and on the unjust are further expressions of the Father's love. Also we see a manifestation of God's love in Peter's rebuke to the scoffers who tried to turn the promise of Christ's second coming into a lie. He said: "God is not slack concerning his promise as some men (the scoffers) count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." This shows that the reasons for God's allowing the world to continue so long is because of his desire to see sinners whom he loves come to repentance. Hence, every day that we live we should thank God for it as an expression of His love. At every sunrise the Christian can say with truth: "God has given me this day to cause one more sinner to come to repentance." This deepens our impression of the

church's work in the world. The love of God is shown by not sending His Son yet so that he can give more people a chance to be saved.

Man's love for man must follow this same principle. It must be expressed to become valid. The best illustration of this fact appears in Christ's story of the good Samaritan. This story was told to teach the lawyer who stood up tempting Jesus that man must express his love for his neighbor. "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among robbers? And he (the lawyer) said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise" (Lu. 10:30-37). Jesus made it clear that love for man must be expressed. The Samaritan's love found its expression in the acts of mercy for the man in need. The priest and the Levite, both of whom were supposed to be working for the Lord, had no love for their neighbor; therefore, they did not show him any mercy. This story has many parallels in our own time. Many Christians who are supposed to be workers in the vineyard show less kindness to those in need than do the children of the world. Such things ought not so to be.

In John 15:13 Jesus identifies our love with the sacrifices we make in behalf of those whom we love. "Greater love hath no man than this, that a man lay down his life for his friends." Some, however, have the idea that love must be expressed only for friends. Jesus said also: "Love your enemies" (Matt. 5:44). This love for enemies is misunderstood by many. It is not childish weakness, but it is positive good done to them. Jesus explains this when he says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Christ's love for his enemies led him to pray: "Father forgive them for they know not what they do." Stephen's love for his enemies led him to pray: "Lord, lay not this sin to their charge." It is possible for us to do good to our enemies as well as our friends. The church's responsibility is to make friends of the Lord out of the enemies in the world. This can be done by preaching the truth in love to the world. Christian love for friends or enemies is not a maudlin sentimentality which causes Christians to overlook the error in either. I often hear people say this: "I love him so much that I just can't bring myself to say he is wrong." This is a misconception of real Christian love. Paul loved the soul of Elymas, but he didn't forget that Elymas was "*an* enemy of all righteousness, a child of the devil." If one loves the world as Jesus did, he will try to teach the world that the truth will make them free. But some people love the world apparently more than Jesus did. He would not promise salvation to anyone outside the straight and narrow way. Many teachers are so afraid of unpopularity that they will say that every person is going to be saved regardless of his life. Hear the scriptures: "*By this shall all men know that ye are my disciples, if ye have love one to another*" (John 13:35). "*Beloved, if God so loved us, we also ought to love one another*" (1 Jno. 4:11). "*And this commandment have we from him, That he who loveth God love his brother*

also" (1 Jno. 4:21). Thus the Bible testifies that Christian love is one great means of leading the world to Christ. But remember, for love to lead the world to Christ, it must be expressed so that the world can see and recognize it.

Man's love for God must also follow the principle under consideration. For our love to be real it must be expressed. The question now arises: How must man's love for his Creator be shown? I answer that there is but one way to show it and we will read from the Bible what that way is. Listen to Inspiration: "Hereby we know that we love the children of God, when we love God and we keep his commandments. For this is the love of God that we keep his commandments: and his commandments are not grievous" (1 John 5:2, 3). Jesus said in John 14:15: "If ye love me, ye will keep my commandments." Again the Saviour said: "He that hath my commandments and keepeth them, he it is that loveth me" (John 14:21). And again in John 15:10 Jesus said: "If ye keep my commandments, ye shall abide in my love: even as I kept my Father's commandments and abide in his love." These scriptures clearly testify that man's love for God finds expression in obeying God's commandments. It is to be regretted that too many teachers preach on God's love while guarding men against keeping His commandments. John said: "This is the love of God that we keep his commandments." Where did men ever read in the Bible about getting the love of God? This is preached all the time in some religious circles, but it is entirely without a scriptural foundation. Men either accept and obey the expressions of God's love—His commandments—or they reject and disobey His love. Such a thing as getting or feeling the love of God before one obeys the commandments is anti-scriptural. It makes the love of God a physical impression and it causes men to regard the commandments as nonessential. The laws of God are manifestations of His great love for man. Men receive the love of God and are blessed by it when they receive and obey the laws of God. I repeat:

God's laws express his love. Why will men harden their hearts against them?

The Bible requires everyone to believe that Jesus is the Son of God. Does a person love God who refuses to believe this? You already know the answer. Jesus said: "Ye believe in God, believe also in me" (John 14:1). A modernist will talk all day about God's love and his loving God and then he will deny that Christ is God's Son. Men who reject Jesus do not love God. Then others talk about loving Jesus and at the same time refuse to obey His Word. Paul said: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. 16:22). Jesus said: "If ye believe not that I am He, ye shall die in your sins."

The Bible also commands "all men everywhere to repent" (Acts 17:30). God's goodness and love lead men to repent. (Cf. Rom. 2:4). If men fail to repent, they fail to accept God's love. If I accept the expressions of God's great love, I am led to believe and repent. "This is the love of God that we keep his commandments." The command to repent cannot be misconstrued. It is no subject of quibbles or doubts. He who fails to obey it falls under the curse of God for rejecting His love.

Further, the Bible commands people to "arise and be baptized," and wash away their past sins. (Cf. Acts 22:16; 10:48.) By studying the scriptures which deal with this subject it is not difficult to understand that this statement is true. How can one claim to love God and at the same time teach that such a commandment is not essential? Jesus said in John 14:20: "He that hath my commandments and keepeth them, he is that loveth me." He that hath the commandments and fails to keep them does not love Him. The love of God has been stolen from the hearts of many. This is evidenced by their refusals to obey and teach the necessity of obeying God's commandments. Finally, every person who has been baptized into

Christ (Gal. 3:27) is commanded to go unto perfection. (Cf. Heb. 6:1.) All Christians are commanded to reproduce the life of Christ in their own lives. They show God's love to the world by doing good for each other and for their enemies. A Christian thrusts God's love from himself when he falls away from the faith. As a child of my heavenly Father, I must be not weary in well doing, for in due season I shall reap, if I faint not. (Cf. Gal. 6:9.)

The law of love which is the fullness of all law, summed up, is this: God, who is love, loved man enough that he gave his only begotten Son; Christ, the Son, loved God enough that he placed his Father's commandments above his own life and he loved man enough that he died to save him; man, the object of such heavenly love, must love God and his Son enough that he will cast his life into the mold of God's will, and doing this he must love his neighbor as himself, for both are made in the image of God. "And now abideth faith, hope, and love; these three, but the greatest of these is love."

THE FIRST BIBLE QUESTION: WHERE ART THOU?

God's one purpose in giving the Bible to man was that man might be taught. There are, however, different modes of teaching in the Bible. Many times God teaches man by parables, illustrations from nature, and common sayings. Other times man is taught by specific commandments, examples and inferences. Still other times God has taught man by asking him searching questions. These questions were not asked for information on God's part, for he knoweth all things. They are questions of orientation. God seeks to make man realize his position and duty through these questions. We are going to study some of them during this week. Won't you listen and think with us every day? We pray that you will.

The first question in the Bible was addressed to the first man in the world. Adam had just sinned. He was trying to hide from the Lord whom he had offended. Had Adam been better acquainted with the omnipresence of God, he would have realized that such is impossible. He needed to be taught that "all things are naked and open unto the eyes of him with whom we have to do." God's method of teaching the first man this was to ask him the rebuking, heart-searching question found in Genesis 3:9: "Where art thou?" This brought to Adam and his wife a sense of their guilt and a realization of the futility of their effort to escape the presence of God. This is the Lord's first recorded question to man. It is the first question man needs to be asked. In every field of human experience the asking of this question convicts man of his own inadequacy.

The world as a whole needs to listen to the voice of God as He propounds the question. Where is the world? Oh that we could get her to realize her position. The earth has seen its hills and plains literally baptized in the blood of millions of young men and women in recent years—Yes, all too recent for there to be already rumors of further

conflict. Every leader gives lip service to the principle of peace, but few are unselfish enough to sacrifice their opinions to attain it. The Russian Giant stretches forth his hands to acquire power. The Orient is a hotbed of unrest. From east to west goes the accusation that foments strife: A bloc is being formed! Such is the cry, and it returns with even greater force from west to east. O World! Where art thou? For twenty centuries thou hast seen the Galilean's Deity demonstrated. When wilt thou cease to shut him from thy peace deliberations? Such questions should be shouted into the ears of men all over the world.

Also, from a national viewpoint, we should listen to God's question. Where are we? Have we made much progress in the experiences of four and one half centuries? Have we progressed morally? Have we spiritually? Have we religiously? From a moral standpoint, where are we? We teach our people to behave decently. And yet, in 1945 we consumed twenty-two times as much alcoholic liquor, which causes indecent conduct, as we did ten years before that. We claim to instill virtue into every young American, and still we place a premium on prostitution in high society. We boast that American youth respects law, but our college professors teach that youth is irresponsible for transgressions of the law. Are we much better religiously, or spiritually? Who can say that we are? The God of materialism is enthroned in the hearts of more men than ever. We bow before the ideologies of atheists. The dollar has more devotees than the Divine Son of God. We advise our young men to "seek first an education and the kingdom of God will be added unto you." (These are the exact words used in a class I attended in a state school.) Have we moved any closer to the unity for which our Saviour prayed? Even our government is contributing to religious divisions more and more by supporting sectarian schools with our taxes. Religious (or irreligious) fanatics make merchandise of the opportunities afforded Gospel preachers to use the

facilities of radio stations. More time is spent on some programs begging for "offerings" than is spent in teaching the Bible. This is only a partial view of our inadequacies from a national standpoint.

Where are we educationally? This might well occupy the rest of the program. I show where we are educationally by repeating five statements I have heard in our state teachers college. These statements, made by a professor in English, show how far we are from Plymouth Rock, and the Congress of '77 which ordered twenty thousand copies of the Bible to be circulated among the colonists. The learned doctor said:

1. "I can prove to you that God is not perfect."
2. "If we use our minds, we can prophesy as did writers of the Bible."
3. "To believe a thing simply because the Bible says it is true is blind ignorance."
4. "Jesus was not born without an earthly father."
5. "The events commonly known as miracles in the Bible never happened."

Just the repetition of these ravings of an atheistic maniac shows where we are educationally. We have allowed the schools and colleges of our land to be invaded by communistic infidels. We have been asleep while the enemy of unbelief has usurped the controls of our educational system. But it is high time that we awake. We must kick these atheists out of our schools without delay. The citizens of our land have a right to decide what their taxes shall support. Shall our taxes support the wholesome education of our children in those branches of learning which are beneficial to humanity, or shall we support a deceitful effort to remove from the hearts of unsuspecting young men and

women faith in God and in the Bible?

Then let every community answer the question. Let this community answer the question. Where are we? Have we made any progress? Are our morals any higher? Do our young people have clean places to go and decent things to do? Have we closed our saloons? Are our gambling "joints" still a temptation to the adventurous lads? Instead of paying eighteen hundred dollars to an adulterous band leader to keep our young people up till three o'clock one night, why don't our civic clubs fight crime and disease with the same amount? Where are our preachers? Why are not the sectarian preachers fighting this sin as they boast that they do? It is because some of them are guilty of contributing, themselves, both with their money and their presence.

What is the answer you and I as individuals Would give to God's question? Where are we? Are we living in the world or in the church? Are we serving the prince of Strife or the Prince of Peace? Are we in the church of the Lord or the church of some man? Am I serving the cause of denominationalism or the cause of our Lord Jesus Christ? God says: "Where art thou?" This question should ring in the ears of every man who goes where he could not ask Jesus to accompany him. Christian friends, when Sunday morning comes, where are you? Are you in the assembly of the saints or are you at the lakes? We are abundantly blessed with natural resources, but we must not let them become a curse unto us. Every day and every step of our way God asks us the question: "Where art thou?"

Listen tomorrow for the study of another Bible question. Until then, May God Bless you!

WHAT MUST I DO TO BE SAVED?

We are studying today another Bible question, As a basis for the lesson I ask you to read with me from Acts the sixteenth chapter. We begin with the twenty-fifth verse: "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out and said, Sirs, what must I do to be saved?" This is the greatest question that has ever been asked. We shall study today the question and the answer which these inspired men gave.

If God has ever made anything clear to man, he has made it unmistakably clear that man has no merit to save himself. In all three of the religious dispensations—the Patriarchal, the Jewish, and the Christian—God has demonstrated forcibly to man that he can do nothing, the merit of which will save him. In the Patriarchal age men tried to build a tower to heaven so that he might make a name for himself as his own saviour. God looked down on that effort in Gen. 11 and brought it to a halt. Why did God do this? He stopped that attempt because man was giving himself the glory for getting to heaven. Every stone man laid he could see that it brought him one step nearer heaven. If man had built the tower to heaven, when he arrived he would not have sung God's praises for it, but he would have said: "By my own hands I have done it." God showed man that he could never do anything which, in itself, apart from

the Lord, would have enough merit to demand salvation. He wanted man to do these things which He commanded, things for which man could see no reason. Then he could not say: "My own hands have done it."

Again in the Jewish age God made the same demonstration. In Numbers the sixteenth chapter, the story is told of the rebellion led by Korah. His sin lay in thinking that by his own hands he could save himself, apart from the high priest of God. The earth swallowed him and the other rebels up in a terrible demonstration of his failure. Jude said in the eleventh verse of his epistle that many were still perishing "in the gainsaying of Korah." Many are still trying to save themselves apart from God's high priest, Jesus Christ.

Then, in the Christian age the greatest testimony to man's inability to save himself has been given. The entire nation of the Jews stands as an irrefutable proof that no man can lift himself up by his own righteousness and be saved. The Jews, in ignorance of God's righteousness, went about to establish their own righteousness. The desolation of their house stands as a monument to their refusal to submit to the Galilean. We are not, therefore, talking today about anything man can do, the virtue of which thing alone will save him. Rather, we are studying some things which God has required him to do, which apart from God's power would have no merit at all. This is the difference between the law and the gospel. As a man lived closer and closer to the requirements of the law, he could see the relation between the commandments and his own righteousness. But under the gospel law man's faith in Christ is the means of perceiving the relation between the commandments and his own life. The gospel is a system of faith. A man could boast of his own attainments under the law, but under the gospel he attains nothing apart from faith in Christ.

Now let us analyze the question which the jailer asked.

He said to Paul and Silas: "Sirs, what must I do to be saved?" Notice each word in the question. It is a sin to change the first word, "what," to the word, "nothing," and make a statement out of it: "Nothing must anyone do to be saved." Many religious teachers shout that statement time and again. Then the next word, "must," implies absolute necessity. The answer to that question may not suit any man's preference, but he is not the author of the answer. Man asks the question, God gives the answer. We are not to ask what someone else did or must do, but what must 'T' individually do? Many preachers make the question read: "What must God do?" God has done or will do his part. We need not worry about Him, Christ, or the Holy Spirit. Notice this statement: if salvation is all God's responsibility, everyone in the world is going to be saved. God "is not willing that any should perish, but that all should come to repentance." But God made man a creature capable of making a moral choice. Hence Jesus said: "Whosoever will, let him come and drink of the water of life freely." Salvation is provided by God, Christ, and the Holy Spirit, but man is responsible for taking the steps necessary to secure it. The question is: what must 'T' do. Peter had finished telling the Jews on Pentecost what God had done—that God had raised up Jesus, whom they had crucified to be Lord and Christ, and they said: "Men and brethren, what shall 'we' do? They recognized that God had done His part and Peter recognized that God had done His part, but he still exhorted them to save themselves—in what sense?—in the sense of appropriating God's mercy to their own souls. Then notice the fourth word in the question: What must I "do?" No one ever asked, what must I get? What must I feel? What must I pray for? The question is: what must I "do?" Christianity is a religion of doing. John said in I John 3:7: "He that doeth righteousness is righteous." Jesus said in Matt. 7:21: "Not everyone that saith unto me Lord, Lord, shall enter

the kingdom of heaven, but he that doeth the will of my father which is in heaven." "What must I do?" is the first part of the question.

This question naturally has two divisions. We have studied the first division: "What must I do? That is man's part. The last division is the phrase, "to be saved." That is God's part. The jailer did not ask: "What must I do, the merit of which things alone, will save me?" He said: "What must I do to be saved?" That last phrase is a passive infinitive. In grammar this means that a prepositional phrase is implied after the passive verb. The prepositional phrase is always, "by someone or some power." Now notice the question with the implied prepositional phrase. "What must I do to be saved" by the Lord? It is "I" that must do certain things, but it is the Lord who does the saving. The fact that I must meet certain requirements does not make salvation any less a gift. There is not one thing which we are commanded to do to be saved that could give us any occasion to say: "By our own hands, we have done it." This was Christ's meaning when he said in Luke 17:10: "After you have done all the things commanded, say, we are unprofitable servants, we have done that which was our duty to do." Salvation is thus "by grace," but "through faith," "made perfect" by our obedience to the simple commandments. (el. Eph. 2:8, James 2:22.)

Now let us notice the answer which Paul and Silas gave to the Philippian Jailer. When he said: "Sirs, what must I do to be saved?", Paul and Silas answered him, saying: "Believe on the Lord Jesus Christ and thou shall be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into the house, he set meat before them, and rejoiced, believing in God with all his house."

First let us notice that there were two parts of the

sermon preached by these men. The first part is the 31st verse: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." We have the exact words of this part of the sermon. The second part of the sermon is included in the statement: "they spake unto him the word of the Lord and to all that were in his house." We do not have the exact words of this part, but we can tell what they preached by what the jailer did.

"Why was the second part of the sermon given? I suggest that if it had not been given, the jailer would never have believed. When he asked them what he must do, they said: "Believe on the Lord Jesus Christ," a person of whom he had probably never heard. Hence, he had no motive at all for believing on Jesus. Paul said, in Romans 10:17: "Faith cometh by hearing and hearing the word of the Lord." This is the reason they spake unto him and his the word of the Lord—so he could believe and do the things necessary to salvation.

Now what terms of salvation did the Lord tell the apostles to preach? In Mark 16:15,16, the day Jesus went back to heaven, he said: "Go ye, therefore, and preach the gospel to every creature. He that believeth and is baptized shall be saved." This is exactly what the jailer did. This is what must have been preached unto him—as it was preached to the Corinthians, the Eunuch, the Samaritans, the Ephesians and many others.

Did the jailer believe? The Bible says that he did. Did he repent? Repentance is not mentioned in this case of conversion, but the fact that it isn't mentioned is no justification of an assertion that the jailer did not repent. When Paul and Silas spoke unto him the word of the Lord, do you not imagine that they included the fact that "God hath commanded all men everywhere to repent?" We know that the jailer repented by his subsequent reformation of life. This follows every case of genuine repentance. This

man was told what everyone in the Book of Acts and in the remaining books of the New Testament was told to do to be saved. He was told to do exactly what Jesus in the great commission said that the whole world should do in order to be saved.

He had to "believe on the Lord." His faith had to express itself in acts of obedience. He repented of his sins. He confessed Christ's name. He was baptized. Why was he baptized? For the same reason Saul was baptized—to "wash away" his sins. He was baptized to appropriate to himself the blood of Jesus. He was baptized into the benefits of Christ's death. (Rom. 6: 1-6.) He was baptized into the one body, the church. (1 Cor. 12: 13; Eph. 1: 22, 23.) He was translated into the Kingdom of God's dear Son. He was born of the water and the spirit. He was a child of God when he arose from the baptismal grave to walk in newness of life.

This is exactly what God commands the whole world to do to be saved. Have you done this? If you have, you know that you are saved, for God never lies. If you have not done this, you may feel that you are saved. You may, however, be deluded. Satan deceives us easily. "Hereby we know that we do know him, if we keep his commandments."

LORD, WHO SHALL ABIDE IN THY TABERNACLE? WHO SHALL DWELL IN THY HOLY HILL?

The 15th Psalm provides another question, with which we conclude this week's study. David said: "Lord, who shall abide in they tabernacle? Who shall dwell in thy holy hill?" This question, stated in a twofold way, is of great interest to our age. In fact, the grand thing about the Bible is that it speaks to any age. I am sure that you are impressed, first of all, with the manner of David's enquiry. It seems that the Psalmist recognized that no man could authoritatively give the qualifications of an inhabitant of the house of God. Certainly the Bible abundantly sustains the idea that only God had the right to say who could worship in his temple. Unless God authorized them to do so, even the high priests could not forbid or permit anyone to enter the courts of Jehovah. This does not mean that none of them ever tried to usurp the authority over God's house, for they did on various occasions. They did during the Jewish age in the time of Josiah, and they have in the Christian age many times, from the fourth century until our own day. This, however, doesn't make it right for man to usurp this authority from God. There are people who admit that the early church did not have the authority to vote on candidates for membership, but at the same time, they usurp the authority from God to vote people into the church.

This usurpation of authority is a direct result of a misconception of the nature of the church. Through the centuries, many people have come to look upon the church as purely a social institution. If this idea of the church is true, there is nothing wrong with changing the laws governing entrance thereinto. But if this idea is false, no one has the right to vote on any candidate for membership, or to change any law governing entrance into the church or governing worship in the church. The church will meet part of man's social needs, but the church is not purely a social

institution. It is a divine institution, and, being divine, it should not be changed by any man or group of men. The nature of denominationalism will permit man's giving an answer to David's question, because human churches have a right to make laws for themselves. But the divine church revealed in the Bible is not of the world. It is in the world, to be sure, but the world did not establish it; the world doesn't perpetuate it; the world doesn't govern it; and the world cannot destroy it. It is in the world, but not of the world in any sense.

Now let us notice the answer which the Lord has given to this great question. I emphasize that in this particular place, the Lord is giving the moral characteristics. In other lessons we have studied the steps one must take to enter the church of the Lord. Today we are studying mainly the moral qualifications for a dweller in the house of God. The first qualification is that "he walketh uprightly." He sets God before his eyes and keeps his eyes on the heavenly goal. He takes God's word as his rule of conduct and never departs from its light. He respects all the details and parts of God's law and delights in it day and night. It is terrible to see a person who doesn't walk uprightly in a physical sense. How much worse in a spiritual sense and especially how much worse is a spiritual slouch in the house of the Lord! This ought to remind every member of the body of Christ that he has a tremendous responsibility. He should walk perfectly before God, considering himself a sojourner on earth. He is, in reality, continually walking toward the eternal kingdom of God.

The second characteristic of a living stone in the temple of God is that "he worketh righteousness." "He is not satisfied with a contemplative life; he has duties to perform. The law of righteousness has placed him in certain relations, and each of these relations has its peculiar duties. As a creature of God, he has certain duties to perform to him. He owes God his heart: and he should love him with all his heart, soul,

mind, and strength. This is giving God what is due him. Then as a member of civil society, he has various duties to perform to his fellows as they have to him. He is to love them as himself, and do unto all men as he would have them do unto him. He is not to steal from them, defraud them, or cheat them in any way. He is to respect the rights of every man as all men are supposed to respect him. Then there are duties which he owes to himself. That his body may be in health, vigor, and activity, he should avoid every thing by which it might be injured, particularly all excesses in eating, drinking, and sleeping. That his soul may be saved, he should avoid all sin, all irregular and disorderly passions. He owes it to his soul to apply for that grace that produces repentance, faith and holiness. In order to get all these blessings, he should read, watch, pray, hear the word of God preached, and diligently use all the ordinances of God. He who acts not thus, defrauds both his body and his soul, but the person in the text works righteousness, gives to all their due; and keeps a conscience void of offense, both toward God and man." (Adam Clark). This is in perfect accord with the apostle who said in Titus 2:14 that Christ would "purify unto himself a peculiar people, zealous of good works." Peter said: "In every nation, he that feareth God and worketh righteousness is accepted with him."

The third characteristic is that "he speaketh the truth in his heart." He has learned the truth and by the truth he has been set free. "He is a true man; and in him there is no false way. He is no man of pretenses; speaking one thing and meaning another. He professes nothing which he does not feel and intend, with him there are no hollow friendships, vain compliments, nor empty professions of esteem, love, regard, or friendship. His mouth speaks nothing but what his heart dictates. His heart, his tongue, and his hand are all in unison. Hypocrisy, guile, and deceit have no place in his soul." (Adam Clark). It is one thing to be true to man and another thing to speak the truth in our hearts

to God. In Christ's day, many of the flatterers honored God with their lips and drew nigh to him with their mouths, but their hearts were far from him. They were speaking good things if their hearts had dictated to their mouths. The trouble was that they were lying to God by saying that they loved him and not meaning it. This is a direct blow to man of us as well. We sing, pray, and say things about and to God, the meaning of which we little realize. We are not speaking the truth in our hearts when we do this.

Fourth, a dweller in God's temple "backbiteth not with his tongue." The literal meaning of this verse is that a child of God does not kick about with his speech the character of an absent person. It is bad to rail on a person in his own presence without cause, but it is worse to backbite, or to slander a person to his back. This is the cause of many of the church quarrels which plague the religious world. Each man goes about with his ear to the ground, eager to hear the footsteps of his neighbor in the wrong place. Then he can go and tell something on him to someone else. As Adam Clarke said: "He is a knave, who would rob you of your good name; he is a coward, that would speak of you in your absence what he dared not to do in your presence; an only an up-conditioned dog would fly at and bite your back when your face was turned. All these ideas are included in the term; and they all meet in the detractor and calumniator. His tongue is the tongue of a knave, a coward, and a dog. Such a person has no right to the privileges of the church." God hates a whisperer. A whisperer usually hates everyone. Such a person is not truly Christian.

Again, a member of God's family doeth no "evil to his neighbor." Not only does he refrain from speaking evil of his neighbor, but he also refuses to do him any harm. Some people meet this qualification, however, and do not meet the first one. Many refuse to do their neighbor any harm but they also refuse to work him any positive good. It is just as sinful for me to neglect doing my neighbor good as it

is for me to do him real harm. I must give his due to him, but I must never occasion him any harm or evil.

In the sixth place no one in God's house should take up a "reproach against his neighbor." To reproach one's neighbor literally means to strip him of his fair character and righteous clothing. How often do we see this done. As flies light only upon the wounds of a person's body, so gossipers light only on the mistakes of his life. This is one of the worst of all evils. We may often hear a story that brings reproach upon our neighbor, but the teaching here is that we should not take it up or bear it to another. We cannot prevent another from telling it, but we can refuse to tell it ourselves. If one has made a mistake and repented of it, his neighbors have no right to hold it against him and make his life miserable because of it. Rather they are to be glad that he has repented and they should help him to forget it as God forgets it. Many souls have been turned from righteousness after only one small, or large mistake, because of the work of the talebearers. We should do our very best to drive talebearers from our midst and help the erring to remedy and forget their wrongs.

Further, in the eyes of the person of our text, "a vile person is condemned." This man who is content to be even a doorkeeper in the house of the Lord must hate enemies of the Lord. This is often more difficult than it seems. If men are rich, it is hard for us to condemn their sins; if men are important in business, it is hard for us not to look on them with favor; if men are popular, it is difficult for us to condemn them. The learned Adam Clark again paraphrases this verse remarkably in saying: "A man may be rich, he may be learned, he may be a great and honorable man with his master, in high offices in the state; but if he be a spiritual leper, an infidel, a profligate, the righteous man must despise him, and hold him—in sovereign contempt." We of course are not to understand by the verse that we are to

hate or despise any man, but rather we are to love the man and hate his wrongs. God hates sin, but loves sinners. We are not to forget our duty to despise sin and condemn it, whether it be spiritual wickedness in high places or minor mistakes in our lives.

The righteous man condemns the vile person but "*he* honoreth them that fear the Lord." Circumstances, possessions, wealth, friends, are of no importance when we are judging any person. By their fruits we are to know them. If their lives are spent in honoring God we are to honor them. We are to honor them, whether they be as Job on the dunghill or as sore-covered Lazarus at the rich man's gate. Their character is the object of attention when we judge them.

After giving two or three more characteristics, essential to the nature of one who worships in the house of God, Inspiration declares: "*He* that doeth these things shall never be moved." We know that these things build our house on the rock for us. They ought to challenge and awaken to greater activity every man in the world. I have enjoyed speaking to you during this week. May God bless you for having listened.

**FOR WHAT IS A MAN PROFITED IF HE SHALL GAIN
THE WHOLE WORLD AND LOSE HIS OWN SOUL? OR
WHAT SHALL A MAN GIVE
IN EXCHANGE FOR HIS SOUL?**

Another Bible question of great interest and importance appears in the 16th chapter of Matthew. Jesus said: "For what shall a man be profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" This question answers itself. The answer to it is not so important as the implications of it. First, Jesus implies that the human soul is of transcendent value. Of course no one can measure the value of the human soul in tangible things. The worth of a soul is not to be judged by monetary standards, by stocks and bonds, or by houses and lands. There are people who deny the existence of the human soul, but they are not believers in the Bible. The Bible states that: "God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Solomon said in Ecc. 3:21: "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" Then Jesus said in Matt. 10:28: "And fear not them who are able to kill the body and are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." Paul said then in Heb. 10:39: "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul." And the apostle Peter said in I Pet. 4:19: "Wherefore let them that suffer according to the will of God commit the keeping of their souls unto him in well doing as unto a faithful creator." The Bible teaches the existence of the human soul and states that the body without it is dead. Every man, rich or poor, wise or unwise, bond or free, has an immortal soul that is more valuable to him than all the riches in the material universe. In fact the value of any soul is incomparable.

We can better understand Christ's question when we notice how much interest is manifested in the human soul by all the higher powers in the universe. First, the Devil is deeply interested in every soul on the earth. But what kind of interest does he have? Is it a malicious or benevolent interest? All who read what the Bible says about the Devil know the answer to this question. When Adam and Eve were perfectly happy, the Old Serpent sought to wreck their happiness. When Job and his sons were living in peace, Satan went among them to afflict their hearts. When the son of God was introduced to the multitude on the banks of the Jordan, the Devil assailed him with a cunning and sagacity that could only be described as diabolical. When Peter made a significant resolution to stand by the Christ regardless of the consequences, Satan sifted him as wheat. When Demas was helping in the great work of spreading the truth, the former "angel of light" made him love the world again. When we think that we are standing fast, the voice that whispers temptations in our ear is of the devil. We know how interested the devil is in our souls. He wants to destroy both body and soul in hell. Who has not felt this evil demon's power? His ministers are transformed into ministers of light in various attempts to ensnare the souls of men.

But I suggest also that the human soul must be of great value because of the interest shown in it by the angels. Jesus said: "Take heed 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 which is in heaven." Paul said of the angels in Heb. 1:14: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Yes, the angels of God are interested in the welfare of every soul on earth. Jesus said: "There is joy in the presence of the angels of God over one sinner that repents." Angels would not be interested in the human soul if it were not valuable.

But again, the human soul is valuable because of the

supreme interest which God has shown in it. A man will not sacrifice his son for a cause in which he is not interested. How much more, God would not have given his only begotten Son to save the souls of men if God had not counted them extremely valuable. And why is God interested in saving our souls? Why is he not willing that any should perish but that all should come to repentance? The reason God is so interested in the human soul is because that is the only part of man made in God's image. God said in Gen. 1:26: "Let us make man in our image and after our likeness." The body of man is not made in the image of God, but his soul, or spirit is. This is the reason Paul, in Heb. 12:9, called God the Father of our spirits.

Also the human soul is of greatest value, because of how much Christ was willing to give for its salvation. When any man is willing to give his body and blood for a cause, it is usually a worthy cause. Jesus has done more in the history of the world to exalt the soul of man than any other. Jesus made an electrifying statement when he said that all the riches of the universe were incomparable to the value of one soul. Man should place a great value on his soul, since so many powers higher than he have done so.

But let me make these observations: First, in the light of atheism, there is nothing about the soul of man which places him above the beasts of the field. As the spirit of the beast becomes non-existent, so the soul of man is condemned to annihilation. If there is no God, and if there is no place prepared for the souls of men, let us forget the worth of the souls, and eat, drink and be merry, for tomorrow we die. Our bodies will not be here to enjoy; let us gratify their every wish, if the soul is not immortal. Are you not thankful to God that this mortal body of ours shall be swallowed up in immortality and this earthy tabernacle shall be clothed with an heavenly one? Are you not glad that atheism is wrong and that there is the one true God in whose image we are made.

Second, in the light of predestination, there is no ground for exalting the value of the soul. If God, from the foundation of the world, decided our eternal destiny, again I say let us eat, drink and be merry. There is no doctrine more damnable than the doctrine that man is irresponsible for his destiny, whether as a sinner or as a Christian. The consequences of the doctrine of the impossibility of apostasy and those of predestination are the same. They both rob man of the power of moral choices. The soul is valuable, but there is no use in one's cultivating and expanding it in the light of these false theories. Ever man who is free of these theories can say: "I am the master of my fate, I am the captain of my soul."

Third, the laws, which God has given to man to govern him ever since creation, have been directed to the soul of man and not to his body. The body without the soul or spirit is dead. No dead body or body apart from the soul is capable of understanding or being responsible to law in any sense. Every law is given to the soul of man, and the soul of man is responsible for every sin he commits, whether as an alien sinner or as a Christian. I mean that the Bible teaches that the soul enters into every act of the body by guiding the body in doing the particular act. The soul makes the choice and executes the thought or act involved in every sin. This is the reason Ezekiel said: "The soul that sinneth, it shall die."

But someone immediately raises the question: Why then do Paul and others talk about the sins of the body? This is easy to understand if one is free of theories, but if one attempts to prove that it is the body, and not the soul of a Christian, that sins, he encounters insuperable difficulties. Let me repeat, every law is given to the soul, and the body without the soul never transgresses a law. But one law given to the soul commands that it keep the body under subjection. Now if the soul does not keep the body under subjection, the body rules instead of the soul. The

soul, however, will be held responsible for letting the body rule. The difference lies in whether we live after the flesh or after the spirit. If we live after the flesh we shall die, but we through the spirit do mortify the deeds of the body, we shall live. (Romans 8:13.) Who shall live? Our souls or spirits shall live. But what if we do not bring unto subjection the deeds of the body? Paul answers that by saying: "Ye shall die." Who shall die? Of course it is the soul, which is responsible for letting the flesh have the upper hand. A man might as well say that an animal is going to be damned as to say that a human body without the spirit is going to be damned. The body without the spirit is dead.

It is foolish to say that after a man becomes a Christian, his soul never condones a sin which he commits—his body alone commits the sin. And yet you hear this said in an attempt to justify the false theory of impossibility of apostasy. The soul of man is responsible for allowing his body to become filthy and lustful. Paul said: "I buffet my body and bring it under subjection, lest that by any means after I have preached to others, I might become a castaway." Who might become a castaway? Paul said: "I might become a castaway." Who is the "I"? It was the same one who buffeted the body. Who buffeted the body? You say it was Paul. Was it Paul's body or his soul that brought his body under subjection? Of course by the grammatical construction and common sense every one can tell that it was Paul's soul that brought his body under subjection lest the soul might become a castaway.

Peter said that ignorant and unlearned men would wrest the scriptures unto their own destruction. We see an example of this in the teaching that only the body of a man sins after he becomes a Christian.

The soul of man is the rudder that guides his body. It can guide him safely past the rocks and shoals in life, or it can make him be a castaway on the islands of sin. How are

you guiding your life? Are you allowing the flesh to dominate your spiritual desires? Solomon said: "He that ruleth himself is greater than he that taketh a city."

Now let us notice the second part of the Lord's question: "What shall a man be profited if he shall gain the whole world and lose his own soul? The answer is certainly that there is no profit in it. I am profited nothing if the whole world is mine and my soul is in the snare of the devil. Then Jesus said: "Or what shall a man give in exchange for his soul?" This ought to cause us to think. Now, we can give time, energy, materials, and study to the betterment of our souls. But there is a day coming when I can't give time, for time will be no more. I can't give energy, for all my energy will have been spent. I cannot give any material things, for as Shakespeare said: "The great globe itself, and all which it inherit, shall dissolve, and like this insubstantial pageant faded, leave not a rack behind." What are you giving in exchange for your soul while you can give something? Now is the accepted time. Eternity is too late. A recognition of this should inspire us to greater consecration every day.

CHRISTIAN UNITY

Good morning, friends! I am grateful for another opportunity of bringing you a lesson from the Bible, the greatest of all books. The subject of our lesson this morning, "Christian Unity," is suggested in Christ's prayer recorded in John 17:20-23. In this the Savior prayed as follows: "Father, neither pray I for these alone but for all them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they may all be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

This prayer, so solemn and tender, would never have been recorded had it not been intended for our study and profit, and I approach it this morning with a feeling of reverence because of its sacredness. "It is the overflow of the full soul of the Lord in devotion to the Father, a fitting close to the wonderful discourse beginning John 13, offered in the Upper Room just before the Lord led his disciples out into the moonlit night on the way to Gethsemane. This is the real 'Lord's Prayer' of the sacred word; the prayer of Matt. 6:9-13, is the disciples prayer." This is a prayer which Christ offered, himself. "In order to drink in its spirit, we must realize that the Lord stands at the foot of the cross, is about to suffer, and before the separation from his disciples and the agony of the cross, he goes to the Father in their behalf and in his own."

For Himself he prayed that God would glorify him through the ordeal of the crucifixion: for the small band of disciples who were to be his chosen apostles, he prayed that God would preserve them from all the evil forces which sought to destroy them; for all the saints he prayed

that they might be one. This is a prayer for Christian Unity in every age among all those who have believed on Christ through the Apostolic Word. "The Lord all through his discourse has shown the intimate union between the Father and himself. The Father is in him and he is in the Father, all that is the Father's is his, and his is the Father's. They have no separate will, kingdom, or interests. Such a union is demanded among the disciples of Christ. Such union, however, is impossible while they are divided into various denominations, with separate work, property, and interests.. "But such a theme was not new even in John 17. It runs like a golden thread throughout the Bible, beginning back in Gen 4 where God condemned strife between Cain and Abel. Then in Gen. 13:1-13, wise old Abraham stressed the value of unity between Lot and himself because of the advantage which strife would give their enemies. The prudent Patriarch said: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren." Abraham emphasized that, first of all, their being brethren should prevent any quarrel, but he also thought of the effect that it would have on their enemies to see them in conflict. These examples could be multiplied, but one more scripture from the Old Testament must suffice. In the one hundred and thirty-third Psalm David extolled the greatness of unity in saying: "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head than ran down upon the beard, even Aaron's beard; and went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion for there the Lord commanded the blessing, even life forevermore."

According to the Psalmist in this ecstatic language, unity among brethren is not only good, but it is pleasant as well. David lived in an age in which he had opportunity to learn firsthand how unpleasant strife could be. But people

in every age understand that! Think of all the misunderstandings, heartaches, dissensions, griefs and sorrows that have come as a direct or indirect result of strife among professed Christians. How much better than all sectarianism is the unity for which Christ prayed. The refreshing dews for which Mr. Hermon is noted and the oil of precious ointment used so beautifully in the Jewish ceremonies were not nearly so good and pleasant as unity among brethren.

God has always wanted his followers to be one. He has given us an example of what can be obtained in unity by recording the unparalleled history of the Jerusalem church in the book of Acts. With a membership of almost ten thousand souls the Jerusalem church in all its parts was of one heart and one soul. And the members had things in common and none said that ought of the things which he possessed was his own. Who can doubt that this unity is the explanation of a church growth unequaled in subsequent history? This unity is the kind for which Christ prayed. He prayed that his followers would be one so that the world might be]eve that God sent him. The unity which God commands is a unity which the world can see and recognize. Certainly our divisions are recognizable and they have their evil influence. We must cause real unity to appear and have its good influence.

After the Jerusalem Church was scattered abroad, other congregations were established over the land. And as the other congregations appeared, there would sometimes arise diversity of sentiment. In realms where the laws of expediency governed, charity was exercised and good will prevailed; but in realms where people were divided over what religious name to wear or what baptism to obey, apostolic authority showed the right way and condemned every violation of it. Any division that existed in New Testament days, or since, existed in direct violation of God's word. For example Paul heard from the household of Chloe, that there were divisions at Corinth and he wrote the fol-

lowing: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren by them which are of the household of Chloe, that there are contentions among you. Now this I say, that every one of saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gains; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect (1 Cor. 1:10-17). Two factors entered into the divisions condemned by the apostle in this epistle. These two factors were party names and the commandment of baptism. The religious world as a whole count divisions over such unimportant (?) matters as these inconsequential. But the Holy Spirit through Paul severely condemned them for being split over these things, and said: "Whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" (1 Cor. 3:3.) The religious people of Mayfield are divided over these factors, and it is still a direct violation of God's will.

Notice how the Apostle convinced them that it was wrong to wear his name or any other man's name. He said: "Was Paul crucified for you? or were ye baptized in the name of Paul?" What is the relation between Paul's question and their wearing human names? Every intelligent student of the scriptures can see the answer. Paul logically implied that they were to wear the name of Him who was crucified for them and the name of Him into whose name they were baptized. Christ was crucified for us and we

were baptized into his name. Hence, according to Paul's logic, we are not permitted to wear the name of John the Baptist, or Paul or Peter, or Apollos. This is the necessary inference from Paul's question. Everyone can see that this is true, but only few will do anything about it,

There is also much confusion today about Paul's next statement. He said: "I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. I baptized also the household of Stephanas: besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ be made of none effect." First, in studying this let us confine ourselves to what Paul really said. Paul did not, as some erroneously affirm, say that Christ sent him not to preach that men should be baptized. We know that if Christ send him not to preach that men should be baptized, Paul violated his mission, for he preached that men should be baptized everywhere he went. (Act. 18:8; Gal. 3:27; Rom. 6:1-6; Heb. 6:1, 2; I Cor. 15:29; Col. 2:12.) The Corinthians were not divided over whether baptism was necessary to salvation. They were divided over who performed the physical act on them. Since those who were baptized by Paul were calling themselves by his name (and so with those whom Apollos and Peter baptized), Paul said that he was glad that he had not performed the physical act of baptizing many of them, lest they should say that he had done it in his own name. Christ did not send Paul to perform the physical act of baptizing, but rather to preach the gospel; and be it remembered that baptism is a part of the gospel. (Mark 16:15,16.) There is a vast difference between preaching that one should be baptized and performing the physical act. The Lord preached it but he did not perform the act himself. (John 4:1,2.) It was necessary for the people to be baptized, but it was not necessary for the Lord to do it. (Luke 7:30.) So it was with the people at Corinth. Paul

planted, Apollos watered; but God gave the increase. It was necessary for the Corinthians to be baptized, but it was not right for them to call themselves by the name of him who performed the physical act. The assumption that Christ wore the name of John the Baptist simply because John the Baptist baptized Him is a direct violation of Paul's teaching. We are to wear the name of Him who suffered for us and into whose name we were baptized. Divisions over these matters are wrong.

In Ephesians 4:3-6 Paul reaffirmed this thought when he said that the Ephesians should endeavor "to keep the unity of the Spirit in the bond of peace. For there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." What a wonderful basis for Christian Unity—only one Lord to worship, one faith to keep, one body of which to be a member, one baptism to obey, one Spirit to receive, and one hope to serve as the anchor of the soul. Why should men desire divisions when such sublime blessing can be our in unity? It is evident that God desires unity, since David praised it, Christ prayed for it, Paul commanded it, and the early church achieved it.

I suggest that religious divisions are a curse to all of the God-ordained institutions on earth. The home suffers untold pain because of religious division. Broken hearts, wrecked lives, misplaced children are sometimes the direct result of parental quarrels over religion. There are homes in Mayfield where the name of Christ cannot be mentioned without causing strife. Children are many times driven to infidelity because they are afraid that while choosing the church of one parent, they will offend the other. And yet unthoughtful (or malicious) teachers sometimes thank God for so many divisions! Neither is religious division a blessing to the state, the second God-ordained institution. Think of the Thirty Years War in Germany, the inquisition in

Spain, the massacre on St. Bartholomew's Day in France, when from twenty thousand to one hundred thousand perished because of religious wars. When one considers all the money which has been spent for war, all the lives that have been given in needless slaughter, the hearts that have suffered for a hopeless cause, he is convinced that religious division is a curse to the state. But especially is it easy to see that divisions are detrimental to the church. No man like to have his physical body cut up into many pieces. Neither does Christ approve of his spiritual body, the church, being split into hundreds of sects, warring against each other. When the world gazes on such division, unbelief can be the only result.

I say this without reservation: the greatest cause of unbelief in our age is sectarianism. The people in the world look upon the churches and say: "If that is Christianity, I want no part of it." Those exact words were used a few days ago when I was speaking to a young man about the church. He said: "I have gone to many different churches. They all declare that they are right and yet they are different in every respect except for their professed faith in God and Christ." This is only one evidence of the great spiritual dearth that is eating at the core of all world religions.

This spiritual famine is a result of denominationalism. The people of America with their resources could be influencing the whole world in the right way if we would only renounce partyism. If all religious people would present a solid front against the armies of unbelief, the righteousness of the Lord would flow as a mighty stream over the earth. Our enemies never sleep. Unbelief is still advancing. The Canaanite of unbelief and the Perizzite of immorality are in the land, eager to take advantage of sleeping Christians. Why have many religious bodies, faiths, and names when one body, one faith, and one name are sufficient? We are driving many away from all belief, because we persist

in contending for names, creeds, dogmas and bodies of human origin.

But you ask how the divisions can be eliminated? Is there a way? If there is not, David praised a nonentity, Christ prayed for an impossibility and Paul commanded an impossibility. But we know that there is a way, for the early church merited the praise of David, answered the prayer of Christ and obeyed the commandment of Paul. "The multitude of them that believed were of one heart and of one soul." (Acts 4:32.) These first Christians followed certain well-defined principles which enabled them to achieve such unity. Let us study and follow the same principles. Once and for all the people of today need to understand clearly the difference between unity of faith and diversity of opinion. The Bible commands unity of faith, the Bible allows diversity of opinion. If there is any one thing which the Bible makes clear, it is the principle that matters of opinion must never be made tests of faith, and matters of faith must never be objects of opinion. This principle runs throughout the Bible. If the Lord plainly commands a thing, it is no matter of indifference as to whether we obey it. It is a matter of believing or not believing the word of the Lord. If the Lord gives the rule governing how the commandment must be obeyed, it is no matter of expedience as to whether we do it in the exact way the Lord commanded it. However, if the Lord does not legislate as to how the commandment is to be obeyed, we should exercise the greatest amount of tolerance and charity toward those who may differ with us on methods. The Bible plainly teaches us that Jesus is God's Son. Is it a matter of indifference as to whether I accept that or not? Should you or must you tolerate and fellowship me in my disbelief of the plain statement that Jesus is the Christ, the Son of the living God. (John 20: 30, 31.) Of course the answer is no! Whether Christ is God's Son is outside the realm of expediency or tolerance. It is a matter

of believing in what God says about it or disbelieving what He says.

Again, the Bible says that Jesus promised: "Upon this rock I will build my church." (Matt. 16:18.) It is no unimportant matter as to whether I believe or disbelieve this statement. I will not fellowship or tolerate the disbelief of my Lord's word. One who teaches that Christ did not build his church upon the rock of truth that He is God's Son, but rather upon a weak man, deserves no fellowship from any true Christian. It is not my opinion that Christ built the church, but it is my faith! I will not relegate that to the realm of opinion.

In the second place, there was a universal acceptance of Christ as the supreme authority in religious matters, and the Apostolic teaching as the only rule of faith and practice. This accounts for the completeness of the early Christian unity. Much of our trouble comes as a result of an unwarranted assumption of authority. In the great apostasy when the pope assumed the authority which rightly belonged to Christ, and the councils and synods took the place of the scriptures as the standard of right and wrong, nothing but darkness, ignorance and despair—the dark ages—could be the result. And in modern times when men usurp the authority of Jesus, and their laws supersede his word as man's guide, the advancement of atheism can be the only logical consequence. Many people claim to accept Christ's authority while clinging to traditions which set aside His word. The only way to really accept Christ's will is to study it and reject all in religion that violates it in any sense. In the light of this principle no human creed has a right to exist. If a creed contains more than the Bible, it is objectionable because it contains more. John said: Don't add to the Bible. (Cf. Rev. 22:18, 19; Prov. 30:6.) If a creed contains less than the Bible it is objectionable for containing less, because the scriptures are perfect (2 Tim. 3: 16, 17), and anything less

than perfect is imperfect. If they contain the same as the Bible, there is no reason for having them since we already have the Bible.

Also there was a proper distinction made between the old and new covenants. Too many teachers fail to realize that the laws which were given to govern the children of Israel in their national stage were only temporary and typical, and that now they have given way to the law of the Spirit of life in Christ Jesus. This principle does not imply that I disbelieve in the Old Testament. The Old Testament was all inspired of God. I believe that with all my heart. But I also believe that the New Testament is inspired of God. Hence, I must believe everything in both the Old and New Testaments. If I do this, I believe the Old, but I also believe the New, and, believing the New, I believe what it says about not being bound by the Old. By this logic, the people who go to the Old Covenant to justify their practices are really the ones who do not believe the New Testament. If they did believe the New Testament, they would not be bound by the laws of a former covenant. Paul said the Old Covenant was "ready to vanish away" (Heb. 8:13). Or again Paul said in 2 Cor. 3:11-13, the Old Testament was done away. If I believe the New Testament, I believe this. If I believe this, I will not go to the Old Testament for a guide in religious matters.

Finally, we must endeavor to restore the New Testament church with all its ordinances as it is pictured in the inspired volume. If we can but do this, we will achieve unity, for the New Testament church was united. If we can reproduce the Jerusalem church in the city of Mayfield, who can deny that multitudes would be the more added to the Lord? Being human, we may make mistakes in carrying out this principle, but who is able to find fault with the principle itself? The principle is infallible! If it is not, the New Testament is fallible, because we are attempting

a return to the New Testament. If all religious people will resolve to search anew the scriptures, believe what is taught therein, do what is commanded and be what is required, no man can set our imitations. Our potentialities know no bounds. Our opportunities are limitless, if only we will throw off the shackle of denominationalism. The whole world will fall to the conquering Galilean if only his armies will unite. The forces of unbelief must retreat before the strength of Zion if the breaches in her walls are healed. Catholicism is gaining in strength. The pope is greedier than ever. His ambitions are without reservations. Our government is coming under his power. The nations of the earth with their kings, including our President, are committing fornication with the mother of harlots. The only way we can check atheism, Catholicism or communism is by returning to the doctrinal and moral standard of the New Testament church. Then the kingdoms of the world will become the kingdom of our Lord Christ. But not until then! "Father, I pray that they may be one."

(The quoted sentences above are from Johnson's Commentary on John.)

THE CHURCH IN PROPHECY

Good afternoon, radio friends, I am grateful for this splendid opportunity of spreading the precious truth so sorely needed by this present world. It is my purpose in these next four lessons to study with you "The Church From Eternity to The Present Day." Today, our study is centered on "The Church In Prophecy." The three succeeding lessons will cover "The Church In Establishment," "The Church In Sacred History," and "The Church In Secular History."

No greater proof can be given of the Inspiration of the Bible than the proof afforded by the prophecies of the Old Testament relating to the New Testament church. So great is the number of prophecies which were fulfilled to the letter in the establishment of the Christian Economy that it is, indeed, difficult to understand how any man can disbelieve. The prophecies respecting the Virgin Birth, the wonderful, yet humble, life, the humiliating death and the glorious resurrection of Him who was to head the new order, together with all the prophecies which described the church itself, constitute one final denial of any human origin of the Book.

But these prophecies are no stronger proofs of Biblical Inspiration than they are refutations of the theory that the church was simply an afterthought in the mind of God. Every prophetic description of the Kingdom or church (Matt. 16:16-18) shows all too fatally for the premillennial theory that the establishment of the Kingdom on the day of Pentecost (Mk. 9:1; Lk. 24:49; Acts 1:8; 2:1-4) was a grand part of God's "eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). Stating that the Kingdom has not been established is no matter of indifference. Rather it is an outright denial of Biblical Inspiration. The predictions uttered through "holy men of God" indicated that the Kingdom would be established, and Paul, in Col. 1:13, indicated

that it had been established. These predictions serve as the basis for our first lesson on "The Church In Prophecy."

We have learned already from Eph. 3:11 that from eternity God planned to establish a kingdom into which men could be translated from the power of darkness (Col. 1:13). The Holy Three foresaw the necessity of building such an institution. It was wholly through their grace that the church was planned, designed and established. There was nothing in man inherently good enough to demand such a kingdom. God predestined all who entered and worked in this kingdom to eternal life. And all who rejected this kingdom God predestined to eternal condemnation. Hence, God only predestinated certain classes to life and destruction instead of deciding which individuals should be saved and lost respectively. And be it remembered that God has given each individual the power to decide which class he shall enter. Jesus said: "Ye will not come to me that you might have life." (John 5:40; 6:44,45). It is man's responsibility, not God's.

After God drove man from the garden, He enlarged upon the promise which He had made to him of the seed of woman who should bruise the head of the serpent. The church did not remain in God's purpose alone but He revealed it to man in the form of promises made to Abraham, Isaac and Jacob. God promised that in Christ or in his body, the church, all nations would be blessed. (Gen. 12:1-3; Gal. 3:16; Eph. 1:3; Gal. 3:27; I Cor. 12:13; Eph. 1:22,23). Thus the human mind began to be educated to the fact of the coming kingdom and trained by the law of Moses to receive the promised Messiah. (Gal. 3:24,25). It remained for God to further man's acquaintance with the church by speaking of it through the prophets from Moses till Malachi.

In Deut. 18:15 Moses said to the Jews: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall

hearken." This foretold the authority of the head of the church. He was to come of the Jews, like unto Moses, and when he would speak, spiritual Israel should hearken to him. In quoting this prophecy Peter, in Acts 3:23, said: "It shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people." It is no wonder that Paul referred to Jesus as the author of eternal salvation to all them that obey him. His is all authority. It is his province to command; it is ours to obey. Our attitude must be: "Speak, Lord, Thy servant heareth; command and I will obey."

The church or kingdom again appears in prophecy in the days of David. The great king of Israel wanted to build a house for God, but the Lord through Nathan the prophet forbade him, saying: "Thou shalt not build me an house to dwell in:—I tell thee that the Lord shall build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his Kingdom. He will build me an house, and I will establish his throne for evermore." This interesting prophecy sheds much light on the theories of the present day. God would not allow David to build his house because he had become a man of blood, but promised to rebuild the house of David and set up in the heavens his throne forever. (Cf. I Chron. 17:1-13; Amos 9:11, 12; Acts 15:16,17.) James, a pillar in the early church, quotes this prophecy in Acts 15:16,17 to convince the brethren that the Gentiles should hear the Gospel. He said that God had promised to set up the kingdom and throne of David in order "that the residue of men might seek after the Lord, and the Gentiles upon whom my name is called" (vs. 17). This prophetic description of the kingdom or church promised all classes equal rights to membership. Hence, we are commanded to "have not the faith of the Lord Jesus Christ—with respect of persons." (James 2:1). In Christ or in the church there

is neither Jew nor Greek, bond nor free, rich nor poor. Some people make distinctions among members but it was not intended that way. If the kingdom has not been established, according to James, we as Gentiles have no right to the Gospel or to salvation.

After David it was Isaiah who foretold more of the church. In Isa. 2:2-4 the prophet said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we shall walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." This sublime announcement tells when the church was to be established, where it was to be established, what its work was to be, and its peaceful influence in a chaotic world. The time of its establishment was to be in the last days. The last days began on the day of Pentecost immediately after the resurrection of Christ. (Cf. Acts 2:1-17; Heb. 1:1; 9:15-17; Acts 11:15.) The place of its establishment was to be in Jerusalem. This was fulfilled in Acts 2 also. The work of the church was to make known to the world the "manifold wisdom of God" (Eph. 3:8-11). The word of the Lord was to go forth from this institution. In Acts 2:4 the Apostles, in sending the word of the Lord from Jerusalem, "began to speak—as the Spirit gave them utterance." The peaceful and benign influence of the church on this sinful world has never been adequately measured. It is true that perverted religions have caused nations to lift up swords, but the influence of the true church has averted many wars. Denomi-

nationalism with its wrangles and disagreements does not fit this prophetic description of the true church. The goodness and pleasantness of Christian unity are better signs that the prophecy has been fulfilled. What observer of recent history will deny that universal religious unity in the "faith once delivered unto the saints" would have averted the second world conflict? And yet men thank God for Denominationalism!

The church appeared again in prophecy in the days of John the Baptist, the harbinger of the Lord. He came into the wilderness of Judea saying: "the kingdom of heaven is at hand" (Matt. 3:2). John's mission was to prepare the way for the coming of the Lord. The material which went into the building of the church on the day of Pentecost was prepared by John. He made successful and courageous preparations. His courage in denouncing those things about Herod which were contrary to the principles of the kingdom of God led him finally to his death. Dying at the vindictive wish of a half naked dancing girl, John left us an undying example of courage in preaching against sin. He not only stood on his pulpit of stones about the Dead Sea and condemned the sins of society at long range, but he marched right into the palace of Herod and denounced Herod's adulterous union with his brother Philip's wife. This act of courage cost John his life, but it gained for him a great reward. (Cf. Matt. 11:11.)

Then after John's death, Christ, himself, in Matt. 16:18, prophesied of His church saying: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." No one was to labor in vain on the church for the Lord was to build it. Further, it was to be builded on the bedrock truth that Christ is God's Son. This promised to make it unmovable (Heb. 12:28). It also promised to give inspired men the keys of the kingdom, so that no human vote or permission to enter it is needed.

We have noticed that the church appeared in prophecy many times. Its head, its nature, its work, its foundation, its influence, and its destiny were described by "holy men of God," who "spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Tomorrow we shall study its establishment, the fulfillment of these prophecies.

THE CHURCH IN ESTABLISHMENT

I am sure that we are all grateful to a benevolent God who gives us the blessings of this day. On yesterday we studied the church of our Lord as it appeared in the many prophecies concerning it. Today we are studying the fulfillment of these prophecies, the establishment of the church. In this study I want us to notice some general observations respecting the establishment of the kingdom.

The church of the Lord was established as a wholly spiritual kingdom. There is nothing material about this Divine Institution. No one could see its physical walls because it had none. There was no physical territory necessary to the kingdom of God. Jesus said in Luke 17:20, when he was demanded of the Pharisees when the kingdom of God should come: "The kingdom of God cometh not with observation: neither shall they say, 10 here! or, 10 there!" No blowing of trumpet or marching of armies attended the establishment of the Kingdom of God upon the earth. No one saw a great king trampling the overcome enemies under his feet. The five physical senses were oblivious to the great force. The church was entirely spiritual. Jesus said in John 18:36: "My kingdom is not of this world." The world did not purchase the church; the world did not build the church; the world doesn't govern the church; the world does not perpetuate the church; the world cannot destroy the church. The church is not of this world in any sense, and he who would let worldly affairs interfere with his duty as a citizen in God's kingdom has no part in its blessings.

To be sure, there were some physical signs that attended the establishment of the kingdom, but these signs were no part of the kingdom itself. The "sound as of a rushing mighty wind" and the "cloven tongues like as of fire" were physical accompaniments of the descent of the Holy Spirit, but the kingdom of God was to come with the power of the Spirit.

The time of the descent of the Holy Spirit was the time also of the coming of the kingdom, but the descent of the Spirit was not the kingdom itself. The cloven tongues sat upon each of the apostles, but the Holy Spirit and the kingdom entered the heart of each. The sound as of a rushing mighty wind filled the house where they were sitting, but the Holy Spirit with the kingdom filled their souls. This is in perfect accordance with the Lord's statement in Luke 17:20,21; He said: "The kingdom of God cometh not with observation _____ the kingdom of God is within you." Is it not a fact that the Kingdom of God is not written on the physical countenance, but rather on the face of one's soul? It is not described by finite boundaries, but rather by limitless expansion of the human heart.

It is wrong to confuse these signs with the kingdom itself, and to assert that where the signs fail the kingdom is destroyed. Too many false teachers weaken the strength of the kingdom of God by insisting on that which was no part of the kingdom itself. Signs and miraculous demonstrations were necessary to the inauguration of the New Order, but they are not indispensable to its perpetuity. Those things were appropriate for an age which saw through a glass darkly. That which is perfect has now come and that which was in part—tongues, prophecies, healing, discernment has been necessarily abolished. (Cf. I Cor. 13:1-13.) Those temporal gifts were bestowed by the Father to last only "till we all come in 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." This unity of faith has been made possible. If the religions of our day will plant their feet firmly on the faith once delivered to the saints, they will become one, and be no more carried about by every wind of doctrine. The faith is enjoyed by those in the kingdom, and miraculous gifts are not necessary to citizenship in the kingdom of God.

The kingdom of God thus sent into the hearts of these

holy men, being a spiritual instead of a material kingdom, is unmovable. This was affirmed later by the apostle to the Gentiles when he referred to the reception of the kingdom into the hearts of men. In Heb. 12:28 Paul said: "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." This is equal to Christ's statement in Matt. 16:18: "Upon this rock I will build my church; and the gates of hades shall not prevail against it." Daniel said: "The God of heaven shall set up a kingdom which shall never be destroyed." There were some qualities about the kingdom of Christ that would make it indestructible. The scriptures which I have quoted thus far show that clearly.

The first of these enduring qualities is the imperishable law of the kingdom. Empires rise and fall; customs flourish and decay; societies undergo constant change; unstable men prosper and die; but in the midst of all these changing elements, the law written on the mind and heart of every citizen in the kingdom refuses to change. Even heaven and earth "and all which it inherit, shall dissolve, and leave not a rack behind." But the word of God, the constitution of the church, shall last forever. It is easy for an intelligent student of the scriptures to understand what I mean by calling the word of God an imperishable quality of the kingdom. The values emphasized in the Bible are values that last and do not fluctuate. And these same values are written on the tablet of our hearts as unchanging principles of the kingdom. We shall now notice some of the abiding principles of the kingdom.

In 1 Cor. 13:13 after Paul had prophesied of the failure of prophecies, the cessation of tongues, and the vanishing of knowledge, he said: "Now abideth faith, hope, and charity, these three; but the greatest of these is charity." What principles could possibly be more abiding than these! What quality could be more enduring! "Through faith we under-

stand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." It was through faith that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens,—and obtained a good report." Nothing, it seems, could be more enduring than faith. But another imperishable quality is mentioned. Hope is as the "anchor of the soul, both sure and steadfast." So indissolubly related is hope to our hearts that Paul affirmed that he was living "in hope of eternal life, which God that cannot lie, promised before the world began" (Tit. 1:2). So imperishable is hope that Paul said again: "We are saved by hope" (Rom. 8:24). Hope does not, cannot, exist without faith. The two must "abide" together. Faith is the enduring quality which forms the basis for hope. If faith in God is gone from our hearts, hope no longer remains. Hope is the golden anchor, but faith is the cable which attached our souls to the anchor in the heavenly port. It hardly seems possible that any element could be greater than the two just mentioned. However, Paul said: "Now abideth faith, hope, and charity, these three; but the greatest of these is charity." Real Christian charity is the greatest quality in the world. Listen to the Holy Spirit's description of its goodness. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-8). It is no wonder that the kingdom is unmovable with such lasting qualities as these in it.

The kingdom of God appears to the world only in

the faith, practice, teaching, and lives of its citizens. The kingdom of God is within the heart of each citizen. Its principles are evident to the world when its citizens translate the principles into living. If faith is an enduring quality in the kingdom, it may be seen, not as a tangible element itself, but as a part of each citizen's life. Hope is written on the countenance of every inhabitant of Zion. Charity or love convinces the world that one is a disciple of the Master. The church loses its power and influence when the world looks in vain to see these principles in the lives of its members. Many are driven away from the great Door of the church because they look on the inside and see worse practices than these in the world. The imperishable qualities of the kingdom must appear in the lives of the citizens for the kingdom to be the light of the world. Let us all strive to inculcate these principles and imbibe the Spirit of the kingdom. Then will the church appear as a city set on a hill.

We have noticed together the establishment of the church as a wholly spiritual institution. It has no physical territory and no physical boundaries. It appears in the lives of its members by their meeting together, believing, hoping and loving as the Master gave them commandment. The principles which fill the kingdom make it indestructible and if the citizens keep their charge, they too can never be destroyed.

It was announced yesterday that this series would contain four sermons on the church, but I have been requested to speak tomorrow on "The Entrance To The Church." This will postpone for a day the two subjects announced yesterday, "The Church In Sacred History," and "The Church In Secular History." Thank you for listening and May God Bless You All.

THE ENTRANCE TO THE CHURCH

The churches of Christ sponsor this program in hope of furthering the cause of truth. If one soul is led to the lamb of God who taketh away the sins of the world, our efforts will not have been in vain.

The subjects which have been discussed in the last two days are "The Church in Prophecy" and "The Church in Establishment." Our subject for this afternoon is "The Entrance To The Church."

Every institutions has a means of entrance. There is a door to every physical building. Educational institutions have their entrance examinations. Civic clubs have terms of admission. The lodges and orders of our day have a prescribed method of entering them. And just as all these human institutions have their doors or means of entrance, the church of the Lord has one door. Jesus said in John 10:9: "I am the door." Again in John 14:6 He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is one way to the kingdom of God. That way is by Jesus. He said: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is both a thief and a robber." Christ is the door; and the sheepfold is the church. Hence, Christ is the door to the church. This is proved by the sixteenth verse, which says: "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." This is equal to Paul's assertion in Ephesians 2:16: "He might reconcile both (Jew and Gentile) unto God in one body." The body is the church. (Cf. Eph. 1:23.) Hence, Christ reconciles both Jew and Gentile unto God in one church. Or as he said in John 10:16: "Other sheep I have, which are not of this fold: them must I bring in; And there shall be one fold, and one shepherd." The one fold and one shepherd of John 10 are the one body and one Lord of Eph. 4. There is one fold, and one door

to the fold. There is one church, and one door to the church. Jesus said: "I am the door: by me if any man shall enter in, he shall be saved." The promised salvation lies inside the fold. The only way to that salvation is through Christ. Let us notice some facts about this entrance.

First, the entrance to the church is a spiritual entrance. It would be absurd to insist on a physical entrance to a spiritual institution. One does not leave the world physically when he enters the church. If he did, he must die, before it could be accomplished. But there is a sense in which every one who enters the church leaves the world. If there were not, the church would be of no value. Whereas in the world one's mind or spirit is filled with the cares of the world, in the church one's mind or spirit is filled with spiritual things. In the world my mind or spirit serves the prince of the world, but in the church my mind or spirit serves the Prince of Peace, the Christ of God. There is no physical transition from the world to the church, but there is a spiritual transition. Paul spoke of this in Col. 1:13, saying: "God hath delivered us from the power of darkness and translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." This spiritual translation takes place when one goes into the door of the church. The service of the soul is transferred from Satan to the Lord of Glory. The interests, affections, aspirations, and hopes of the person are turned from things below to those which are above where Christ sitteth on the right hand of God.

But what is the step which one must take in order for him to be thus translated? Remember, Paul said: "God hath delivered us from the power of darkness and translated us into the kingdom of his dear Son." Regardless of what God commands man to do, it is still through His power that man is delivered and translated. As to the exact step one must take to enter the kingdom, Jesus said in John 3:5: "Except a man be born of water and of the spirit, he cannot enter

into the kingdom of God." Without undertaking an exegesis of this simple passage, let me emphasize that no scholar of any faith ever understood this passage to refer to anything except baptism in water in the name of the Father, the Son, and the Holy Spirit. I say that without fear of contradiction! Christ's statement here, employing the figure of a birth, is the same statement he made without figurative language in Mark 16:16. In that passage he said: "He that believeth and is baptized shall be saved." Or again, it is the equivalent to Paul's statement in I Cor. 12:13: "For by one Spirit are we all baptized into one body,—and have been made to drink into one Spirit./ To be baptized according to the instruction of the Holy Spirit into one body is to be born of water and of the Spirit into the one kingdom. One is baptized into Christ, into the Church, into the kingdom. Remember again, Jesus said: "I am the door; by me if any man shall enter in he shall be saved." When one is baptized into Christ, he enters Christ's body, the church and enjoys the salvation promised by the Lord. Jesus said: "No man cometh unto the father, but by me." If anyone tries to climb up some other way, he is a thief and a robber. The only way to the kingdom of God is to be born into it of water and of the Spirit.

Now let us notice another fact about entering the church. We are said to be baptized into Christ, and yet while we are thus in Him, the Bible says that he is in us. How can Christians be in Christ and Christ in them at the same time? Listen to Paul in Galatians 3:27: "For as many of you as have been baptize into Christ did put on Christ." Penitent believers are baptized into Christ and at the same time they put him on. For one to enter the church, there must be a putting off of the old and a putting on of the new man. The old man is crucified; Then we are buried with Christ by baptism into the benefits of his death. (Cf. Rom. 6:1-6.) The new man is put on in this same act, for Paul said that when we are buried with him by baptism into his death, we are raised to walk in newness of life. We are baptized

into Christ and "if any man be in Christ, he is a new creature; old things are passed away; all things are become new" (2 Cor. 5:17). In Col. 3:9 Paul says: "Lie not one to another seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Those things in which we lived before we put off our old man must be no longer a part of us. Anger, malice, blasphemy, filthy communications, profanity—all these belong to the old man and not to the new. Members of the church who still curse and profane God's name, give evidence that the old man has not quite been crucified.

If, however, one puts off the old man, but fails to put on the new man, he is naked. With the putting off of the old man there must be the putting on of the new. What does it mean to put on Christ? By putting on Christ we put on the new man. When we put on the new man we show to the world that we have been born again. Our lives have been completely remade. We are not conformed to the world any longer but we are wholly transformed. Our lives are hid with Christ in God. We do not live, but Christ lives in us. So great is the change which may be seen in us that the world is convinced that Christianity is right. The principles upon which the Galilean built his life are the standards of our conduct. The rules which he followed become a part of our souls. We are in Christ and Christ is in us. To be in Christ is to be in his body, and to be in his body is to have him as our head. To have him as our head is to follow his teachings, and to follow his teachings is to live as he lived. To live as he lived is to show the world his life, and to show the world his life is to let the world see him in us. To let the world see him in us is to convince the world of his power, and to convince the world of his power is to lead them to him as the Saviour of the world. Hence, it is of the greatest importance that we understand our relation to Christ. We are in Him and He is in us. Such intimacy could not be found

anywhere else. Jesus promises all who will open the door that we will come in to them and sup with them and they with Him.

This change from the old man to the new does not come accidentally. God has shown to man a carefully conceived plan whereby the change may be accomplished. The old man may be put off in an instant, but the putting on of the new man only begins with baptism into Christ. Day by day as we live here, we are adding the principles which Christ would have us put on. We will complete this putting on of the garments of righteousness only when we shall be clothed upon from above. When our faith shall be lost in sight, our hope in reality, and our fears in perfect love; we shall be gloriously clad with a house not made with hands, eternal in the heavens.

How miserable ought you to be this afternoon if you are still wearing the old man! How filthy are your garments! A wonderful change can be wrought in your life by your putting off the old and putting on the new man. If you will open your heart to the Son of God, he can completely transform your life. The dividing line between the world and the church is the birth of water and the Spirit. Why will men choose to remain in the world? There is no escape if we neglect so great salvation. Jesus said: "I am the door: by me, if any man shall enter in, he shall be saved" (John 10:9).

We have studied the entrance to the church. Tomorrow afternoon, we shall study "The Church In Sacred History." Then Saturday, "The Church In Secular History." May God bless you for seeking His Will.

THE CHURCH IN SACRED HISTORY

Our theme for this week is "The Church From Eternity To The Present Day." Today we are to study "The Church In Sacred History." By sacred history we mean the Bible. The Biblical record of church history is the only infallible record we have. There can be no mistake in the record in the Bible, for this was written by the Spirit of the living God. He who in the beginning brought order out of chaos is speaking to us today in the Inspired Record. To reject His Record is to reject God. To question or doubt the wisdom revealed in the Bible is to question the wisdom of God.

The stream of Christianity has been corrupted by theological speculations for almost 20 centuries. We should never judge a fountain by the stream flowing from it, if the stream has gone through trashy places and has been defiled. So in studying Christianity one should never be content to drink of all the corruption that has been added through the years. We should all go back to the fountainhead and drink of its undefiled purity. Let us notice the church as it appears in sacred history.

The church of the first century was a Spirit-filled institution. In determining the matter and form of the Gospel proclamation the apostles could have made no mistakes, for they spoke "as the Spirit gave them utterance. Through the wisdom given them by the Holy Spirit, they were able to "settle the differences between the Jew and Gentile, edify the church through spiritual gifts, interpret the Scriptures, direct the movements of the evangelists, and disclose the future." Their views on any one subject did not contradict their views on any other subject, for the Holy Spirit does not contradict Himself. The apostles went forth confirming the great salvation which Jesus began to speak in the great commission. God accompanied them with gifts of the Holy Spirit according to His own will. Their words were confirmed by miraculous demonstrations. By the Holy

Spirit which was given them in the baptismal power, they cast out demons, raised the dead, and did many other wonders to confirm their message. It should also be remembered that the miraculous presence and power of the Holy Spirit were peculiar to the Apostolic age. The only Divine testimony we have that such supernatural phenomena ever existed is in the New Testament. In later years facts and fables were so mixed in the tales about miraculous demonstrations that human wisdom must turn back to the inspired record to separate them. "As nature began in a miracle, and now stands in the clear light of science, so did Christianity begin in these superhuman phenomena, and moves under the guidance of the Divine law." If anyone should claim miraculous power now, he must show his supernatural credentials. The modern claims to miraculous powers, if the Bible be true, originated with a diabolical instead of a Divine power.

Because the Holy Spirit guided the early church, it was a well organized church. Of greatest importance in this consideration was its organic simplicity. All Christians were kings and priests unto God. The work of the church was divided among the servants of Christ, but there was no ecclesiastical ladder of prominence to tempt an unholy ambition. The only New Testament prototype of modern ambitious ecclesiastics was Diotrephes, who loved to have the pre-eminence. Each local congregation of the church of the Lord had its elders and deacons. There was no elder or bishop over many congregations, but many elders or bishops in each congregation. Each congregation was independent. They were not formed together in an unholy alliance to usurp the authority of the Son of God. The wisdom of the Holy Spirit in such an arrangement is easily seen. If trouble arose in one congregation, it would in no way affect the order and peace of another congregation.

Then it is easy to notice the absence of speculative theology in the first century preaching. These men were so

busy preaching Christ and Him crucified that they had no time to write out a system of Divinity. They obeyed Paul's admonition to Timothy to preach the word. They did not give themselves to foolish questions, and words that gendered strife. Paul, Peter, Silas, Philip, and John had one sermon—Christ and his kingdom. No reader of the New Testament is so dull or negligent as to fail to see that this is true. The oppositions of science (falsely so-called) gave these gospel preachers no worry at all. They condemned even the slightest tendency for Christians to be divided into different camps, wearing different human names. These men preached, indeed, the Gospel.

Further it is easy to see that sacred history discloses a united church. "The multitude of them that believed were of one heart and one soul." Such marvelous unity brought immeasurable results. The world about the New Testament church was convinced that such religion was worthwhile. Even the untold persecutions which fell upon the Apostolic church failed to split the ranks of Christians. Their allegiance to the captain of their salvation is unsurpassed. There was no discrepancy between their faith and their practice. What they believed, they did and taught. We should try to follow them in this principle. When the world sees a great variance between what the church preaches and what its members practice, there must be many evil effects on the Lord's cause. In the teaching in the church here in Mayfield and the churches of Christ everywhere, the doctrinal and moral purity of the Apostolic order is upheld. Let us not see a letdown of this doctrinal and moral purity in the practice of church members. Such a letdown can only produce evil. Too many sinners are using the lukewarm or immoral members of the church as an excuse for their not obeying the Gospel. The early church was one in faith and in practice.

For several years the Apostles remained in the city of Jerusalem preaching the Gospel there alone. After the

persecution that arose upon the stoning of Stephen, the members of the church numbering thousands were all scattered abroad, except the Apostles. Where they went, they preached the word. Congregations were established in nearby and in distant cities. With the reception of the Gentiles into the fold in Acts the tenth chapter, there began a concerted effort to carry the Gospel to earth's remotest bounds. Paul and Barnabas, later Silas and John Mark, were sent on missionary journeys. The church went forward from conquest to conquest. Converts multiplied with amazing rapidity. The early church was mission-minded. Three thousand, five thousand, a great company of the priests, and millions of others were reached by the close of the first century. "Country after country fell before it—Judea, Samaria, Phoenicia, Cyprus, Asia Minor, Macedonia, Greece, the Roman Empire, Babylon, Arabia, and Ethiopia. Before the death of the last apostle, the whole world had heard the wonderful proclamation; and all this without armies, without steamships and railroads, without printing presses and libraries, without colleges and favoring Christian governments—all this in the midst of heathenism and against the bloodiest opposition." (Everest). The apostles and early preachers established churches and then revisited them either in person or in their epistles. Truly their line went "out through all the earth, and their words to the end of the world" (Ps. 19:4). They were uniform in their preaching on the first principles of the oracles of Christ. They all taught the same answer to the question: "What must I do to be saved?" Their teaching on the laws of induction into the kingdom was uniform. They all claimed to be members of the church of Jesus Christ upon the earth, and living in hope of eternal life beyond.

"Could we but reproduce the church of the first century in spirit and power, with our millions of money and millions of men, and with our peaceable access to almost all tribes and nations of the earth, how soon would all the kingdoms

of this world become the kingdom of our Lord and Saviour Jesus Christ" (Everest).

The picture of the New Testament church in sacred history closes with inspired warnings against a great falling away from the faith. According to the prophetic announcements, the departure would begin among the elders of the church. During the declining years of John, the last living apostle, the leaven of iniquity was already at work. Certain men such as Diotrefes were ambitiously seeking pre-eminence. John was making a last heroic stand against the oncoming forces of apostasy. The aged apostle's remonstrations against the doctrines of the Nicolaitans, Gnostics, and Balaamites were barely heard in a world filled with the sounds of false prophets. This is the true picture of the church in sacred history. Tomorrow, we shall study "The Church in Secular History." We invite you to think with us again at that time.

THE CHURCH IN SECULAR HISTORY

The religious stream of the past two thousand years has had many branches and tributaries. Our Lord through the Holy Spirit left a perfect church upon the earth. However, this church was composed of imperfect human beings. Humanity tends to err and to make mistakes. The Holy Spirit was aware of this tendency and He warned the early church leaders to beware of the doctrines of men. Paul said: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." So plain is the fulfillment of this prophecy in the false teaching of those who forbid to marry and command to abstain from meats, that it needs no comment. Look about you today and see who forbids to marry and who commands to abstain from meats and you see the fulfillment of this prophecy. The Bible makes it plain that those who teach such have ceased to be a part of the faith. They have departed from the "faith once delivered to the saints."

Yesterday we studied the first age in the history of the church, the apostolic age. Today let us notice the other ages in the secular history of the church. After the apostolic period there was the period of the great falling away. This age was characterized by a looseness of doctrine and morals. It was also an age filled with religious controversy. Untold debates were held. There was much speculative preaching done. In this age also were sown the seeds of ecclesiasticism which later produced a religious hierarchy unequaled in power and pride. New offices were created in the church. With the multiplication of offices came also new bids for power on the part of ambitious leaders. This post-apostolic period was followed by an age of political infiltration. Con-

stantine saw the handwriting on the wall—he saw that Christianity was destined to conquer all—so he told his story of miraculous conversion and proclaimed Christianity to be the official religion of the Empire. Thus when people began to come to the Lord because of physical force instead of moral persuasion, more hypocrisies were practiced. Asia Minor, the hotbed of speculation and controversy, furnished many heretics for the religious battlefield. This was an age of conformation. I mean by this that Christianity began to assume the form of the Roman Empire. For every office in the Roman Empire, and for every political division, offices and divisions appeared in the church. In contrast to the many sects within the fallen church, the leaders of the church called themselves by a new name which the mouth of man named, the name, "Roman Catholic."

This was also an age of usurpation. The conferences and synods of the church usurped the authority from Christ and made laws for themselves. The traditions of uninspired men began to be accepted as equal to and above the Bible. Thus many unscriptural practices arose and were accepted as right.

Such practices as auricular confession, indulgences and image worship arose from this usurpation in later centuries. Such beliefs as transubstantiation, "Mariolatry," and the sacraments ultimately came from this acceptance of tradition on an equality with the Scriptures. With the increase in the traditions of men, the church lost its identity. By looking at the church of the fifth century, one would scarcely recognize that it was based on the teaching of the Bible. Mosheim, the eminent German historian, tells us that the councils and synods changed the whole face of the church. There were few marks of the apostolic church left on the church of the fifth and sixth centuries. Then came the dark ages.

During the dark ages the church changed the use of the

Bible. The people were forbidden to read the scriptures lest their reading should cause them to reject "the doctrines and commandments of men." Men often paid great sums for the privilege of reading the Scriptures. This was contrary to the spirit of the New Testament times when people were told to study to show themselves approved unto God. The studying of the Bible in any age will destroy the appeal of human traditions. This is what the religious leaders of the dark ages feared most of all. And it is what some religious leaders fear even now. This is shown by their casting aspersions on those who demand a "thus saith the Lord" for every religious teaching.

Also, during the middle ages the church was engaged in one political conquest after another. Government after government fell under her power without accepting her teachings. This is bad for Christianity in any age. When anyone or any institution is forced to accept the church without the moral consent, only evil is the result. One king was forced to stand in the snow for days at a time, waiting to see the politico-religious head of the church. Emperors were deposed and raised at the will of this wholly human power.

Today America is being subjected to a deceptive effort on the part of the same human power to usurp the reigns of the government, and drive non-conformists out of this free land. Why are our taxes going to the support of one religion to the exclusion of all others? It is because we have been idle and allowed a political and religious infiltration in our government. We are forced to listen to men as though they were God. And when we cry against abuses such as the one I've just mentioned, the howl of intolerance comes up from those who make us support their human religion by our taxes. And yet those same ones who cry intolerance when we work against the union of church and state, are the ones who say that non-conformists can be put to death without violating the scriptures! There is in the paper today an

article telling of a case now in the Federal Supreme Court, in which this politico-religious power is demanding that the government compel individual school boards to appropriate money to support their parochial schools. This practice is a leftover of the dark ages. We believe in the right of every American citizen to study the Bible and worship as his knowledge of the Bible directs. American people, however, are in danger of losing this right in favor of ecclesiastical serfdom. It is high time that we awaken out of our sleep. The bondage characteristic of the dark ages may return to us unless we rise up in moral arms. I say it may return, because we freed ourselves from it once during the fourteenth and fifteenth centuries. But in freeing ourselves from this bondage we made the fatal mistake of dividing ourselves up into hostile camps and allowing the enemy to gain the advantage again. That is the reason that such a danger faces us today. It is because we have not opposed a united front to this spiritual Babylon.

During the eighteen century honest men all over the world saw that the only hope of saving Zion was to rebuild her fallen walls and close up the breaches. This was the origin of the movement which swept the countries of the world in the days of such men as Alexander Campbell and Barton W. Stone. These men had no human platform to present to a divided world. They saw that the sole hope of unity was a return to the doctrinal and moral standards of the New Testament church. The church of Christ in Mayfield, Ky., is a part of this great movement. The churches of Christ of Graves County sponsor this radio broadcast in hopes of causing a restoration of the New Testament church to all of this area. We plead no merit of our own but we ardently insist that the Bible way is the only right way.

We are living on the threshold of a new age in many fields including the field of religion. The world is sick of religious wrangles. The people of Mayfield have a great opportunity to leave denominationalism and become a part

of the New Testament church. They may choose to remain in sectarianism, but no man will defend it as scriptural. They may uphold human names and creeds, but there is not a man who will defend one of them. The church of Christ was purchased by Christ's blood. The church of Christ was builded by Christ himself. Christ is the head of his church, the church of Christ. There is not one step taken by us in becoming members of the church of Christ which Christ himself did not authorize. There is no step which Christ authorized that we omit. There is no doctrine, which originated with any uninspired man, which we believe or teach. There is no act of worship practiced in our assembly which the Bible does not command. There is not a name worn by a faithful member which is not a Bible name. The worship and teaching of the church is scriptural.

How did all this come about? Was it by accident? Was it because we are wiser than others? Assuredly not. It is because we have desired to have the New Testament church on earth, and we have striven to reproduce it in the lives and teaching of the members of the churches of Christ everywhere. This is the real reason for having the church of Christ in Mayfield. Its members are Christians and Christians only. We do not claim any merit of our own. We wish to see the New Testament church restored to the earth. This is the object of our work, patience and hope.

I am genuinely thankful for the privilege that has been mine. May God lead us all into a fuller knowledge of His truth.

THE GOOD SHEPHERD

I count myself happy to tell you the story of Jesus. I like to look upon Jesus as "everything to me." In times of trouble I think of Him as my Stay; in times of weakness He is my Captain to encourage me. To make me humble when pride overtakes me, Jesus is pictured as the meek and lowly lamb. When I fear in the presence of enemies, the Lion of Judah gives me courage. For every need and every yearning another "Self" of my all-sufficient Saviour is portrayed.

This morning I invite you to think with me about Jesus as the Good Shepherd. The text for our lesson comes from John 10: 7-9: "Then said Jesus unto them again, Verily, Verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man shall enter in, he shall be saved, and shall go in and out and find pasture." This beautiful text at once fills the soul with stirring emotions. It makes it difficult, indeed, to choose words to describe the lessons which it brings to me. There are so many phases of redemption which this passage touches, each point may only be briefly discussed.

First I call your attention to the appropriateness of the figure used by our Lord. Jesus was a master of figurative language and this seems to have been one of his favorites. In likening men to sheep Christ emphasized man's inability to cleanse himself from the stain of sin, because a sheep is one of the few animals which cannot make itself clean. Also Christ referred to man's helplessness as his own moral and spiritual guide since it is so well known that sheep possess little sense of direction, and become lost very easily. Finally, there is the lesson drawn from the weakness of the sheep in self-protection—showing that man is defenseless against the powers of wrong without Christ as his protection.

Then, we may study the appropriateness of the figure from another viewpoint—Christ as the good shepherd. How very different is the modernist's conception of God from that revealed by our Lord! The evolutionist and the infidel look upon God as a cruel and merciless despot who is not moved by the needs and desires of man. Indeed, they believe in a God of power, but they never recognize that God uses that great power to be mindful of man. Though the modernist thinks of God as an impersonal force, the Christian can still say with David: "The Lord is my Shepherd, I shall not want." This presents God to man as a being of infinite power and might, but with infinite goodness to act in behalf of his children. Christ possessed to perfection all the attributes of the good shepherd. His motive was not to exploit his followers, or to rob them of anything good, but rather to give them life more abundantly. He sacrificed Himself to protect His sheep from the ravaging enemies of sin and death. He came that His sheep might not want for anything; their hunger and thirst for righteousness were to be satisfied by having green pastures of truth given them. Their desire for deliverance from the turbulent waters of trouble was to be granted by His leading them beside the still stream of peace with God. Their yearning for the warmth and safety of the fold when they were lost in the mountain of sin was to be gratified by his restoring their soul. The Good Shepherd was to guide their feet in the paths of righteousness by having them follow Him. They could feel safe in the valley of the shadow of death, having no fear of evil, because of the assuring presence and power of their leader. They could feast at a prepared table even while surrounded by enemies. And while man reviled them, the Lord would anoint their heads with oil. And even though goodness would follow them all the days of their life, their deep need for mercy would be filled abundantly. And above all else, in the heart of each one, whether great or small, there was

the hope of dwelling in the heavenly fold forever. Truly, Jesus is the Good Shepherd!

Having noticed the appropriateness of this figure employed, let us analyze the text itself. Jesus said, "*I am the door of the sheep, by me, if any man shall enter in, he shall be saved, and shall go in and out and find pasture.*" In this beautiful metaphor, Jesus says he is the door. By this we do not understand that Jesus said He was a physical object, but rather that He likened himself to a door because of a spiritual meaning. Christ is the door in the sense that He is the only entrance into the heavenly blessings which God has provided for man. The same thought is expressed in John 14:6, where Jesus said: *I am the way, the truth, and the life, no man cometh unto the Father except by Me.*" Many people make the mistake of teaching that man can approach God by some avenue other than through Christ. No saint or angel is a door into God's presence. No name but the name of Jesus is authoritative enough to unlock the door leading into the storehouse of God's treasures. It is impossible for a man to come to God except by Jesus, the door.

Modernism is wrong—I say emphatically, it is wrong in promising salvation apart from the life and teachings of Jesus. People who do not believe in Jesus as the divinely begotten Son of God are without God and without hope in the world. Jesus is the door and one cannot enter except by Him. But notice the latter part of this verse—Jesus said: "*I am the door, by me if any man shall enter in, he shall be saved?*" Of what was Jesus speaking that a man must enter to be saved?

If one will study the context, he will see clearly that Christ was discussing the church which he soon was to establish. Notice verse sixteen: Jesus said: "*And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall*

be one fold, and one shepherd." He was alluding to the Gentiles to whom He had not yet been preached. They were to be received into the church on equality with the strictest Jew who obeyed the gospel. There would not be a separate church for both Jew and Gentiles, but one fold and one shepherd, or as Paul stated in Eph. 4:4,5: "One body and one Lord." This is very much in opposition to the popular teaching of the present day. Popular error, however, does not change the truth of God.

Jesus said: "by Me if a man shall enter in he shall be saved." False prophets proudly boast: "If a man does not enter in he shall be saved." This is wrong. It would be no greater error for me to preach that one could enter in through some way other than Jesus, than it is for one to state that if one does not enter in, he can be saved. Either error is destructive of faith and directly contradicts Christ's word. Jesus said: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." People who insist that there is another avenue into the presence of God are designated by Christ as thieves—robbing him of all the glory due to Him. It is sinful to declare that there is a way other than through Jesus. But let me say again, it is equally sinful to assert that one can be saved without entering into the fold. In Matt. 23:13 Jesus said to false teachers: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." How well this fits modern advocates of error! They are content to remain outside of the kingdom of heaven, the church of the New Testament, and they teach others to do likewise. Remember that Jesus said: "If a man shall enter in he shall be saved:" not, "if a man shall not enter in he shall be saved."

Then observe the blessedness of those who have entered in. Of course we all understand that Jesus meant

to show the felicity of Christian life by likening it to shepherd life in his native land. The kind shepherd would lead his flocks from the fold in the early morning over the crags and rocks to fertile pastures, and when they had eaten their fill, the shepherd would lead them to some placid stream where the cool water would give them more satiety. After a peaceful day under the protecting hand of the shepherd the flock would be led back to the fold. In the deepening gloom of the dark valleys through which they often had to pass, the rod and the staff of the shepherd would gently guide them, and with power protect them from the wild beasts lying in wait. Or sometimes the shepherd, finding himself too far away from the fold to return, would prepare a safe place for the flock to sleep, even in the presence of enemies. For the sanitation and comfort of the lambs he would often anoint them with cleansing oil at the close of the day. This formed a peaceful setting for many of the pastoral gems that have been written, especially the 23rd Psalm, the literary masterpiece on pastoral life. This shepherd life has been the inspiration of much that is rightly called great in the fields of art and music, but above all this, it formed the background for our Lord's description of the blessedness of Christian life. Outside the fold there are innumerable dangers, from which unbelief offers little protection, but within there are countless blessings which are the rewards of faith and obedience.

But just how do we begin to follow the good shepherd? Have we any pattern? I give you Christ's answer to the question, John 10:27,28: "My sheep hear my voice, I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In the words of Isa. 53:6, all we, like sheep, had gone astray and had turned aside everyone to his own way—until we heard the voice of the shepherd. We knew nothing of the shepherd until we heard his voice. This does not mean that we heard the

physical voice of Jesus. We simply heard the preaching of the word which He authorized. This is what the apostle Paul meant when he said: "Now then we are ambassadors for Christ, as though God did beseech you by us; We pray you therefore in Christ's stead, be ye reconciled to God."

After we hear the voice of the good shepherd and believe it (for faith comes by hearing His words), we must begin to follow Him in the paths of righteousness. This is the next logical step delineated by our Lord. If we are to enjoy HIS protection and the abundance which He has to offer, we must follow in His steps. You who have read Charles Sheldon's book bearing the title, *In His Steps*, have a fuller appreciation of what it means to walk in the paths of the Master. Though the steps of Christ should lead us away from many things which popular standards make great, we should continue to follow Him. This may entail making many sacrifices, but ultimately the steps of Christ will end at the throne of God. We can say, therefore, with Bryant as he watched the waterfowl: "He who, from zone to zone, Guides through the boundless sky thy certain flight, in the long way that I must tread alone, will lead my steps aright." This also was Peter's meaning in I Pet. 2:21 when he said: "Christ suffered for us leaving us an example that we should follow in His steps." It is necessary for us to hear the voice of the shepherd and then follow whithersoever He leads.

Then we have the rich promise of eternal life at the end of the way, for Jesus said: "My sheep hear my voice, I know them, they follow me and I give unto them eternal life and no man can pluck them from my hand." Paul had been following Christ for many years when he said, in Titus 1:2 that he served "in hope of Eternal life." We do not hope for that which we already have (Cf. Rom. 8:24,25); therefore, when we first begin to follow the shepherd, we do not have eternal life in actuality. But we do have the promise of it. This promise of eternal life motivates us to

greater service through the years. Then finally, as Jesus stated in Mark 10:30, we shall receive, "in the world to come, eternal life." No power can then deprive us of the security in the heavenly fold. The Bible plainly teaches that the promise of eternal life and the hope thereof abide in the believer while he lives. The promise will be kept and the hope will be realized in the end of time if we are "faithful unto death." Jesus is our Good Shepherd. Let us follow him all the way.

TWO VIEWS OF LIFE

We are indeed fortunate to live in such a favorable environment. Surrounded by numerous blessings we ought to be thankful. I think it is good for us at times to pause long enough in our busy life to reexamine our views and remap our paths. This is not difficult if we are in possession of the right standard—the right map. There is no better way for us to look at life than the way Jesus looked at it. To get the best view, it is necessary that we climb atop the summit of the Master's path and heed his instructions. Jesus enabled us to look at the whole of life by saying in Matt. 7:13,14: "Enter ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it." Christ knew about these two ways of life because he had viewed them from his heavenly home for four thousand years of human life. Let us notice this afternoon the Biblical description of these two views of life.

Looking at one of the ways we discover that it is easy to enter and attractive to behold. The lights are bright and the multitudes continually surge in at the gate. The entrance is so broad that into the way we may carry all our friends, possessions, and desires. The crowd walking the broad way are amicable and sociable enough to make the way pleasurable. They all seem to impress us with their self-satisfaction. They are all right in their own eyes. So much for the entrance and the associates in the way!

One of the first things that impresses us in walking the way is the hardened soil. It is trodden down by constant travel over it and the seed lying on its surface have never germinated and borne fruit. Birds are devouring many of them. To one side we notice a field with a golden harvest in

it. At first glance this gives us a more favorable impression of the way, but a closer look reveals that tares are growing in the wheat. Our attention turns to a beautiful home on the side of the road, but how foolish: it is builded on a foundation of shifting sand. A man joins our company and tolls us that he has pitched his tent toward the next city. We listen as he narrates his quarrel with his uncle, and we walk with him to the city. It happens that there are twin-cities, and as we enter them we are shocked to see such gross immorality and degradation. We leave Lot in Sodom and journey further down the broad way. Another young man joins us whose countenance shows sorrow. He tells us that he has great possessions and has been commanded to give them up. We notice another field in which thorns are choking out good seed. We turn to the other side of the road to see large crops and huge barns, but the voice of the owner betrays worry, so we ask him his problem. He tells us that his harvest is too much for his storage space. As we leave him he apparently solves his problem by deciding to build new and greater barns. His future looks bright. He has much goods laid up for many years!

We come to the next city to find wealth and splendor untold. We imagine that perhaps the king lives here. As we leave the city, however, a voice of denunciation cries: "woe unto thee, Bethsaida." Nine men join us and tell us that they have been cured of leprosy. One other had been cured but he forsook the company to thank the Physician. None of the people seem to know where they are going—where their journey will end. This aimlessness sets us to wondering! "Where would this way end?" A voice cries: "the end of this way is the way of death!"

With doubts in our hearts we turn back toward the entrance of the broad way determined to investigate the merits of the other way of life before traveling this one to its end. Looking at the other way we are impressed with the narrowness of its entrance. It is too narrow for us

to take with us into the way all our possessions, friends, desires, and passion. There are three steps up to the gate and one step into the narrow way. The first step is faith in the Master of The Way. The next step is repentance of all of our sins. The third step, which places us at the gate of the way, is confession of the Master's Name. The step which places us into the way is a spiritual transition—baptism into the way. The way looks simple as we enter it, and the first sign we notice is "Be thou faithful unto death and I will give you a crown of life." This impresses us because in the other way, we noticed that the end of the way was not a motivating factor in the lives of those who walked.

The soil is beautifully fertile along the way. The measures are thirty, sixty, and a hundred fold. We pass by gentle homes built on immovable rocks. We walk with the man who turned back to give the Physician thanks. The good Samaritan, the generous Barnabas, the courageous Paul, the energetic Timothy, and the loving John—all of them walk with us. They are men of purpose and endurance. They give us strength. We see thousands who are happy in bearing heavy burdens, as though an invisible hand helped each of them. We walk through the cities of Jerusalem, Antioch, Philippi, and Corinth. Their beautiful buildings house faithful congregations of the Lord's people. No artificial lights or displays are needed along this way, because each person is a city set on a hill—a candle to guide the travelers aright. Another thing that particularly impresses us is the happy throng of children who were absent from the other way. This is the place for children and those who have the humility and confidence of children.

Let us not fail to notice, as we walk, the other side of the narrow way. It is not all easy. There is a cross for every one in the way to bear. Trials and temptations abound, but none of them is too great to bear. There are troubles and dark clouds to obscure the way. As we go onward, how-

ever, these troubles and clouds vanish with the rising sun of Righteousness.

We begin to wonder what is the life which the Master hath promised us at the end of the way! Exactly what awaits us at the end? As we approach the end, we hear the songs of the ransomed swell in an ever increasing chorus. And, wonder of wonders! Stretching away in the distance we see the new Jerusalem. The light is too bright for mortal eyes to behold, so a merciful cloud intervenes. It is the cloud which hovers over a small stream which flows across the way. It is the stream of "death." With physical pain and sorrow, but with deep faith, we cross the stream. We are over it in a moment. We are out from under the cloud and with spirit's eyes the brightness of the heavenly city we see. Death, pain, sorrow, sighing, and sin—all these former things have been left on the other side of the stream.

We are heavenly artists and we "have real Saints to draw from; Magdalene, Peter, and Paul. We work for an age at a sitting, and never grow tired at all." When thousands of years, amounting to but a day, are over, we view the finale of all things. We look down the narrow way and see mortals clothed upon with immortality, and we see them rising to enter the gates which have now swung open wide. But Oh! the awfulness of the other scene. The broad way is littered with the debris of houses which fell, not having a good foundation, of smoking cities which were given to sin and evil, of burning tares from scorched earth. It has become exceedingly dark and dismal. The cries of ingrates, adulterers, unclean, spiritual lepers fill the air. It is truly a place of "weeping and wailing and gnashing of teeth." No children, no Christians, no Saints are among them. It is a scene of destruction and desolation. We beg to go help them, but there is an impassable gulf between us and them. The Lord has been willing to help them and they "would not," so they must suffer the punishment due them. The end of time, of all things temporal has come.

In one harmonious strain the "new song of Moses and the lamb" is begun—unmarred by discords, or imperfections of any sort—for this is the place "of the spirits of just men made perfect." How glorious it is to be with God forever and with his people.

Radio friends, I have depicted the two views of life, using the figurative language of the Bible. But every word of it is true. Such are the two ways and their ends. Looking at life from the Master's path, we have discovered that the choice confronts every individual. Which shall you choose? The Broad way? or the Narrow way? Remember the ends of both—and "enter ye in at the narrow gate."