

1917

Murfreesboro Addresses

G. Dallas Smith

H. S. Lipscomb


T. B. Clark

W. S. Long

J. D. Floyd

See next page for additional authors

Follow this and additional works at: http://digitalcommons.acu.edu/crs_books

 Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [Comparative Methodologies and Theories Commons](#), [Ethics in Religion Commons](#), [European History Commons](#), [History of Christianity Commons](#), [History of Religion Commons](#), [History of Religions of Western Origin Commons](#), [Practical Theology Commons](#), [Religious Thought, Theology and Philosophy of Religion Commons](#), and the [United States History Commons](#)

Recommended Citation

Smith, G. Dallas; Lipscomb, H. S.; Clark, T. B.; Long, W. S.; Floyd, J. D.; Slayden, J. Paul; Hall, S. H.; Patmont, Louis R.; Pittman, S. P.; Vincent, C. G.; Olmstead, H. L.; Hoover, E. H.; Rowe, F. L.; Smith, F. W.; Batey, J. S.; Brewer, G. C.; Boles, H. Leo; and Smith, G. Dallas, "Murfreesboro Addresses" (1917). *Stone-Campbell Books*. Book 87.
http://digitalcommons.acu.edu/crs_books/87

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU. For more information, please contact dc@acu.edu.

Authors

G. Dallas Smith, H. S. Lipscomb, T. B. Clark, W. S. Long, J. D. Floyd, J. Paul Slayden, S. H. Hall, Louis R. Patmont, S. P. Pittman, C. G. Vincent, H. L. Olmstead, E. H. Hoover, F. L. Rowe, F. W. Smith, J. S. Batey, G. C. Brewer, H. Leo Boles, and G. Dallas Smith

ACU LIBRARY



0 3064 0163 7641

ABILENE CHRISTIAN COLLEGE

Library

SEWELL BIBLE LIBRARY

Gift of

Maurice Meredith

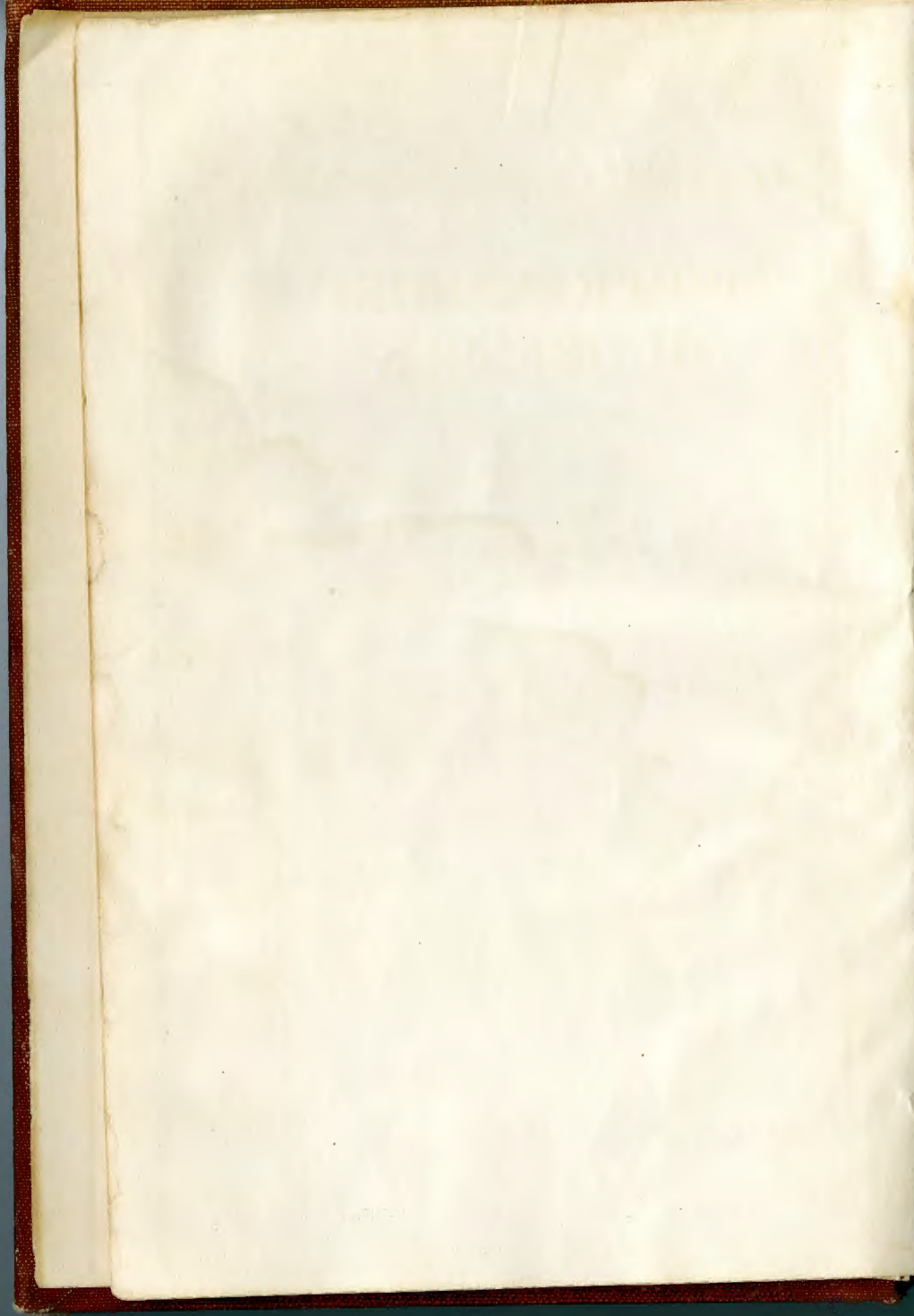


η ΒΙΒΛΙΟΘΗΚΗ

754

Maurice A. Meredith.

#-4-46.



MURFREESBORO ADDRESSES

DELIVERED AT
MURFREESBORO, TENN.

Covering a Period of Eight Days from April 26
to May 6, 1917

SBL
252
MURFREESBORO

F. L. ROWE, Publisher,
CINCINNATI, O.
1917.

103370 LIBRARY SBL
ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS

INTRODUCTION

The Murfreesbro Addresses, delivered from April 29 to May 6, 1917, were originally intended only for the edification of such preachers and other brethren as were present. When the program was announced, the publisher of these addresses, realizing their unusual value because of their timely interest and diversified character, decided to preserve the addresses in permanent form.

It is doubtful if as many preachers have ever gotten together whose addresses were so uniformly good as were those at this meeting; and we are confident that those whose privilege it is to read these addresses in this printed form will appreciate the publisher's desire to pass these good things along and let others also enjoy them.

Such meetings as the one at Murfreesboro should be encouraged in every center of religious activity. These meetings serve to bring out the best that every speaker can produce. They serve to arouse enthusiasm on the part of visiting brethren; they bring preachers and laity into closer contact, develop a more cordial feeling, afford opportunity to know the joys and sorrows of the preacher's life, and socially they are a treat to all.

The Murfreesboro meeting will long live in the memory of those whose privilege it was to attend.

F. L. R.

WHY HAVE A BIBLE SCHOOL?

2 Tim. 2:1-13.

BY G. DALLAS SMITH.

We have just read in Matthew 28:18-20, what is commonly and very appropriately styled: "The Great Commission," in which Jesus says: "All authority is given unto me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." And that commission is surely binding upon us today. Jesus gave it unto the apostles and commanded them to impart it unto the people of all nations, that they, in turn, might impart it to others still. And so the Apostle Paul, addressing himself to Timothy in 2 Tim. 2:3, said: "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And so the work of teaching the Bible, teaching the Holy Scriptures, rests upon us today just as much as it did upon the apostles and early evangelists and the early church of the long, long ago.

Our Sunday School work is an effort to carry out this great commission, in part; and while this school is in reality a Sunday school, because it is taught on *Sunday*; it is, strictly speaking, a Bible school, because in it the Bible is *the* text-book and should be the *only* text-book. For my part I would much prefer the name "Bible School" to the name "Sunday School." Or maybe we might compromise by putting it "The Sunday Bible School." We recently started in this church what we called "The Friday Night Bible School," or Bible class. It took its name from the day of the week on which the class was taught; and so we speak of the "Sun-

day School" because it is a school taught on Sunday; but surely "Bible School" or "Sunday Bible School" would be more appropriate than just simply "The Sunday School."

Now, a school is a place to obtain an education, and the kind of education one obtains at that school depends on the nature of the school—the kind of school it is. An agricultural school is a school where students are taught the principles of agriculture. A music school is a school in which music is taught. A law school is one in which the principles of law are taught; and so a Bible school is a school wherein the Bible is taught. Now, if we had in this town a literary school that gave a course in law we would never think about calling that a law school. And if we had a literary school that gave a course in medicine we would not consider that a medical school. A medical school is so-called, not from the fact that it gives a course in medicine; but from the fact that teaching medicine predominates in that school. Now, we have a number of schools in different parts of the world called "Bible Schools," which in reality are not strictly Bible schools, because the teaching of the Bible is only a part; and I think, *in most cases*, not the greater part of the teaching in those schools. In other words, in some of our schools each pupil is required to recite at least one lesson a day in the Bible, but perhaps he recites a half-dozen lessons in other studies. So the Bible is not the prominent thing taught there, by any means. Now, the correct use of the name "Bible School," it seems to me, would be where it was applied to a school in which nothing but the Bible is taught. Understand me, I rejoice in all the good that the so-called "Bible Schools" are doing; and I would that their number would increase; but I am fully convinced that we will never be able to reach the masses of the people through the so-called "Bible School," because just one here and there ever goes to these Bible schools. Hence, if we ever give to the world a Bible education, even in a limited sense, it must be done through the Sunday Bible School, or through the church; and so there ought to be

a school everywhere there is a church, and there ought to be one in every community in the world today.

"But is it necessary to have a Bible education?" one might inquire. "Is that as important as it is to learn geography, mathematics, spelling, history, or the sciences or arts?" Men spend their money freely and their time liberally in order to give to their children an education in the literary branches. For instance, if it rains on Monday morning the parents bundle up the whole bunch of children and carry them away to the school or college in order that they may study grammar, rhetoric, history, or arithmetic; yet on Sunday morning if it happens to rain a little too much the whole family stays at home, *parents and all*. Now, is that right? Is that placing the emphasis where it really belongs and where we ought to place it? I remember in a certain town where I was preaching some years ago that I was conducting a Friday night Bible class; and I urged, *as has been my custom for a number of years*, that the old and the young all come to the Bible class. One of the elders of that congregation said to me: "My children just can't come to the Bible class;" and his reason was expressed in these words: "They can not make their grades unless they stay at home and study on Friday nights;" and the implication was that they must make their grades at the common school whether they ever knew anything about the Bible or not.

I have also frequently observed that those who claim to be directed by the Bible, who claim it as their discipline, their hand-book of faith, their prayer-book, their guide-book; I have observed that when the opportunity is offered their children to learn something about the Bible they actually allow their children to remain at home and study other things, instead of requiring them, even to the sacrifice of their grades in the literary branches, to take a Bible school course. What is true of that brother in Texas is true of many people throughout the land, and just as true of the church in Murfreesboro as anywhere else, in the main. We are not putting the emphasis on Bible study, but are acting as if it

didn't make any difference whether our children ever learned anything about the Bible or not. They *must* know arithmetic, geography, history, spelling, reading and the arts, but it doesn't make any difference whether they know anything about the Bible or not. Now, if it isn't that kind of an impression that our conduct would force on one I don't know why.

But is it necessary for us to have a Bible education? In the first place, I want to suggest that no man can know God without a Bible education. I mean that nobody can know Him as He really is. Oh, you may have heard about Him. You may know some things about Him. But no man can know God as He is unless he knows Him as He is revealed; and He is revealed in His Book. And I repeat that no man really knows Him unless he has a Bible education. You remember in the long ago when David gave that wonderful address to the Israelites; after having addressed them he turned to his son, Solomon, and said: "Thou, my son, Solomon, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind." If it was necessary for Solomon to know the God of his fathers, it is necessary today for us to know the same God; but you can't know Him as long as you are ignorant of God's Holy Word. Again, when Paul stood in the midst of Mars Hill and addressed that multitude of people—a people that spent their time in learning something new—and imparted it to others, he said to them: "I perceive you are very religious, for as I passed by, and beheld your devotions I saw an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." Now here was an audience of people who were learned, who were cultured and refined, who spent their time in learning new things and imparting them to others; and yet Paul said: "Ye are ignorant," and I declare unto you today that it is possible for people to be learned, to be refined, and still be as the Athenians were, ignorant of the God from whom all blessings flow. It is not only probable for it to be that way, but we are living in the midst of just

such a condition now. Many of the most learned, from a worldly standpoint, the most cultured and refined people, are grossly and shamefully ignorant of the fundamental principles of God's Book, and therefore ignorant of God. So these Athenians are not an exception to the rule.

The Apostle Paul, writing to the church at Corinth, 1 Cor. 1:21, says: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Paul says: "The world through its wisdom knew not God;" and I might add that the world through its wisdom can not know God today. But someone says: "Are you right sure about that? Can't you learn of God—come to know God through nature? Doesn't nature reveal God to us?" This is a very erroneous idea. Man left to himself without any divine revelation, instead of nature leading him to know God, falls to worshipping nature. He becomes a nature worshiper. In the long ago when the ancient Egyptians on the banks of the Nile discovered that it overflowed every year and left a sediment which enriched their soil and gave them abundant harvests, did they give the praise to God as the giver of all good? No, they worshiped the river Nile, so that it became a sacred river to them. Did they come to know God through nature? Not at all. When the heathen of the long ago observed the sun rising in the morning and the mists being driven away; when they saw the fogs dispelled and all nature set to music, did the beauty of nature tell them there is a God that created all this? No, they fell to worshipping the sun. It didn't reveal God to them. And when the sun went down and the stars came out, one by one, "forever singing as they shine, the hand that made us is divine;" did they hear the music of the stars and catch the lesson that there is a God behind these stars that makes them shine? No, indeed. They fell to worshipping the stars. And so Paul rightly says: "The world through its wisdom can not know God." There is just one way to know God. That is to know him as he is revealed; and

this revelation is in the Bible. That's why we ought to study and teach the Bible; and why we ought to have a Bible school in every community in the land today.

"But is it of so much importance," says one, "to know God? Do we have to know God thus? Would it make any difference whether we know God or not?" Well, Jesus said in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus says our eternal life depends on our knowing God, and your knowing God depends on this revelation, and your knowing this revelation depends on your studying the Bible; hence, the importance of Bible study. You can't know God without it, and salvation depends on our knowing it.

In 2 Thess. 1:7, 8, Paul said: "Ye who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." Now, friends, do you think it makes any difference whether we know God or not? Does it make any difference whether our children get an education in the Bible or do not get it? Not only is it impossible for us to know God without this revelation, without a Bible education; but it is impossible to know Jesus. In John, fourth chapter, we have the account of Jesus' journey from Judea to Galilee. He came into Samaria near to a town called Sychar, in which place was Jacob's well. Here he sat down. By chance there came a Samaritan woman to draw water; and Jesus asked her for a drink. She said: "Why dost thou, a Jew, ask me for a drink?" for Jews had no dealings with the Samaritans. Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water." Here is a grown woman who had been married five times, who knew her religion and the religion of her fathers; but she didn't know Jesus; and I can cite you to plenty of people in Tennessee and other states who are grown people, and who do not know Jesus Christ as He is. The only way to know Him is to know Him

as he is revealed, and the man who does not know the life story of Jesus as it is pictured in the Old Testament and the New Testament, does not know Jesus Christ. But does it make any difference whether we know Jesus or not? Our eternal salvation depends on it. John 17:3 says: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Our eternal salvation depends on our knowing God, and knowing Jesus Christ. Unless you know the revelation given in God's Book, you can't know God and Jesus Christ. That's the reason we need the Sunday school, or Bible school, or Sunday Bible school. Call it anything you wish. I am contending for the thing itself, not the name. Not only is it impossible for us to know God and Jesus without Bible edification; but it is impossible for us to know the plan of salvation without it. In Jeremiah 10:23, we read: "Oh, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." That's why God gave us this revelation. If man could direct his own steps then there would have been no need for a guide-book; but, since the way of man is not in himself, since man could not direct his own steps, God has given us a revelation for that purpose; and we do not properly appreciate the blessing God has bestowed upon us if we quietly or indifferently leave it alone and know absolutely nothing about it. Why, if you were going to New York; if you had never been there and knew nothing about the city, and some man should hand you a guide-book that tells you where to go and how to reach certain places, etc., I wonder if you would put it in your grip or suitcase and pay no more attention to it? I expect you would read it through carefully and earnestly and completely before you got there; and I do not doubt that there are plenty of people in this town today who would know many times as much about New York as they do about the Bible, after having had the latter in their homes all their lives. I remember, as recorded in the eighth chapter of Acts, how a man was going along the road reading the Old Testament Scrip-

tures when a messenger was sent to him. That messenger came to him and said: "Understandest thou what thou readest?" He said, "How can I, except some man should guide me?" And just as he needed a guide to show him, so man needs a guide today. He doesn't need a human guide; he needs an inspired guide; and the Bible serves as that inspired guide. Now, without knowledge of the Bible we are just as much in the dark as the eunuch was, and so we need to be taught the great plan of salvation.

But you say: "Can not a man be saved unless he complies with each and every condition?" Now, as to just how much mercy God is going to have on us; just to what extent he is going to excuse us, I don't know; but I do know that God said to the apostles: "Teach all nations." I know he said to the apostles, "the time will come when men will kill you, verily believing that they are doing the will of God;" and yet it was so necessary that this message be given to the whole wide world that Jesus sent them in the very face of death; commanding them to go and teach all nations. Do you think it was necessary? Well, if it was necessary then, isn't it necessary now? I certainly think so. In Luke 13:24, Jesus said: "Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter in and shall not be able." I wonder why they won't be able. Doesn't Jesus say, "Knock, and it shall be opened unto you; seek and ye shall find?" Yes. But he also says: "Many shall seek to enter in and shall not be able." Is Jesus contradicting himself in these texts, saying in one place that every one who seeks shall find, and in another place saying that they which seek shall not find? No. But there are some conditions implied here. Of course, if a man seeks in last year's almanac or in the newspapers, or in magazine articles, or in religious papers he will not always find; but He means if we will seek for the right thing in the right place in the right way, then we shall find.

But now somebody says: "Why can't we teach the Bible just in the church without a Bible school or a Sunday school, or a Sunday Bible school. Why can't

we? Well, now the answer to that is that whenever you have a teacher or teachers and pupils with the Bible as the text-book, there you have a Bible school, regardless of what it is called. If there is a teacher and pupils we call it "school," and if the Bible is the text-book it is a Bible school; and if it is taught on Sunday it is a Sunday Bible School; and, if on Monday, a Monday Bible School; or, if on Tuesday, a Tuesday Bible School, and so on. But, as I said a while ago, I am not contending for the name "Bible School," nor the name "Sunday School, nor the name "Sunday Bible School;" but I am contending for teaching the Bible, and since the Sunday Bible School is a means to that end, I contend for it in that sense.

But now somebody says again: "Do not the elders constitute the teaching force of every church? "Well, now, the great commission did not lay all the work of teaching on the elders. It is true that the elders are the overseers and should take the oversight of the teaching always. It doesn't matter how many so-called superintendents we have whose duty it is to open and close the Sunday school, and things of that kind. The work should be under the direction of the eldership; the elders should be the overseers of the teaching force in every church; so that makes it strictly the work of the church. But surely the Bible doesn't mean that the elders are to do all the teaching. Paul says in Heb. 5:12, writing to Christians: "Ye ought to be teachers;" showing conclusively that God means when we become Christians it is only a question of time until we develop into teachers—*every one of us*. Every Christian becomes a teacher in his own way.

But, says one, why can't every family teach their own children and therefore eliminate any kind of a Sunday school or Bible class, or Bible drill; and then we could all stay home? Well, in the first place, there are many families who are incapable of teaching their own children. Now, if anybody takes exception to that I think I could convince you in less than a week if I should try. There are families in this church who are

not capable of properly instructing their own children. There are other families that could do it, but will not do it. But suppose every family in the church could do it and would do it; then there is a great multitude that are not members of the church, grown people and children, and we are under sacred obligations to teach them, as well as to teach the saints, and the children of the saints. Their parents are not going to teach them, and hence we have a duty there. The Apostle Paul said to Timothy: "From a child thou hast known the Scriptures." Timothy had known the Scriptures from the time he was a child. Look about you and ask yourselves the question: "Where are the children in this town of whom it may be said they know the Holy Scriptures?" Do your children know the Scriptures? Do our young ladies and young men know the Scriptures? Have they known the Scriptures from childhood? Do the young people really know the Scriptures? Our children today are studying everything else, and we see to it that they learn these lessons. We will have them sit up late at night to get their geography, arithmetic, spelling; or prepare their memory work; to commit long poems to memory that are not worth a snap, sometimes. Much of what they learn is pure fable and yet we see to it that they learn these lessons; and still they are unlike Timothy in that they do not know the Holy Scriptures. Our children may enter the first grade of the public school and pass step by step, completing every grade with honor to themselves; and then go to the high school, the college, the university, and graduate from these ready to begin life in real earnest, and remain almost as ignorant of the Bible as when they were born into the world. A certain teacher in Tennessee said to me a few years ago: "I am densely ignorant of the Bible." He had been through college and had gone to the university; but admitted that he was densely ignorant of the Bible. He said: "I want to take a course in the Bible some time;" and that is the very thing we are doing with our children now. The public schools load them down with so much work that we declare that

there isn't time for much else—except perhaps picture shows, etc. They can't study the Bible; and so we are rearing up a generation of men and women who are going to be densely ignorant of the Bible, and that is the reason I plead for the Sunday Bible school, Monday Bible school, Tuesday Bible school, Wednesday Bible school, ANY DAY OF THE WEEK BIBLE SCHOOL, that you can get men and women and children together to teach them God's word. I tell you, friends, it ought to be always placed first; while, as a matter of serious fact, many place it last. This Old Book is a divine product, wrought into the texture of human history and literature by the gradual unfolding of the ages. It is THE ONE BOOK that deals with man as an immortal soul, making known to us the beginnings of the race, and going even beyond the beginning, unto God, who, in the beginning, created the heavens and the earth. It is THE ONE BOOK that reveals to us the origin, the mission and the destiny of the human race. Without it we are lost in the maze of human speculations—in the effort to answer the question: "Whence came man and whither does he go?" Men may theorize about it and draw conclusions from their false premises. They may be able to look wise and tell us we are only highly-developed monkees and apes. For my part, I am not willing to admit it. You may if you choose. I rather prefer to believe the simple straightforward Bible record that man was created in the likeness and image of God; that we are in deed and in truth the offspring of God; *that we are in spirit akin to God*. I think more of myself, and more of my fellow being if I believe that we are related to God, than I possibly could think of them or myself if I believed we were related to the monkey or ape. The Bible not only reveals to us the origin of man, but it reveals to us his final and ultimate destiny; and it is the only book that does. Other books may tell of a man's life—his birth, successes, failures; of his sickness and his death; his funeral and his burial; but here they all stop. The Bible is the only book that lights up perpetually the pathway of the living, and then throws its bright rays of

hope across the mystic river of death, bidding us to walk through the valley and shadow of death and fear no evil, "for thy rod and thy staff comfort me."

In the language of another: "This old book contains the mind of God, the state of man, the way of salvation, the doom of sin, and the happiness of the believers. Its histories are true; its doctrines are holy; its precepts are binding, and its decisions are immutable. Read it to be wise; believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map; the pilgrim's staff; the sailor's compass; the soldier's sword and the Christian's charter. Here paradise is restored, heaven is opened and the gates of hell are disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory; rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth; a paradise of glory; a river of pleasure. It is given you in life; will be opened at the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy precepts.

"Lift up the Grand Old Book
That has stood for ages past,
And will stand the same for ages still unknown;
Though storms against it rage,
It will weather every blast;
'Tis a message from the everlasting throne."

HOW TO BUILD UP A BIBLE SCHOOL.

BY H. S. LIPSCOMB.

I am glad to be with you this afternoon to try to contribute my bit to the army of the Lord Jesus Christ, in the trenches and in the furrows. I am not a minister by profession, as you probably know; and yet I think every person ought to be a minister by profession today. In Matthew 28:18 Jesus said: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and this was spoken to the disciples; and is therefore spoken to us—to you and me—and so I think to this extent everyone ought to be a minister. My daily work is that of a teacher in the high school at Nashville, and on Sundays I labor with the church at Belmont Avenue—rather a new congregation—and we have enjoyed the work very much in the six years of our existence there as a church; and I feel it is more on that account than my own that Brother Smith called me here. I suppose he heard that we have a very good Sunday school there; and that possibly I might tell how to build one up. But that doesn't necessarily follow. I only claim to be a humble worker there, in a very humble way. The work has been more pleasant to me than that of any other school in which I have had the pleasure to engage.

In your study and in my study of the Bible we see things as pictures, and we are constantly forming pictures from the life of Jesus Christ as we read from the four Gospels. You remember in your own mind the picture of Jesus at his birth, of the night before he was born in Bethlehem of Judea; of a group of shepherds out on the hillsides watching their flocks by night; and the sudden appearance of an angel announcing the birth of

a king, born in Bethlehem of Judea, and you have seen and have in mind a picture now. You don't know where you got it possibly, but you have in mind a picture of the little babe in the manger—crowded out of the inn, and of the wise men and others coming from the East to worship Him, and bringing their gifts; and you have in mind a picture—a very striking picture—you have seen it often—of the young boy among the wise men. His father and mother went off and left him in Jerusalem thinking he was with some of his kinsfolk; and that is a striking picture of the lad among those dignified men answering their questions; and how they marveled at his wisdom. That's a wonderful picture, too. We have in mind also a picture of Jesus as he said to John the Baptist: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" and Jesus was baptized by John in Jordon. God had to look at that picture from the sky, and said: "This is my beloved son, in whom I am well-pleased." You have in mind a picture of him this morning; of his arrival in Jerusalem—or his triumphal entry—and that's another fine picture. Then there is a picture of Jesus suspended between heaven and earth on the cross. That's a sad picture; that's a wonderful picture; but the sun did not look at that picture; it was veiled in darkness. There were many wonderful things happened in that picture. You are acquainted with the fact that Jesus is spoken of as the man of sorrows and acquainted with grief; and I suppose there were many sorrows in his life. It is said that in the Bible the word "smile" does not occur; and yet I believe that Jesus smiled. We are told he wept once; I suppose he wept more than once. We are not told that he smiled, and yet I believe Jesus smiled; and it is the picture of Jesus with the children that makes me think he was a pleasant man, and that he was loved by the little fellows; and I know that he loved them, and the picture that is the keynote of all I would like to say to you this afternoon is the picture of Jesus with the children. They brought the little fellows to him and his disciples would have hindered; but Jesus said: "Let the little children come

unto me; and forbid them not; for of such is the kingdom of Heaven."

"I think when I read that sweet story of old
When Jesus was here among men;
How he called little children, as lambs, to his fold,
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That his arm had been thrown around me;
And that I might have seen his kind look when he said
Let the little ones come unto me."

I heard my father say that and that is the only place I know of that I ever heard of it; but he used to say that to me when I was a little fellow and sat on his knee; and I want you to remember this, and be impressed with this fact, that many of the things you learn in infancy will stick to you all your life; and sometimes I can hardly say that little verse because it makes me think of the sweet way in which my father used to sing it to me when I was a little fellow. In my school work I am very familiar with the importance of educating young children from the fact that this State has passed compulsory attendance laws in our schools. Legislators have done that because they realize, as leaders of the people, that every child is entitled to an education. Some people can not appreciate the value of an education; others do not care whether they appreciate it or not; and so some people allow their children to stay at home and compel them to work in factories, in mines, in places like that, when they ought to be in school. It may be they are eager for the earthly gain these young fellows can earn, and they want the money for their personal needs; or it may be that the children don't care to go to school, and don't like to study. It may be the fault of the child. No matter whose fault it is our congressmen have seen fit to pass these laws to compel parents to send their children to school. They feel like it is a crime if a man in this day and time would allow his child to

grow up uneducated; and that's so, too. And if it is a crime for a child to grow up in ignorance of an education to be received at a public school, is it not eternal damnation to let a child grow up without a spiritual education? But in the public schools I said there will be compulsory attendance. That would not do in the Sunday School. That would not be imitating Jesus Christ when he said: "Let the little ones come unto me;" and, "whosoever will may come." Jesus would rather give an impression of welcome, and, to my mind, that's one of the important ways in which we may build up a Sunday School—to make and conduct that school so that the children like to be there; so that they would feel at home; that they would be welcome when they come in. I like to speak to every child that comes to Sunday School in the morning. I like to get there first so I can greet them as they come in and shake hands with them; and even pitch them up if they are small enough; to enjoy their company until the time arrives to begin Sunday School; and then take up the work of the day. Not only do I think one person ought to do that, but every person ought to feel that it is his duty to speak to the little ones. Not necessarily a duty, but a pleasure. Jesus, in another picture of Himself pictures Himself as a good shepherd, and among other things he says: "The Good Shepherd knows his sheep, and they know him, and He calleth them by name." We ought to carry that figure out. It seems to me in trying to be the Good Shepherd we should feel it to be our duty to look after the young in the Sunday School; of knowing them and calling them by name. I once could name every one in the Sunday school. I doubt if I could do that now, for it is almost impossible for us to keep all the names in mind; but we should do our best. That's one of the aims of the Bible school, because I think it means more than *Sunday School* and I welcome the term. That's one of the aims of our school, to know everybody and have everybody know everybody else. One way of doing that in our Sunday School is that of calling on every child every Sunday for a verse of Scripture. I got that idea from a little old Sunday School

where I went as a boy, where everyone in church said a verse. I know a dozen of those verses today that I learned when I was four or five years old.

I had a good sister say to me last Lord's day that she knew scores of verses that she learned as a little girl. She said: "They cling to me better than those I learn now." She said if she tries to learn a verse now she has to write it down and study it, and would be almost afraid to come to Sunday School without the slip for fear she might forget it before she got there; and yet those verses learned in infancy cling to you; so that I feel we accomplish a good deal in asking these verses.

If I see a new child in Sunday School whose name I do not know I go find out from either him or his little brother what his name is. This custom of asking every child for a verse might seem to be a great, long-drawn-out thing to do; but there is a great variety to it, and you would be surprised to know from whom some of the best verses come. Most invariably we have a verification of the statement made by the prophet when he said: "A little child shall lead them." Some of the very best verses we have come from the infant class, and the innocent manner in which they say them is more impressive than the dignity and suavity of many older people. The little fellows furnish the inspiration of the Bible School on Sunday morning. Many of them are only two years old; but they can tell you "God is love," as well as any can; and there is a variety in the ways in which they tell you; but the sentiment is there; and while our Sunday School is getting large now I still believe in the policy of calling on each one present, visiting or otherwise, for a verse. I say: "If you haven't any new verse learned, give one of those you said two or three weeks ago." It takes us about ten minutes to hear about 150 verses, and I think it is worth the time.

We also have in the Sunday School a large black-board, and we try to keep before all the classes the progress of each, for our mutual encouragement and inspiration. In that way we keep the number of the officers and scholars present, number of enrollment, con-

tributions, and one little column is the column for the honor report. We have honor yielded for the best percentage of those on time. We try to encourage promptness, and the Secretary of the Sunday School is present to take down the number of those as they come in; and his record shows correctly how many were there; and so we stir up as much as we can an enthusiastic rivalry between the classes. Again, the honor might be yielded to the class that brought the most Bibles with them, for we like to encourage Bible study. This morning I was in one brother's class and he asked the class how many had their quarterlies, and I couldn't count more than four or five. But you ought to have your Bible or quarterly to show you are in earnest and mean business. Again, we will announce that next Sunday we will give the honor to the class with the best contribution, and we try to keep the interest in all of these points. Anything we think should be built up a little we use that for a test. Maybe for behavior, for we try to keep good attendance and prompt attendance. Or again how many were present at prayer meeting. We try to encourage them to come out to the prayer meetings. You say, "At night?" Why not? They go to picture shows at night. Why not go to the prayer meeting?

So anything we want to encourage in the Sunday school is brought onto this blackboard in a kind of spirit of rivalry. I do not say this to boast, but to encourage ourselves and encourage others; but we frequently have Sunday school contributions that will run up to \$37.00; particularly on the day when we are going to yield honors. That does pretty well for an attendance of 120. Things like this we use. Sometimes the class that has the best verses will be the honor class. We try to keep interest in whatever feature we want to emphasize. This system of generous rivalry among the teachers and children is fine.

Then in the Sunday school most of the teachers are young folks, and I ought to have said in the beginning by way of apology that I am not any expert on Sunday school work; but I just came to give an account of how we are getting along with our Sunday school; and to

observe and carry back with me ideas that will benefit us. As I said, most of our teachers are young folks, and there is much to be gained by that. Younger people are more or less associated with the pupil. We try to develop a spirit of social life in the Sunday School. Christmas comes in our Sunday School twice a year. In order to let them know we love them very much we have Christmas come twice a year, and the second Sunday in July we will look over our records and see how many have a good record for the first six months; and we will try to give the best little fellow in every class a useful something to remind him of his success.

And then one of the best classes we have in our Sunday school is a mixed class of young men and young women; and we frequently go out of evenings during the week and have refreshments and play games, and have a nice time, and come back home. Maybe that isn't Sunday School; but we are trying to cultivate for one another an affectionate and warm feeling. We do that, not as a program of Sunday School, but that's just an occasional happening with us.

Also the elder sisters of the church meet about once a week. They say they meet to sew. I believe I am stating the truth when I say the chief good in our church is not that the good women sew, but that they *talk*; they meet together and have a good time. They exchange gossip of all that is going on in the community—good gossip, of course. I might say also that our good sisters raised about \$300 one year, \$150 or \$200 another year. I say those sisters are doing good work. They keep a spirit of fellowship among themselves. If anyone is sick they visit them; they love one another. That is one of the big things that can be gotten out of Sunday School work. It isn't the number of aprons you sell; but you get to see your friends and know more about them.

Another thing about our Sunday School is that we don't have any graduates from Sunday School. There ought to be that much difference from the day school. You go to the grammar school eight years and they give you a diploma. I don't even like to see that done in a

grammar school; but still they do it, and then you go four more years to high school and they give you a high school diploma; then if you go to college four or six or eight years they give you another diploma. Some Sunday schools do that. I have read about them; but there are some pretty bad disadvantages; as young people, if they think they have certain knowledge of certain parts of the Bible, they may have an idea that there is no further need for them to go to Sunday school; and I don't believe any worse idea could get into one's mind than to think that he doesn't have to go to Sunday school any more.

In the Scriptures I quoted about bringing the little fellows to Jesus I said the disciples hindered them. It occurs to me that some of the present hindrances to bringing young boys and girls to church is that some of the older disciples stay at home. Little boys should be taught to say their prayers at home and at their mother's knee. Doesn't that sound fine to hear them do that? I hope the day will never come when my boy won't be able to see me say my prayers, for he would soon begin to think if he didn't see his father say his prayers and at Sunday School that he wouldn't have to either. So I think one of the biggest hindrances to a good Sunday School is that the old people are not there. Bible School ought to be the place for the old and young—for everybody. There is a good work for the older people to do. They have years of experience that is of untold value—they should study the minds of the young people and keep them in the straight and narrow way. If a Sunday school was run entirely by young people with their enthusiasm and eagerness and zeal, it might go wrong. "There is a way that seemeth right sometimes; but the end thereof is wrong." Some of the older, experienced people should guide the younger ones. The elders ought to be there and see that the Sunday school is run right. The superintendent is merely a servant in their hands.

Some people try to get their children to Sunday school by "sending" them there. That is a mistake. Sometimes when the Sunday school collections are taken up there

isn't much collection. Wonder why? Maybe mother gave the little fellow a nickel, but he only puts in 1 cent. Maybe he starts with 5 cents and spends the remaining 4 cents at the corner drugstore before meeting. Intentions were good when the boys left home. The right way to do is to *bring* them to Sunday school; come all the way with them; stay with them; learn with them; play with them; grow up with them.

In connection with our blackboard work, besides showing the records from day to day, we try to emphasize the importance of Sunday School work and the grandeur and the greatness of teaching the Word of God. I once heard a song that went like this: "I didn't raise my boy to be a soldier." I have heard frequent reference to it. What are you raising your boy to be? Some people picture to a boy, "I want you to be a great man, young fellow. I want you to be a great man for your father and mother and country." What do most people teach their boys to be? "I want you to have a mission in life. I want you to be a big merchant." "I would like for you to be a power in your community. I would like for you to enter a profession. I want you to be a great physician and go to college and to a school of medicine. I want you to be a great doctor." Some others would say, "A good lawyer is a scarce article. I would like for you to be a good lawyer. You could make a powerful appeal before any judge; so I want you to grow up to be a good lawyer; or if you can't be a good lawyer, or if you can't be a good doctor, or if you can't be a good merchant, then you might be a very good farmer. Maybe you could be a good school teacher; and if you can't be a good school teacher you might be a preacher!" That's the attitude of many people. The greatest work in the world is that of a minister—it is the only profession that Jesus ever said was great that I can remember of. He said one time: "Whosoever heareth these sayings of mine and shall teach them, shall be called great." So it seems to me if you want to do a good work in Bible study you ought to teach your boy or girl that the greatest thing they can do in the world is to be a good teacher in the

Bible School. The greatest men and women in this day are teachers in the Bible School. Jesus Christ said so; and if we want our children to be that way we ought to teach it to them from the very beginning.

A week or so ago I was struck by reading this: It said that the government was going to provide a button for the men who had applied for service in the army and navy and for some physical reason had been rejected. This button would be their mark of honor, so as to distinguish them from cowards, slackers, and others who did not apply—who were afraid. It looked like they wanted some excuse for not entering the service. What button are you going to give the men who are not at work in the army of the Lord Jesus Christ? Ought not the people who are not in the army of the Lord Jesus Christ have something to distinguish them from the cowards and shirkers and slackers? We don't need to give any buttons to those who want to serve and are rejected, because there are none. If you are anxious to do something for the army of the Lord in the trenches there is plenty to be done in the Bible School. The harvest is white and the laborers are few. I believe you ought to be engaged in Bible School work. The Lord said: "He that would save just his own life would lose it; but he that would lose himself in serving others would find his life." This is the grand life—the large life—the honorable life—that holds out the greatest rewards, and one we all ought to render.

HOW TO TEACH THE BIBLE.

BY G. DALLAS SMITH.

We now come to consider the question of how to teach the Bible. I am sure this is one of the greatest questions, *if not the greatest question* now before us. Admittedly the Bible is the greatest book in the world, and just how to teach it effectively, *in such a way as to produce the best results*, is a matter of much importance. I confidently believe that much of the little effort that is given to Bible teaching is wasted, because of the lack of a systematic plan to follow. You know we do not treat other books as we do the Bible. If the teachers in our literary schools were to deal with the text-books as we do with the Bible, it is exceedingly doubtful if they could ever turn out any graduates. Suppose the teacher, in teaching United States history, for instance, should assign a paragraph somewhere in the first of the book, and then skip over a few pages and assign another paragraph for the next day's lesson, and so on, skipping and jumping from one place to another, how long would it take to teach that child United States history? It is quite doubtful if the child would ever get a comprehensive grasp of the subject in this way. Now, I believe the International Sunday School lessons are far from perfect. I believe the plan is distressingly defective. I doubt if any one will ever be able to get a clear grasp of the Bible by following the plan used in the International Lessons. It is, in a large measure, a skip, hop and a jump method. Frequently there is absolutely no connection between the lessons that follow in rapid succession. And this makes it practically impossible for the child to get a satisfactory hold on the Bible. Understand me, I am not criticizing the work of those who prepare the lesson helps. It is the unsystematic plan we are, *by common consent*, forced

to follow, that I criticize. I do not believe this plan will produce satisfactory results, it makes no difference who prepares the comments. But I do not want to be misunderstood. A Bible school where these International lesson helps are used is far better than no Bible school, *of course*.

Some contend that the best way to study and to teach the Bible is to take it book by book, beginning at Genesis and running entirely through the sixty-six books—from end to end. Most assuredly this would be far better than the International lesson plan. And yet I doubt if that is the best way to teach the Bible; that is, *to follow this plan exclusively*. As a matter of fact, the books as they are arranged in the Bible today, are not in the natural order. By reading from Genesis to Revelation you would not read the Bible story in a connected order. For instance, take the subject of the Babylonian captivity. Now, in reading through the Bible from Genesis to Revelation, you will study two books, Ezra and Nehemiah, which tell of the return from Babylon, before you come to the interesting history of the sojourn in Babylon, as given in Ezekiel and Daniel. Now, beyond a doubt, it would be better to study the story of Israel's sojourn in Babylon before we take up the story of their return from Babylon. Of course, the arrangement of the books in the Bible is not the fault of inspiration. It is the work of men—the men who compiled the Bible. Why they thus arranged them I do not know; but I do know that it is always best to study events in their natural order; *at least until that order is well fixed in the mind*. After this it matters not so much.

Every student of the Bible needs first to get a view of the whole book—get a bird's-eye-view of it, if you please. He needs to see it in all its general outlines—see its divisions and subdivisions. Until one is able to thus see the whole Bible he is not prepared to properly appreciate the study of the individual text. Some years ago, down in Memphis, Tenn., I was privileged to stand for quite a while and gaze on a very famous painting. It was the picture of the "Village Blacksmith." I pre-

sume it was about twenty feet square. One of the large department stores was displaying it as a means of advertising its business. The picture had recently sold for forty-two thousand (\$42,000) dollars. I saw this picture as a whole; saw it in all its parts; saw its general outlines. I got a bird's-eye-view of it, if you please, and was able to appreciate it somewhat, although I was not an artist, and not accustomed to studying fine paintings. But had some art teacher undertaken to teach me to see and to know that picture by displaying only one square inch at a time, and having me study the coloring and delicate shading in this one square inch; and then skipped over to the other side and displayed another square inch in another part of the picture, and had me to study this in the same way, and should have required me to follow this plan until we had studied together every square inch of that picture; if some teacher had undertaken to teach me to know that picture in this way he would have made a miserable failure, I am sure. I do not think I could ever have realized just how that picture looked. I must first get a view of the picture as a whole, and then descend to the parts, and last, study it square inch by square inch. And just so it is with the Bible. I seriously doubt if any one will ever be able to get a grasp of the Bible as a whole by studying a square inch here and another there, skipping from place to place, back and forth, year after year. First of all, the student needs to see the Bible as a whole; see it in its divisions and subdivisions—in its general outlines. After this he can take up the square inch plan and get something out of it.

The analytical method, to my mind, is the proper one for effective Bible teaching. I would begin with the Bible as a whole and descend through its divisions and subdivisions to the individual text. Just as if I were studying that picture, I would want to get a general view of the whole, and then study its parts; just so in studying the Bible. I would give the child, first of all, a comprehensive view of the book as a whole; then teach him the divisions and subdivisions, and finally come to the individual text. For instance, teach the child that there

are two Testaments—the Old and the New. Teach him the purpose of each. Teach him that while the Old Testament is “written for learning,” the New Testament is written to teach us how to become and be Christians. I would teach the child only a few things, to start with, about these two Testaments. Next, I would teach him that there are three Great Ages, or dispensations, covering all Bible history. I would teach him a few important things about each of these dispensations. For instance, the Family Altar worship was peculiar to the Patriarchal Age; the Tabernacle and Temple worship belonged to the Jewish Age, and the church worship is peculiar to the Christian Age. I would thus impress some of the important things connected with each age on the child’s mind, and endeavor to have them firmly fixed in the mind before descending to the lower subdivisions. After this I would teach the child that there are in the Bible natural historical divisions; that certain great events cause the Bible to divide itself naturally into fourteen historical periods. For instance, from the Creation to the Flood; from the Flood to the call of Abraham; from the call of Abraham to the descent of the Israelites into Egypt; from the descent into Egypt to the Exodus; from the crossing of the Red Sea to the crossing of the Jordan, and so on through the entire Bible. And these periods should be so firmly fixed in the child’s mind that when he hears of a character or an incident, or reads a text, or hears a sermon, he can at once associate it with the proper period. This will lend much inspiration to Bible study. After I had taught the child these general and larger divisions of the Bible I would teach him that the whole book is also divided into sixty-six books, and, if possible, impress upon his mind some important point connected with each book. For instance, the book of Genesis is the book of “beginnings;” I would impress the fact that it takes its name from the simple fact that the expression “generations of” is found some ten or twelve times in that book. Then teach the child that the book of Exodus gives an account of the Israelites going out of Egypt, and that it gets its name from that very thing.

Teach him that the book of Leviticus relates to the children of Levi, from which fact it takes its name. And so on, teaching book after book, impressing some point in each book so firmly on the mind that it will "stick." After this we might take up the books separately and teach their proper and natural divisions; for most of the books are subject to natural division. Take the book of Ruth, for example. In this book we find four distinct parts which, if impressed on the child's mind, will help him to retain the story. First, Elimelech and Naomi leaving Bethlehem because of the famine; second, the story of their sojourn in Moab and what befell them there; third, the return of Naomi with Ruth to Bethlehem, and fourth, the sequel to the story—the *birth of Obed*. In the same way we might impress on the child's mind the divisions of the various books. Then, after getting a comprehensive view of the Bible in all its divisions and subdivisions; after getting this bird's-eye-view of it, the child is ready to take up the study of the individual text, prepared to understand and appreciate it as he otherwise could not do.

After giving the child a comprehensive view of the whole book; after teaching him the divisions and subdivisions, and giving him the general outlines of the Bible, then a very profitable, as well as interesting method of teaching is to take up the study by means of subjects. In this way the whole Bible may be gone over again. Take faith, for instance. First, define faith; second, discuss its importance; third, how is faith produced, and possibly the order of faith and repentance. We might take the subject of repentance, or hope, or prayer, or baptism, or giving, and follow the same method of discussing different phases of each subject. This will prove very interesting as well as profitable.

And another method which will prove quite satisfactory, and which will also prove very interesting, is to study the Bible by means of characters. Much of the story of the Bible clusters about its important characters. For instance, in the Old Testament there are Adam, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel,

Saul, David, Solomon, Jeremiah, Isaiah, Elijah, Elisha, and on down the line to the close of Old Testament history. By studying the history and life story of each of the Old Testament characters you will get, in a large measure, the story of the Old Testament. Then, in the New Testament, take John Baptist, Jesus, Paul, Peter, James, John, Matthew, Jude, Apollos and other important New Testament characters, and study these closely and you will get, in considerable measure, the story of the New Testament. And this plan may be followed for children as well as adults.

And now as to the manner of imparting knowledge to the pupil may I speak briefly. Regardless of the system or plan used, how shall the teacher seek to impart knowledge to the pupil? This is very important. There are in general use two methods. First, the lecture plan, and second, the questions and answers plan. Both of these methods have their advantages, and possibly neither should be used to the exclusion of the other. It will depend somewhat on who the teacher is. Some teachers can better impart knowledge by lecturing to the class; while others are complete failures at lecturing. Some have a very happy way of putting the question so as to bring out all that is best in the pupil; while others have absolutely no tact for putting questions. So, I would suggest that it depends largely on who the teacher is, and on his fitness as a teacher as to which method should be used mostly. Then it will depend somewhat on the class, too. If I had a class of pupils who either would not or could not prepare the lesson, then I certainly should endeavor to impart the principles of the lesson to that class by means of a lecture on the lesson. But if I was favored with a class of boys and girls, or men and women, who were willing to "dig"—*willing to study for themselves*—then I should consider it absolutely wrong for me to lecture that class *altogether*, instead of giving the pupils an opportunity to recite the lesson. What one learns for himself will stick much longer than what he hears someone else say, especially if he is allowed to recite it, and even discuss it. I like class discussions;

not unpleasant wrangles over unimportant matters, but a lively and pleasant discussion of the points of the lesson. The *essential* thing is to lead the pupil to think and study for himself. Paul said to Timothy: "That from a child thou hast known the holy Scriptures" (2 Tim. 3:15). Yet Paul admonished Timothy: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of God." (2 Tim. 2:15.) The lecture plan does not hold out much inducement to study. If the pupil is never called on to recite he feels no hesitancy in going to the class unprepared; for he expects the teacher to recite the lesson. But if he is expecting to be called on to recite or answer questions then he is more likely to give some thought to the lesson himself. And, as I have just remarked, *this is the important thing*. Above all things so conduct your work that it will lead the pupils to think and study for themselves. When you have taught your pupils this lesson, very much has been accomplished already.

Lecture plan

THE GREAT COMMISSION.

BY T. B. CLARK.

As has been announced, my subject for this afternoon is "The Great Commission;" and in discussing this subject I feel that we should so consider it and so look into it as to understand the line of thought that is carried out by the apostles whom the Christ gave the commission to before he left this world. Matthew, in giving a record of the commission as given to the apostles, said: "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." In this, then, Matthew

brings the fact before us that it is necessary for the nations that become Christians, or, the people of the nations at that time who became acceptable worshippers, for them to be *taught*. Mark, in speaking of the commission said: "Teach all nations," but in stating it he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

From these records of the commission as given by the Christ we understand that certain things are emphasized, and the first is the necessity of teaching, or the necessity of preaching; and second, that the gospel is to be taught, or the gospel is to be preached to all nations; and those that hear those things, that learn of the gospel, that believe and are baptized, Mark says that the Master says they will be saved. Luke, in speaking of the great commission said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." So we have before us the commission as recorded by three of the writers of the New Testament; and in the commission we learn that it is to first be *teaching*, and second, there is to be *believing*, and third, *repentance*, and fourth *baptism*, or to be baptized; and the man who teaches, or the man who preaches these things is the man who works under the commission as recorded by these men.

THE ORDER OF THE WORK OF THE APOSTLES UNDER THE COMMISSION.

Acts 1:8 says: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The man who reads Acts of Apostles knows that this order was observed. Our trouble today is that we want to start right—start at Jerusalem—but we want to pass Judea and Samaria up and go into the "uttermost part of the earth." The "uttermost part of the earth" must

have the gospel, but let's not neglect "Judea and Samaria" in our zeal for missions. What are we doing in the New England section of our own Judea? Just now not more than three preachers in that section. When we raise the sight of our gospel gun to shoot to the "uttermost part of the earth" we forget to lower it for nearby objects. Let's do more at home in this line and we will do more in foreign fields. The apostles, when they started to carry the message, taught the same things. The first of them, to speak was Peter. We have his sermon recorded in the second chapter of Acts; and if we can find what he taught, what he preached at that time, we will understand what the apostles understood to be the gospel of Christ. The Apostle Peter, before his congregation, said: "Ye men of Israel; hear these words." Understand, he is one of them to whom the Master had given the commission. "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." The Apostle Peter, then, under this commission, in preaching the Gospel of Christ, taught the people the agonies the Master had suffered, about how He was crucified, how He had been slain and raised from the dead. The Apostle Paul, some thirty years after this, in speaking to his people of the gospel of Christ as he understood it, said: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." This sounds like the sermon Peter preached on Pentecost, "and that He was buried and that He rose again the third day according to the Scriptures." Then we understand that the apostles at least for thirty years, in preaching the

gospel of Christ, preached His death, burial and resurrection; and in this I can see a reason for the apostles thus preaching, for if we tell of the death of Christ we certainly will speak of the debt He has paid for our liberty today. The apostles taught the people in their preaching. On one occasion, on Pentecost, the teaching was so clear that a multitude cried out: "What must we do?" The trouble with us today is that there is no teaching about our preaching. I believe that teaching is as essential as believing or repenting. Jesus said to some complainers: "They shall all be taught of God." People have to be taught before they can intelligently believe, repent, confess, or be immersed. Untaught baptized people are a menace to the church. When the soil is ready we always reap good fruit. Can a man learn what to do to be saved who attends our services? But I do not understand to teach that a man must believe; that a man must repent, confess, and be baptized, that that is all the gospel. You remember when Matthew was stating what the Master said to him he had these words further to say of the Gospel of Christ: "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Then to preach the gospel of Christ as the apostles stated we are not only to speak of the death, the resurrection and ascension. That surely is teaching the nations; but there must be placed before them at the same time some of the things which Jesus says: "All things whatsoever I have commanded you," or "whatsoever I have said unto you;" and to show the way the apostles understood this at the beginning of their work Luke says: "With many other words did he testify and exhort, saying, save yourselves from this untoward generation." Not only did he speak of those sufferings, but he left the impression on their minds and emphasized the necessity of not only accepting the first principles as presented in that time, but that there was something left with them that they must take upon their shoulders, that they must carry out; and those things, I am inclined to believe, are some of the things Jesus said to

teach them to observe, "whatsoever I have said unto you." Those that gladly received the word were baptized and were added 3,000 souls, and they continued steadfastly in the apostles' doctrine in fellowship, breaking of bread, and in prayer; and I believe if we go about missionary work in the right way and if we instruct congregations and individuals that the need of the church today is to emphasize the importance of observing the "all things whatsoever I said unto you," or the fellowship as revealed by Luke in this connection. I do not understand that fellowship would only include the financial side of this work. For we can fellowship in the missionary work by prayer, as stated in this connection, which I believe to be an enlargement upon the general expression of fellowship. But there is one thing we do understand, and that is this, that there is in fellowship the idea of each member of the congregation, every man who is a Christian, some way contributing to this work. The apostles, of course, were guided by inspiration. They taught the people that they must continue steadfastly in the apostolic teaching or doctrine. They must continue in fellowship, in prayer and breaking of bread. In carrying the gospel, or in helping to have the gospel preached to all nations, or carrying it where it is needed, the apostle says in this case that they were steadfast in certain things after they became Christians, and that one was that of fellowship. And years after this the Apostle Paul, in writing and speaking of his ministry in Corinth when he was making tents, as we often have heard, writing back to those people, he had understood that they were talking about the way he had conducted himself in that community, the way he had preached to them; and he said: "There is one thing wherein I have failed." In the 12th chapter of Corinthians, 13th verse, he says: "I robbed other churches that I might do you good," and he said, "forgive me of this wrong."

I understand that he had left the impression upon the people at Corinth that they were not doing some work, some fellowship. Even in his labors with them he had

done work, and, my brother, if the Apostle Paul would so recognize that and see it at that time, where do we stand if we fail to emphasize the necessity of everyone giving something or fellowshiping something in this work? One of the curses of the Lord's work today is this: some of us work with our hands every day of the week and preach on Sunday for "a thank you." I believe it to be as wrong for a preacher to encourage a congregation in failing to support the man who preaches for her as it is to encourage a congregation to leave off the Lord's Supper. If we don't want to receive money for our work let us go where they are not able to support us.

A short time ago I heard a colored preacher preach; and in his sermon he told about a congregation he knew of; and in that congregation they decided that everyone should give something, and second, it must be given willingly; and third, a man should give according to his ability. There was a man selected as judge, and as a man would walk up and make the contribution the man would signify whether it was acceptable or not. After a while a large man arose from the back of the house, walked through the aisle, cast his money on the table; but the man at the table said: "Here, take it back, it is not in harmony with the second and third resolutions." After studying about it for a while, and, too, he had seen others walk up and make their offering, he decided he must do something. He took more money in his hand and walking up again madly cast the money down. But the man at the table said: "No, that would be according to the second and third requirements; but it isn't given willingly." He made the man take it back. After a while when he had time to repent, he walked up with a smile and made his offering, and the colored man said: "It is according to all the requirements now." We can learn from the colored man lessons that will help us in preaching under the commission as given by the Master.

Man is raised from baptism to walk in a new life. He is a new man; has new ideals, and is to cultivate new habits. He will be his brother's keeper. He lives an

open life. Believes in his brother man; finds something good to say about his associates. He is an optimist. A pessimist can not be pleasing God unless he changes.

THE MODEL CHURCH.

BY W. S. LONG.

"Husbands, love your wives, even as Christ also loved the Church and gave himself up for it that he might sanctify it, having cleansed it by the washing of the water by the word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Eph. 5:25-27.)

The subject that has been assigned me is "The Model Church," and it is with unspeakable reverence and pleasure that I address you relative to the church for which our Savior gave himself. There is no kingdom that should be appreciated and loved more than that one for which Jesus shed his own blood. Every earthly kingdom was paid for by blood, but the church cost the blood of Christ.

To impress upon all the important fact that the church is God's divinely ordained institution for the salvation of the race is the duty of every preacher of the Gospel of Peace.

God has impressed upon us the beauty, grandeur and unity of the church by the figures under which it is pictured. It is called, "the house of God," "the Church of the living God," "the kingdom of his dear Son," "the pillar and ground of the truth," "the family of God," "the body of Christ," "the one body," "the bride of Christ"—without spot or wrinkle. Here we have a clear vision of the unity of God's children and the sin of division.

Now, what do I mean by the term, "The Model Church?" The Standard Dictionary defines a model as something made to serve as an example or pattern; something to be imitated, or an ideal to be followed.

Paul in speaking of the true church tells us that God instructed Moses to build the tabernacle according to the pattern that was shown him in the mountain, and in the same chapter (Heb. 8) tells us that we have the true tabernacle, the Church of Christ, which the Lord himself established. When the Lord ascended to heaven he sent the Holy Spirit to earth to plant and set to work the model church.

Its laws and mission are so minutely described in the New Testament that we may distinguish it from all other institutions in the world. So a body of people banded together and carrying out the principles of the New Testament may be truthfully called the Model Church.

I hope I may be able to picture this incomparable structure in its true light so that sincere, earnest souls may become wise unto salvation. The answer to a few scriptural questions will embody the principal thoughts I wish to offer on this subject.

I. When did the church of Christ begin? It is not my purpose in this discourse to dwell at length on the establishment of the church, but we have many index Scriptures that point unmistakably to Jerusalem as the place and the first Pentecost after the ascension of Christ as the time of the beginning of the church. Let Christ settle this question. Hear him. "Thus it is written that Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem." (Luke 24:46-47.) In Acts 11:15, Peter says: "And as I began to speak the Holy Spirit fell on them even as on us at the beginning." In Acts 1:6 the apostle inquired when the promised kingdom would come. In Acts 2:37-47 we find it in operation and the Lord adding to it daily. This settles the question when the church was established, and I believe the religious world will concede this point.

II. How could a model church be established today? Christianity is the product of seminal principles. Jesus exclaims in Luke 8:11, "Now the parable is this: 'The seed is the word of God.' Having been begotten again not

of corruptible seed but of incorruptible through the word of God which liveth and abideth forever." (1 Peter 1:23.) A grain of corn planted in Jerusalem 1,900 years ago would have produced corn. At that time the word of God produced Christians and the model church. The same word preached and obeyed today will give us the same results. Suppose our Lord should come to the earth today looking for the model church, would he find us following the divine example? People may claim to be his church, but that does not make it so. Because men believe certain things to be true is no evidence that they are true. Some believed that Jesus was John the Baptist, and others Jeremiah, and still others Elijah; but they were all wrong. In order that the church may be modeled after the New Testament there are certain requisites or essential marks it must have, and without these its claims would be false.

1. It must have Christ as its foundation. Paul, speaking for God says: "For other foundations can no man lay than that which is laid which is Jesus Christ" (1 Cor. 3:11). And again: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2:19, 20.) "Upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18.)

2. It must contain salvation. A very popular belief abounds today that there is nothing in the church, and that one may be saved out of the church, as well as in the church; and that we get saved out of the church and then go join some church of our choice. But the church of which Jesus is the founder and foundation is the abiding place for salvation. Hear his own words: "I am the door; by me if any man enter in he shall be saved." (John 10:9.) The salvation is on the inside and is reached only by entering. Hear more testimony: "And the witness is this, that God gave unto us eternal life and this life is in his Son." (1 John 5:11.) "I bring near my righteousness, it shall not be far off, and my salva-

tion shall not tarry; and I will place salvation in Zion." Zion is but another name for the church. And God declares that he will place salvation in the church. "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins." (Col. 1:13, 14.) It will be a glorious day when the religious world learns that pardon and salvation are in the church of God and that the same process by which men become Christians they become members of the church. In Acts 18:8 we read: "And many of the Corinthians hearing believed and were baptized." Later Paul addressed two letters to this body of people calling them the church of God. They did not get saved and then join some church, but when they obeyed the gospel that made them members of the church of Christ.

3. It must have the spirit of Christ. "But if any man have not the spirit of Christ he is none of his." Rom. 8 and 9.) "For as the body apart from the spirit is dead even so faith apart from works is dead." (James 2:26.) "In whom ye are also builded together for a habitation of God in the spirit." (Eph. 2:22.)

4. It must have the same law of entrance that was preached by the inspired apostles. When the doors of the church of Christ were opened by divine direction to a lost and ruined world, and when men knocked for entrance they were told by the apostle to believe in Christ as their Savior, repent of their sins and be baptized in the name of Jesus Christ unto the remission of their sins. See Acts 2:32-42. "Then they that gladly received his word were baptized and there were added unto them in that day about three thousand souls." (Acts 2:41.) Some years ago a man knocked at the door of the Masonic order for entrance, but asked to be relieved of certain conditions. I am told that this man was at that time President of the United States. He received this answer: "Becoming a Mason is just like the plan of salvation, the President and pauper, the king and peasant must all enter the same door." Let that be as it may, but remember, God is no respecter of persons

and all men must enter his kingdom through the one door.

5. In order to be the model church we must have the worship of the primitive church. There can be no uncertain sound relative to God's instructions about the worship. The Holy Spirit was painstaking and specific regarding the worship for the Christian age. In Acts 2:42 we read: "And they continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread and the prayers." "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." (Acts 20 and 7.) "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collection be made when I come." (1 Cor. 16:2.) "Speaking to one another in psalms and hymns, and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5:19.) "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16.) The worship found in the primitive church was simple, perfect and pure. It was the apostles' teaching, contribution (fellowship), Lord's Supper, prayers and vocal music.

6. The model church must have elders, deacons and evangelists. The duty of the elders is given as follows: "Tend the flock of God which is among you, exercising the oversight." (1 Peter 5:2.) "Take heed unto yourselves and to all the flock in which the Holy Spirit has made you overseers." To feed the church of the Lord which he purchased with his own blood. (Acts 20:28.) The deacons are to see after the temporal needs of the flock. The evangelists are to be sent by the church to carry the good news of salvation to the unsaved. In order to follow the primitive example every congregation must, in part, or in whole, fellowship the evangelists who are laboring in mission fields.

7. The church must have the Bible name. With all the claims that may be made of being the true church

they would be without foundation if we should presume to wear a name unknown to the word of God. The bride of Christ has a name, whom no one had a right to give but God himself. "Even unto them will I give in mine house, and within my walls a memorial and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off." When the church was established the Holy Spirit called it "the Church of the Lord," or "the church of the first-born," and when referring to the local congregations he said the "churches of Christ." The members were called Christians. (Acts 11:26; 1 Peter 4:16.)

8. The people who compose the church must be model men and women. They must be liberal hearted, sacrificing and loyal. They must be men who dare to do the right and can frankly say "We must obey God rather than men." In addition to this they must be clothed with a garment of righteousness, or all their claims are groundless. In Rev. 3:17 we learn of a congregation who believed they stood well in the eyes of men and God, but listen what is said unto them: "Because thou sayest, I am rich and increased with goods, and have need of nothing and knowest not that thou art wretched and miserable, and poor and blind and naked." "I counsel thee to buy of me gold, refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself and that the shame of thy nakedness be not made manifest." The garments of righteousness must be worn daily. Hear Paul: "The night is far spent and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:12). "But put ye on the Lord Jesus Christ and make no provisions for the flesh to fulfill the lusts thereof." "Put on therefore, as God elect holy and beloved, a heart of compassion, kindness, meekness, long suffering, forbearing one another and forgiving each other . . . and above all these things put on love, which is the bond of perfectness" (Col. 3:12-14).

9. The ideal church must be of one mind and one heart. A congregation that is marred by factions and

divisions would be so full of spots and wrinkles that it would be unworthy of the name "model church." What is said of the early church on this? "And the multitude of them that believed were of one heart and one soul," (Acts 4:32).

And again hear Paul: "Make full my joy, that ye be of the same mind, having the same love, being of one accord and one mind," (Phil. 2:2). "Finally, brethren, farewell; be perfect, be ye of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you," (1 Cor. 13:11).

III. How shall we carry on the work of the Lord? In the language of Nehemiah we may say, "We are doing a great work." Truly can it be said that the model church is engaged in the noblest work in the world. But the important question is, "How shall this work be carried forward?" Order and system, brains and money are absolutely essential before the work can be a success. The Creator of all things is the God of order and works by system. He would have us work that way. We do not have to go outside of the New Testament to find a perfect law by which to carry on the Lord's work. The primitive church was full of business, and its work was done systematically. They set in order the things that were wanting, and system was used in all the work they did. They held business meetings, planned work, sent missionaries, corrected errors, disciplined unruly members, put the lazy members to work, cared for their needy and developed the spirituality and liberality of the members. This we find in the following quotations: Acts 6: 2-7; 11:2; 11:27-30; 13:1-4; 15:4; 1 Cor. 5:4, and 1 Thess. 3:6-15; Matt. 18:15-18. God has wonderfully blessed us with the brains and money. The membership of the church of Christ today has the literary attainments and skill, and it has millions more money than the early church had; and yet they sent out evangelists into all parts of the known world, and did more than we are doing today. Their zeal ought to put us to shame. Why did they do so much? And why do we do so little? What is the matter? Too many are joined to the God

of mammon. When you get the man you will get his liberality. Too many have never been converted. The question of financing the Lord's work will be solved when the church is converted. When a man says "All that I am and all that I have belongs to God and I am but a steward, and the owner of these things is in heaven, and I must use all the goods put in my hands to glorify His name and advance His kingdom," he has the only true conception of what a Christian should do with money.

IV. What is the mission of the model church?

It is called a glorious church, and this can truthfully be said because it has been given a glorious mission. Never was an organization planted on this earth that had such an eminent mission. It is the light of the world and Christ's representative to reflect His life and righteousness.

"Let your light so shine before men: that they may see your good works and glorify your father who is in heaven." "God who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Its mission is threefold, viz.: To preach the gospel of salvation to the lost, to restore and save the weak members, and to feed and clothe the hungry and naked. "Wherefore lift up the hands that hang down and the palsied knees, and make straight paths for your feet, that that which is lame may not be turned out of your way, but rather be healed" (Heb. 12:12). "So that ye become an ensample to all that believe in Macedonia, in Achaia, far from you sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place, your faith to God ward is gone forth: so we need not to speak anything" (2 Thess. 1:7-8).

"Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their afflictions and to keep oneself unspotted from the world" (Jas. 1:27).

We are now living in an eventful day of the world's history, and these may be said to be perilous times; but

let us remember that they offer to the church the greatest opportunities any age has ever offered. If on account of the "world war" we should be called to go to other lands, let us, like the early Christians who were driven from their ruined homes in Jerusalem, go everywhere preaching the word. And so represent the true church and the principles that it contains, that we may win souls to Him who died for all. If the church does not have the mission spirit and the martyr spirit, it is lacking in one very essential mark that divinity demanded. When we realize that one soul is worth more than a billion worlds, we can not rest satisfied until we have made an effort to save some.

Now, to you who have not taken Christ as your Savior and entered into the church that was bought by the blood of our crucified and risen Savior, let me entreat you to step forward, accept Him as your Savior, and be saved upon the terms heaven offers. If you enter the highway of the Lord and take the Bible as your guide-book, every step will be heavenward and the clear light of truth will shine upon your pathway, and when you come to the end of life's journey and hear the welcome words, "Come, well done," you can then say:

"Wing thy flight from worlds to endless worlds,
As far as the universe stretches its flaming walls,
Take all the pleasures of all the spheres,
Multiply them through endless years—
One moment of heaven is worth them all."

Tomorrow may be too late. May God help you to come and without delay.

MISSION WORK IN TENNESSEE.

BY J. D. FLOYD.

I am before you this afternoon to fill the place assigned me. On the program the subject is "Mission Work in Tennessee." I suppose an article that I wrote two or three years ago, published by some of the papers, was the cause of that subject being assigned to me.

But I shall limit the subject, not taking up mission work in the entire State, but simply in middle Tennessee. There are natural barriers which divide it into three distinct parts. The Cumberland Mountains separate East and Middle; and the Tennessee separates Middle and West Tennessee. For reasons assigned in that article I gave my attention then to Middle Tennessee, and as I have not had the opportunity since I was requested to speak on this subject to procure further material, I shall confine myself, therefore, to the subject I discussed in the paper. A speaker has a right to define his own terms. What I mean by missionary work is going into new fields, distant places, preaching the gospel, converting sinners, bringing them together as a church, and putting them to work for Christ. That's what I mean by missionary work. Now, as to the sources of information that I have consulted, or the sources from which I have gathered the facts, I shall make this statement, first, my own personal observation. I have lived in the region seventy-seven years, fifty-one of that time a member of the church of Jesus Christ; forty-six years of that time a preacher of the gospel; and hence I shall draw upon my own personal experience for some of the things I shall present. Then years ago I managed to get hold of quite a number of copies of old papers that were published in Tennessee before the Civil War. Since the Civil War I have been a regular reader of the

papers published in the State. In addition to that I have read the papers as published in other States. In addition to that I have had many personal interviews with brethren who have traveled through this part of the State and preached the gospel and planted churches. In addition to that I have quite a number of letters that were written to me by persons who had been preachers or active evangelists in the work of building up the church, in answer to letters I wrote, making inquiry with regard to the work. Now, you have the sources of information from which I have gathered the facts I shall wish to present.

In Tennessee at this time mission work is being carried on, first by an incorporated organization that has its board of directors, its president and its employed agents. Missionary work is being done through that means. Then in addition to this there is an independent work, which has been, and is being carried on. I suppose I don't know of any better way to get it before you than to take my own work as an illustration; and the work of most of the prominent preachers will be in harmony with what I present.

In the first place I have gone as an individual preacher to a locality where there was no church and no disciples. I have preached the gospel, and as a result of the work there a church was established. Under the direction of my home congregation I have gone out, was sustained by them in the work, preached the gospel, sowed the seed, from which a church of Christ was afterwards developed. At the request of a brother who felt interested in a certain community I went to that community and held a meeting; baptized seven persons, gathered a few scattered disciples together, and put them to work as a congregation, which has been one of the best congregations I have ever seen in Middle Tennessee.

I have known of cases where an individual Christian would move to a community and live a Christian life; teach the Christian religion to the citizens there, and as a result of his influence and work afterwards a church was established. All of this is what I call missionary

work. Going into new fields; a preacher going independently; a preacher being sent by a congregation, or at the direction of an individual; or what we call an individual Christian living a Christian life in the presence of the people, and leading them to Christ. This is what I mean by mission work, and here I will remark that the work in Middle Tennessee, the main part of it, has been accomplished by these latter methods. The objection is sometimes urged that there is no system in this; that it is kind of a hap-hazard, slipshod way of doing things; and we might accomplish more if we worked in an orderly way. Some think that is true, but still results have been obtained. Before the Civil War there came to our town of Shelbyville a little man, say twenty-five years old. He set up his office and went to work as a dentist. He had been over the world a good deal, and had taken lessons in fencing, and in the use of the short sword; and boasted a great deal about his skill along that line. One day he was standing on the sidewalk and several other men with wide eyes standing around him. He told what he could do with that little cane in his hand. At last he said that any of them could take that stick, pointing to a heavy stick, and "hit me if you can. I will ward off the blow with this little cane." Finally a big double fisted man took the stick and brought it down with all his might, and the little man fell on the sidewalk. He got up bravely, however, and said: "There was no science in that." But even though there was no science in it, it brought the results; it laid the little man low.

And so then, while this work may not be done in an orderly way it has brought results, as I shall show you in the latter part of this discourse.

This work has attracted the attention of others. Some years ago the *New York Independent*, a popular religious journal, said: "The most remarkable growth of a religious people during the last quarter of a century is that of the disciples of Christ in Middle Tennessee." It said there had not been an equal, nothing to compare with it. That is the idea that the editor of the *New York Independent* gathered from what he had seen.

Some years ago Dr. D. C. Kelly, who stood in the very forefront of preachers of the Tennessee Conference of the Methodist Church South, wrote a letter to Brother Lipscomb at Nashville and wanted to know "the secret of your growth and development." He said: "I am astounded at it, and want to know how you have brought it about." So the growth there attracted his attention. A little later the editor of the *Christian Standard* came to Nashville and spent a few days. Upon his return home, in giving an account of his trip, he wrote: "The city of Nashville is better provided with churches of Christ than any other city in the world." They couldn't have been sitting away back doing nothing, because when they began the work in 1866 (then is when the work really began), there was only one church in the city of Nashville, and only three in the country, in Davidson County. Now, taking city and country together, there are not less than sixty. So we see there has been growth and there has been development. I have already stated that this has been accomplished mainly through this independent work, as we shall call it. Up to 1890 all of the work that was being done was done that way. From that time on down to the present there has been an organized society which has been at work. About the year 1888 the Woodlawn Street Church at Nashville was without a pastor. They corresponded with a preacher in the State of Missouri about coming and taking the work. He hesitated for a while whether to come. Now, I can be excused for calling attention to this, because two months ago in the journal here it stated this fact in this man's life as one of the commendable things of his life. So we will just speak of that which was endorsed and commended by his own brethren. He hesitated whether to go or not. He had a preaching companion up there to whom he was very much attached. He went to him and said: "I have a call to Tennessee. I hesitate to accept it; but if you will go with me to Tennessee and help put in operation organized mission work I will take the place and go." The man agreed, and they came, these two men, neither one of them having

ever met perhaps a preacher in the State, knew nothing of the congregations. When they started in the work it was the only congregation in the State of Tennessee that they were in touch with.

In 1889 the conventions met in the city of Louisville. I decided I would go, and be a silent spectator of the work; and I say before these preaching brethren this evening, that up to that time I had no positive convictions against organized mission work. Circumstances brought it to my attention. I had no positive convictions along that line. I went and stayed several days. I mixed around. I was a stranger in a strange land. I heard the people talk, and I saw the class of preachers that were there. I didn't see anyone from the "sticks"—all looked like city preachers. One day President Loos announced that there would be a meeting of Tennessee preachers at one o'clock in the basement of that church. I didn't intend to go. I didn't go up there to participate in anything of that kind. I went to a restaurant for dinner, and when I came out I fell into the procession of people on the way, and went with them. There were some fifteen or sixteen persons, I suppose; about half of them preachers and the other half about equally divided between "laymen" and "laywomen." A business man of Chattanooga was called to the chair, and in a very few words expressed what he thought was the purpose of the meeting, and then called on the pastor from Memphis to state what the purpose was. He thought it was to take steps to organize the mission work in Tennessee, so as to put them in line and harmony with the great brotherhood north. Then the matter was open for discussion. Linn Cave was then the preacher for what is now the Vine Street Church. He was the first called upon, and he threw his whole weight and influence against any move in that direction. He said: "I am preaching in Tennessee; I co-operate with you in the mission work; but with me it is simply an inexpedient. I know the conditions in Tennessee. If you start that work it will be the cause of generating a strife that will put the cause back ten years in this State," and "now," he says, "rather

than to be the cause of strife and division, if I can't be with them without that I will get out." I think that stopped the whole matter; but still there were some other speeches made. One man who had been in the State only three months and had never been in touch with but one church in Tennessee said: "Brother Cave says it will cause strife and division. I say let it come. Tennessee is doing nothing to spread the gospel," and says, "when I get in touch with the great brotherhood here I am ashamed to let them know I am from Tennessee;" and he insisted that they should organize and go to work, and put the State in line with the great brotherhood north. Other speeches were made, and they all sang the same song to the same tune. If I had a screen and magic lantern I would like to show that the whole burden of their speeches that day was this: "Tennessee is doing nothing in spreading the gospel. We ought to organize, so as to have the gospel preached in destitute places and build up churches." It failed there, and the matter was taken up in Nashville the next year, and the organization formed; and I am here to say this afternoon it was formed by preachers who knew practically nothing about Tennessee!

One good sister there—a woman of means—said she wanted the society formed and a preacher sent to her own town to form a church in her native town, where she grew up to womanhood. No doubt she was honest; but the facts were that there had been a church in that town—a good large church—which had a good brick building at that time; yet she wanted a preacher sent in order to plant a church there—she knew just that much about how things were going on.

And Cave's prophecy, I am sorry to say, did come true. There has been strife and division. There is a want of fellowship and a feeling that I am sorry to see. I would rejoice if we were all in fellowship and harmony and working together for the grandest and most glorious cause that has ever engaged man's attention. But the work now has been going on for a long while, and there is still strife and division.

I have said that the growth in Middle Tennessee was remarkable. It is, indeed, phenomenal when we look back and see what has been accomplished. To get some things before your minds I call your attention to some statistics. They are not very interesting, but perhaps I can keep your attention while I present them. Now then, I have said that the work practically began building up in Middle Tennessee in the year of 1866, in the beginning of that year. That was really the beginning of that work. There had been churches established; but the growth had been very slow, to say the least of it. At that time there were thirty-nine counties in Middle Tennessee. Only five county towns had a church of Christ and your town here is one of them. Thirty-nine counties, and only five county towns had churches. Now every county town in Middle Tennessee has one. That is proof along that line. At that time there were not as many as 100 churches of Christ in Middle Tennessee—it wouldn't reach that. Today, according to the census report I have in my possession, in Middle Tennessee there are 540 congregations of Christ. Less than 100 back yonder; now fully 540. Back there there were not as many as twenty-five preachers working in Middle Tennessee. Now the number reaches beyond 200, engaged in preaching the glorious Gospel of Christ. Over 200. Think of the work they can accomplish; and so we see then that there has been growth and development. I can remember the time when a person, if he wanted to worship with the Church of Christ on Lord's Day, must, of necessity, in some places he might live, have to take a day or two off in order to reach a church in time for worship. Now, there is no place in Middle Tennessee where one may live that he can not in a short trip reach a place where he can worship with a church.

Some years ago when Prof. Hopwood was the Prohibition candidate for Governor in Tennessee, he spent a night at my home. He didn't talk about his candidacy, but all of his talking was about the church; and he wanted to know how the cause was in my section of the country. I said: "Brother Hopwood, that you may get

some idea, I will just state a fact to you. I can get up at my own home Sunday morning, and without any special haste I can preach in any one of sixteen congregations at 11 o'clock that day. You can gather from that whether the cause has been built up." Then he said: "I want to know something more about that. Do all of those congregations you speak of meet every Lord's day?" "Why, certainly. We don't call a church a church unless it meets every Lord's day to worship." "Well," he says, "that beats us in Eastern Tennessee," for, he says, "the church never meets unless the preacher is going to be with them; but you are a long ways ahead of us here." This system I speak of is calculated to make churches have self-confidence, and be self-edifying. Churches can come together and worship and build up without having any regular ministerial work.

Dr. Buckley, about two years ago, in an editorial, said this: "The disciples have the advantage of all other religious bodies I know of. They can plant a church in a community, meet together and worship, and build up without any regular ministerial work;" and, he says, "the reason they do that they erect a standard every Lord's day; they rally around the Lord's Supper; the church doesn't have to have a preacher in order that they may grow in grace and knowledge of God."

Now, it seems to me we might wish to know what this other work has been accomplishing in the period it has been at work, beginning in 1890, and coming to the present, in twenty-seven years of work. And so we look into their records. In stating the source of my information I left out some things. One was the Year-books, and the other the pamphlet called, "The Preachers of the Church of Christ." I have with me both, and I have looked into them for information and find 540 churches of Christ who claim to be loyal. How many of the others are there in Middle Tennessee? Not exceeding twenty. Over 200 preachers on the other side of the line; not exceeding twenty preachers on this side. These are facts gathered from reports of State conventions, year-books, etc. Now, these are facts. There is something else right

here I wish to call attention to. Out of these twenty preachers there are only two that are natives of this State. I don't think it a crime to be born somewhere else; but facts are facts; and only two of them but what have come from other States, and not only come from other States, but came here to get salaries from the loyal brethren. These are the facts in the case.

Two preachers, then, natives of the State; about fifteen at least have come from other parts; and every one of them found a church that was able to pay him a salary when he came!

There is something more along this line. Out of these twenty churches I speak of, fifteen of them, at least, were founded by the loyal brethren. Fifteen churches planted by the loyal brethren have been captured and are now dominated by this other religion. Well, what have they done in Middle Tennessee? How many churches have they planted in Middle Tennessee?

I take their own literature and answer, "only three." Does anybody know of any more that have been planted? I have searched and written letters of inquiry and haven't been able to find any others. Some might say: "There was no territory to work in." Yes, there was. Since 1890, when the work began, there have been twenty-seven congregations planted at stations on the Nashville & Chattanooga Railroad and branches, and every one of these twenty-seven has been established by the loyal brethren. Within a very short distance of where I live now, during this last year, about six or seven congregations were started by loyal brethren. We have in this house, this afternoon, a preacher who I suppose at the suggestion of our good Brother Grizzard went to his childhood home and preached the gospel, and started a congregation; and they are now meeting in an excellent house of worship; so it has been with other places I might mention. It shows the work is still going on; the gospel is being preached in many places and churches being established there.

But now we come to another question: "Hasn't this organization collected money and spent it?" I have with

me here in Murfreesboro a report of the work of the year 1913; and that is simply in harmony with other reports I have; but those figures were presented more fully, and I gave more attention to them. Now, I look there and I see coming up from this place and that place a stream of money. Sometimes a dollar or two; sometimes five dollars, twenty dollars, twenty-five dollars, going up to headquarters in Nashville, and it went into the strong box there; and then a committee got together and distributed the money. It went up there, and now they send it out; and I followed that money to see where it went. I found \$2,000 of it went to the State Evangelist. I found \$3,000 and a few dollars over went to two evangelists who were employed all of their time. One of them worked 327 days in the year, and the other 320, making 647 days that they both worked. One of these preachers reported holding thirty-one meetings, ranging from eight days to twenty-four. The other one reported holding seventeen meetings ranging about the same length of time. Well, there is always more or less curiosity in my make-up, and I had a curiosity to see something about the places where the meetings were held. Hence, I took the report and laid it down; then I got the Year-book and laid it down; and as I would see a name over here where a meeting was held by one of those men, I then looked over there, and there was a church there before he went (I have the first Year-book published in the year 1884), and I found a number of places where they held meetings that were in that Year-book that had been published twenty-seven years; and so I went on down through and I tell you what I found: The two preachers held forty-eight meetings, forty-five of them, according to the Year-book, were with churches that were in existence before the year began. That was preaching the gospel in *destitute* places with a vengeance, and planting churches! Forty-eight meetings, forty-five of them with churches that were already in existence. Then I was a little curious to see further about this money, and I looked on and saw \$320 was sent to Murfreesboro. What were they to do? "Preach the gospel

in destitute places and plant churches. That's what we want to do." It was certainly a revelation to me to find Murfreesboro was a destitute place. I thought they had had a church here for years! I thought such men as Talbert Fanning, T. D. Fall, Moses E. Lard, Benjamin Franklin, Charles Day, Winthrop Hobson, George W. Abel and W. H. Goodloe preached here. I thought men of that sort had preached here in Murfreesboro; but no! It is a destitute place, and they sent \$320 here to plant a church in this destitute field. And that is only in harmony with a good deal of their work. You brethren had better get up and go to work and spread the gospel. I am afraid you haven't been doing the work you should do.

Now then, I have just run over these facts. Now, what is the sum total of the whole matter? The cause has spread wonderfully in Middle Tennessee. Brother J. W. Shepherd wrote me a letter a good while ago and said: "There are more churches and disciples in proportion to the population in Middle Tennessee than any other place in the world." How has that been done? In this individual way—preachers going—being sent—individual Christians working; and on and on the work has been accomplished in those ways.

My closing admonition is this: Don't get weary if you are called to a destitute place. Don't make an excuse for not going. Go and preach the gospel to the people. I rejoice that it has been my privilege in my early days to go into new fields, and I say this in regard to my own work. I have seen destitute places. If I had thrown myself into the work of preaching and nothing else I would have more reputation as a preacher, and would have been a better and stronger preacher; but inasmuch as I went into the destitute fields and preached the gospel I can look back now and be satisfied that my work brought about more good results for the Master than if I had gone in this other way. Let's preach the gospel. If you are supported, all right; if not, make your support some way; but preach the gospel. "Woe is me if I preach not the gospel."

THE CHURCH THE LIGHT OF THE WORLD.

BY J. PAUL SLAYDEN.

In Matt. 5:13-16, we have a statement made by the Lord Jesus Christ to his disciples. He said: "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The subject assigned me is "The Church the Light of the World," and the particular point to which I wish to call your attention is the way in which the church is the light of the world. I am sure that there are many who are careless of the mission of true disciples. They are not the light of the world as they should be; and I wish to call your attention to one or two illustrations and then a short application to show you how it is that God's Word comes with power to the minds and hearts of men.

You can't remember when you didn't know what salt was, and something of its uses. You can't remember when you didn't know what light was; and it would be of interest for us to think of the uses and beauties of this beautiful thing to which he compared his disciples. We are to be a saving power in the world—the light of the world. No more can the church of the Lord Jesus Christ be hid than a city set on a hill can be hid; and that our message may have the weight which it ought to have—that we may be the light of the world—the salt of the earth, there is the necessity that we carry the

message to the world with the force that God intended it should have.

To illustrate, you remember when Moses was forty years of age, he thought the time had come when God by his hand would deliver the Israelites out of their Egyptian bondage. When he saw an Egyptian smiting a Hebrew he killed the Egyptian. Later on, when two of his brethren were striving together he reproached the one who did the wrong, and he said: "Who made you a ruler or a judge over us?" Moses, fearing that what he had done the day before was known, fled to the land of Midian, where he spent forty years; and at the end of that forty years he was a much wiser man—a much better prepared man for the work of leading the Israelites out of their bondage than he was forty years before. God appeared to him, told him about the great work before him, that he had heard the cry of his people, and that he would send him down into Egypt to lead them out of the land. Moses said: "Who am I, to do a great work like that? Pharaoh will not believe me;" and there was reason in that. But God said to Moses: "What is that you have in your hand?" Moses said: "A rod." God said: "Cast it upon the ground." He did so and it became a serpent. God said: "Take it by the tail." He did so, and it became a rod in his hand again. God said: "Put your hand in your bosom." He did so and it became leprous, white as snow. "Put it in your bosom again." He did so and it became like his other flesh. God said: "Go down to the land of Egypt. If they do not believe the first sign they will believe the latter." And there is this significant statement made: "They will believe the voice of the latter sign." Moses, after all the excuses, came to the land of Egypt. He came before the Israelites and told them that the God of Abraham, Isaac and Jacob had appeared to him; that he had seen their oppression and was coming to lead them out of Egypt. They bowed their heads and worshipped God. He came before Pharaoh and told Pharaoh that Jehovah, the God of the Hebrews, had met with him and commanded him to let his people go into the wilderness

three days' journey, to sacrifice to him. WHAT MOSES SAID AT THAT PARTICULAR TIME WAS AS MUCH TRUE THEN AS IT HAS EVER BEEN. That statement that Jehovah, the God of the Hebrews, had sent him was as true when Moses came before Pharaoh the first time as it was the last time. Remember Pharaoh's remark when Moses told him that God had sent him down there? He said: "I know not Jehovah, and moreover I will not let Israel go." Moses began to work some signs, and Pharaoh, with a determination that may appeal somewhat to you, accepted the challenge and entered into a contest with Moses. Moses cast the rod down and it became a serpent. Pharaoh then called for his wise men, and they likewise cast down rods and they became serpents. The superiority of the sign done by Moses is seen in that his rod, turned to a serpent, swallowed up the serpents of the wise men. Pharaoh wouldn't let them go then; and I don't really blame him, not knowing anything more about the God of heaven than he did. Now if, at the time these miracles were performed by Moses, these enchanters in the land of Egypt had done the same thing or had made Pharaoh believe they did the same thing, it would have been only a matter of taste which of the two he would have regarded, Moses or the enchanters. If they could have come with their message, contrary to the God of Heaven, supported by signs as great as those done by Moses, there would have been no sense in Pharaoh's turning his back upon his own interests and granting the request of Moses at that time. After a time there was the plague of blood. Rivers, streams, pools and ponds became blood; the fish died and there was a stench throughout the land of Egypt. These enchanters did the same thing. Of course, nothing in magnitude compared with what Moses did; but Pharaoh was very well satisfied with that. After the plague of blood there was the plague of frogs. Frogs all over the land of Egypt, in the king's palace, in the beds and even in the ovens and kneading troughs. The magicians did in like manner with their enchantments. Pharaoh was very well satisfied with the contest so far. After the

plague of blood and frogs there was the plague of lice. The very dust of the land of Egypt became lice, and the lice were all over the land of Egypt, on their cattle and upon all the people. The magicians tried to make lice, but they couldn't do so. Why they couldn't make lice as well as they could make snakes, frogs and blood, I don't know; but they could not. And right here the magicians bore testimony to the power which supported Moses and Aaron. The magicians said: "This is the finger of God." There was their testimony to the power that supported Moses and Aaron; and from that time on they could not perform the miracles worked by Moses and Aaron, and also suffered the consequences of those plagues, as well as the rest of the Egyptians. After the plague of flies, murrain, boils, etc., they come to the last great sign—the last great plague. God said to Moses: "Yet one more plague will I bring upon Pharaoh; afterwards he will let you go. There shall be the death of the first-born in every home in the land of Egypt, from the king that sitteth on the throne, even to the captive in the dungeon." The Israelites were to be ready to depart; and the awful midnight hour came, and the text states that there was not a house where there was not one dead. Nobody could go to his neighbors' and expect his friends to console him, because they had their own grief to bear; and a cry went up all over the land; and after that Pharaoh said to Moses: "Get out of the land and take your men and women and children; your flocks and herds." Why did he say this? Because God compelled him to; Jehovah, the God of the Hebrews; and the message which at the first brought a reply like this: "I know not Jehovah," at the last caused him to thrust the people out of the land. This shows the difference between the bare message of truth, and the message supported by the power of God. But what was said to Pharaoh the first time Moses came before him was just as true then as it was later on when the Egyptian army was swallowed up in the Red Sea; but God had said: "If they will not hearken to the first sign, they will hear the voice of the latter sign."

There is another example I wish to call your attention to:

You remember when Nebuchadnezzar had assembled people from his empire for the dedication of the image he had made. He commanded all the peoples of nations and languages to bow down to the god he had made at a given signal. There were three men, Shadrach, Meshach, and Abednego, who refused to bow to the god Nebuchadnezzar had made, and this was reported to the king. Nebuchadnezzar ordered Shadrach, Meshach and Abednego to come before him, and said to them: "Do you do well to refuse to bow down to the god that I have made? At what time ye hear the sound of the cornet, flute, harp, etc., if you do not fall down and worship the image which I have made, ye shall be cast the same hour into a fiery furnace; and who is that God that shall deliver you out of my hands?" This was a challenge to the God of Heaven Himself. These men didn't ask for any time. They didn't say, "Give us a chance." They said: "O King Nebuchadnezzar, we will not serve the gods you have made. Our God can deliver us out of your hands. Whether he will or not, we don't know. Be it known to you, we will not bow to the god you have made." That was true—as true that very moment as it has ever been. Nebuchadnezzar didn't believe it. But they were cast into the fiery furnace, and Nebuchadnezzar evidently tried to make good his word, to heat the furnace seven times hotter than was wont—for it was so hot that the men who cast Shadrach, Meshach and Abednego into the flames, perished. Nebuchadnezzar looked into the furnace and said: "Did we not cast three men bound into the midst of the fire? I now see four men there, and the aspect of the fourth is like a Son of the gods. Then he said: "Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither." They came out of the midst of the fire, and there wasn't even the smell of fire on their garments—not a hair of the head of one of them was singed. Nebuchadnezzar now addressed them as "the servants of the Most High God." Quite a difference be-

tween his manner now and a little while ago: "Who is the god who can deliver you out of my hands." And he sent his decree to the peoples of all nations and languages that whoever said anything against the God of Shadrach, Meshach, and Abednego, should be cut in pieces, "because," he said, "there is no other god that can deliver after this sort." Why a message like that from Nebuchadnezzar? What was the difference? Wasn't what these three men said to him at the first, true? Why certainly, just as true then as it was when they came out of the fire unharmed. Did Nebuchadnezzar believe it at first? No, not a word. Did he believe it at the last? Certainly! He accepted the truth and sent a decree that all the nations should regard the God of Shadrach, Meshach, and Abednego. This shows the difference between the truth unsupported and the truth supported. When Christ began his ministry he did not expect the people to accept his claims on the simple statement of them, but worked signs to support his message. The Master came, born of the virgin, impressed the fact upon the people of Palestine that he was God's son. John the Baptist introduced him as the Lamb of God, who should take away the sin of the world. He did wonders and signs before the people; but they didn't believe. Finally Christ made this proposition—the grandest challenge ever made—to support the highest claim imaginable, that he was God's son. "If you don't believe what I say, look at what I have done. Look at my works and believe them; that you may know I am in the Father and the Father in me." It was a message fit to move the world, and arouse the interest of heaven, perfectly supported. There doesn't live a person who can read the life of Jesus Christ and find anything in that out of harmony with the Master's claim to be God's son. Christ worked no miracles to prove that he was a good man; in fact, he made no such claim, but that he was *God's son*. That he was a perfect man is the least that could be said of him. That you may get an idea of the force of the message supported by the words of the Savior, if somebody in this town should make the boast that he had

never said or done anything wrong, that he had been an example of human perfection, he would be an object of ridicule. Yet how poor a claim is this compared with the Master's. If Christ had come to the people of Palestine, had gone to every home in the land, had told the people he was the Lamb of God who was to take away sin of the world, but had done no works to support the message, he would not have been believed, notwithstanding every word he said was true. "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name."

Now just a few words by way of application of what we have been talking about. Christ said: "Ye are the salt of the earth; ye are the light of the world; let your light shine before men, that they may see your good works and glorify the Father, who is in Heaven." It seems to me, brethren, that it would be worse than presumption on the part of a congregation, seeing how God supported His message to give weight to it; and seeing how Christ supported his claim, to decide they can save the world by a mere lip message at the present time. So forcible do works prove to be that people sometimes get the idea that the good things done actually prove a message to be true. A false message may be given force by good works; the truth may be helpless because unsupported by good works. God's word is true whether anybody practices it or not; but if we expect the world to believe the message and to be saved by that message, we must support it by lives full of good deeds.

I have no fears as to the message. We say: "We believe the Bible;" that's all right; no trouble with that. We ought to say it and we ought to make the world believe we mean what we say. But why do we not save everybody with it? In connection with this some strange things come to my mind, and I am sure you have seen what I have seen. When people take God at His word there seems to be a tendency to do nothing, to take comfort from the fact that they have the whole truth. The

same people, having departed from the truth go to work, compassing sea and land to make a proselyte. You may accept God's message from Genesis to Revelation; and if you can be restrained from supporting it by the power of a Godly life, the devil has done for you just what he wants to do. On the other hand, he is willing for good works to support the wrong message. He accomplishes his purpose in either case. You have simply given credence to the message; but haven't lived the message. Have you seen that? How does that happen? I believe that if the devil could get no better compromise with me he would be willing for me to do 10,000 good things—things a Christian person ought to do—provided I will do all of those things to support a message which has something added to or taken from God's word. He accomplishes his purpose in that way or in the former way. Sometimes I get after a man about his message; and he will turn on me and say: "What are you folks doing?" I get after him about his message, which may be supported by enough good things that people actually believe it is the whole truth. "Just look what they are doing! Do you think they can be wrong?" You see the power of the good works to give face even to an untrue message. The world will be slow to receive the message we deliver unless there is an earnestness and zeal for God in supporting it, although it is just as true unsupported as supported. But it comes with force if supported; whereas it falls upon deaf ears if it isn't supported.

I believe the church has become careless and indifferent. I believe that is the devil's one fight to make with the disciples of Christ; if he can just prevail upon them to be careless and indifferent, allowing them to take consolation from the fact that they have the truth; just as the Jews thought they could do things with impunity, for which God would condemn the Gentiles. The work of the church is to save souls, to build up and strengthen disciples of Christ, giving life itself to this great end.

Some years ago I read a statement from the late Charles Russell that was painful to me. He was de-

scribing different religious bodies and telling the various elements of strength in them, and among them he mentioned the disciples of Christ. He said: "They claim to believe that baptism is in order to the remission of sins. They believe nothing of the kind. If they did believe that they would be distressed as long as there are people who have not been baptized." That is an observation you may well consider. If we believe that we have a message of vital importance; if we believe that there are hundreds of millions who are in sin, and that the message we have is essential to salvation, it seems to me that should arouse us to spend and be spent for the salvation of souls. If I knew, for instance, a cure for tuberculosis, and should go calmly about my affairs with these sick ones about me daily, never offering them the information necessary to enjoy health of body, it would be inhuman. You can't imagine that you would not relieve ailments of the body if you could. You would rather delight in offering the only possible cure. If you had a cure for every ailment experienced by mankind; could give the remedies as fast as you could talk; and should refuse to give one of them to a sufferer, you should be worthless, but not so criminal as when you fail to offer the remedy that God has committed to you to save the world from sin and death. With this failure to build up disciples and to save sinners, has grown up a worldliness that is appalling. There was a time when disciples could talk about any sin which dimmed the light of the church, with some degree of assurance that the message would be appreciated. Places can be found where living at the theater, card playing, gambling and dancing must not be mentioned. Sin in general has been discussed in such a general way that people can not see a line of demarkation between those who claim to be disciples of Christ and those who make no pretensions. If the life of the church can't be distinguished from that of the world, the light of one is as bright as the light of the other; the thing to be saved is as good as the thing supposed to do the saving. "Love not the world; neither the things that are in the world. The love of God is not in him who loveth the

world." People in the church should have that piety which will grow and develop until the distance between the people of the world and them is so wide that they can never be confused; and so that no one can come in contact with them, but what they must learn of Christ. The apostle says: "I have been crucified to the world, and the world has been crucified to me." That ought to be true of everyone who comes and confesses the Lord Jesus Christ before men—becomes a member of the body of Christ—drawing life and salvation from that vital connection with Him; and whenever we are like that, then we will command the respect of the world. I am sure we would then not be slow to save the world. "If you don't believe that, just stop your ears to the message a little while, and *watch* us." That was the challenge Christ made; and we ought to make the same challenge as far as we, in our weakness and frailty, can. He delivered a perfect message and supported it perfectly. We can deliver the perfect message, but support it imperfectly; but by abiding in him, living in close connection with him, holy consecrated lives, we can bear fruit; otherwise there is nothing we can do for the salvation of a soul.

The church will be a bright shining light if each member will so lose himself in the work that he can say with Paul: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."

ADVANTAGES OF THE CLASS SYSTEM.

BY J. PAUL SLAYDEN.

The subject I have been asked to introduce for discussion this morning is "The Advantages of the Class System," classes of individuals grouped as far as practicable according to points of similarity, that the purpose of teaching may be most effectively accomplished. To classify perfectly, one should know the moral and intellectual training, as well as the environment of the individuals concerned, grouping those alike that there may not be diverse demands upon the teacher in the same class—an impossible task, but one worth the effort, as will be seen from the results of even imperfect classification.

The subject is so simple that it is difficult to discuss; it is like talking of the advantages of walking with the eyes open. However, some have objected to classes, saying the Bible should be taught to all alike, old and young, learned and unlearned—that is, it should be done in such a way that with some the purpose of teaching is thwarted.

There are *objectionable* classes. As I was passing a church house some days ago in Memphis, I noticed a brief record of a Bible class numbering hundreds, made up of all classes without reference to age or attainment—a conglomeration—such as, in some cases, I've heard, get to be a separate organization and become a menace to a congregation instead of a source of strength. Such a class has all the disadvantages of no classification plus the menace of competitive organizations.

Everyone knows that there is no congregation every member of which is equal to every other one in the ability to receive the same truth. All of God's word should be taught, but there are some things that any

teacher would be silly to try to impress upon certain people; for instance, many would get nothing of value from portions of the Song of Solomon, and to some it might be even harmful to direct their attention to it. There are children who can't read who will remember and be blessed as long as they live by simple lessons from the Bible which a good teacher, joyful at the opportunity, will prepare especially for them. The same children would be bored if they had to attend to lessons fit only for the more advanced. Where there are no classes the message for the advanced is useless for the child; the message for the child is about as worthless for the advanced. To attend to the needs of either class is to neglect the other. In fact, to teach the advanced is not to teach the children at all, and to teach the children only what they can comprehend is not to teach the advanced; and to the extent that a plan of teaching does this, to that extent the plan makes void the command of God to teach.

To illustrate again: Suppose we have a congregation with a hundred young people, fifty of whom have obeyed the gospel and fifty have not. Why hinder the fifty who have obeyed the message from growing and developing and passing on unto perfection by delivering to them the lessons the fifty unsaved, disobedient need? or, why hinder the fifty who have not learned the way of salvation by delivering to them the message which the saved need? One may say, "It is all Bible." Why, certainly. In the school-room the primer and Emerson's Essays are taught, and both are English; but a teacher would be silly to try to impress upon the child's mind one of Emerson's heavy essays, or to keep the advanced forever studying the primer.

In the third chapter of Paul's first letter to the Corinthians he said, "I fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." This shows beyond doubt that Paul recognized a classification of individuals with reference to their fitness to receive certain truth. If they had been prepared for it he would have fed them with meat; as they were not, he fed them with milk. Children will

justify the wisdom of the Apostle's statement as they have always done. One that is under-graded, finding the lessons too simple, will be frank enough to let his dissatisfaction be known by various demonstrations of lack of interest, and will, when properly classified, manifest renewed interest because they find the time spent on the advanced lesson worth their while.

Classification is simply recognizing a condition that exists and availing ourselves of an opportunity, fairly thrust upon us, to do greater service to God.

The discourse preached on the day of Pentecost was the most suitable one of the Bible for the occasion. Change the scene, transfer the Jerusalem discourse to Athens, and you can't imagine its fitness. Take Paul's discourse from Athens to Jerusalem on the day of Pentecost, and it is almost worthless compared with Peter's matchless discourse. Each was a masterpiece in its place—a masterpiece because it was God's message perfectly suited to the needs of those who heard. Fitness more than fine sentences and spellbinding oratory makes a lesson valuable.

Happy is the teacher who has the wisdom and the courage and the grace to bring to each one the lesson which will make him grow in grace and in a knowledge of the truth.

THE ADVANTAGES OF THE CLASS SYSTEM.

BY S. H. HALL.

I wish to make this statement in reference to the subject before us: *"That system in which we recognize, absolutely, God's revealed will unto us and the law of our mind or mental nature—which law is so fully recognized in God's revealed will—that system stands mountain high, above all other systems."* I come before you, claiming that the class system that you are using at this place is such a system; that it is in perfect harmony with

God's revealed will and with the law of our mental nature and growth, which nature and growth the Bible abundantly recognizes.

Now, whether we shall call other courses that brethren pursue, *systems* or not, is not for me to say. But, in comparison with such courses I would call the class system *the* system that undoubtedly comes from God's own heart; hence, has his absolute approval. All other systems, in comparison with this system, to me appear to be on a par with the difference that exists between human organizations, called churches, that men have started and the church that Christ established. The Bible declares that there is *one* body, which is the church. Other churches come from human wisdom, supported by human judgment without any revelation from God; while the church that Christ built is supported, both by Jehovah's revealed will to us and the law of our soul, our mind, which law of the mind the author of the Bible ever takes cognizance of, from the beginning to the end of his dealings with men. This is one of the unanswerable arguments in behalf of the superhuman origin of the Bible. Study psychology as long as you please and as hard as you please, then read your Bible and ask yourself this question: *Does the author of this book know our minds, our hearts, our inner nature? Does he recognize this inner nature in its different stages of growth, in his dealings with us? There is but one answer that can be given to these questions, which answer needs not to be stated to people who think.*

In the 13th chapter of 1 Cor., 11th verse, Paul says: "When I was a child I *spake* as a child, I *felt* as a child, I *thought* as a child: now that I have become a man, I have put away childish things."

Now *listen* (of course we understand the illustrative use Paul here makes of this law of our mind), but the thing that I want to impress upon you is this, viz.: The man does not live who can prove that Paul here means to condemn our (while children) "speaking, feeling and thinking as children." He simply takes one of the unchangeable laws of our *inner nature* and uses it as an il-

lustration, and in so doing *endorses* it in the strongest way; in other words, he simply speaks of that which is a *matter of course*. This nature of ours is as much of God as Jesus Christ is the Son of God. The law of mental growth and development is *ever* recognized in God's dealings with the human race, and we are taught to recognize it and respect it in our efforts to teach others. The class system does this. "When I became a man I put away childish things," says Paul, *not* because childish things here recognized are wrong. Not only in this statement, but in hundreds of others, you find the author of the Bible recognizing the mental capacity, growth and development of our inner being. If I were to try to make Bro. Floyd, who is now seated before me, *feel, think* and *speak* as a child, I would make a mistake. But no greater mistake than if I were to try to make some seven, eight, or nine-year-old child *feel, think* and *speak* as our venerable brother does. The truth of the matter is I would be in *rebellion* to God who gave us our being, were I to so act.

Now let me, dear friends, restate myself: "*That system that leaves us absolutely free to move, to be pushed onward by God's eternal truth, which truth ever moves us in perfect harmony with the God-given law of our inner being, stands mountain-high above all other systems.*" It is *the* system. And any system that forces us to ignore this law of mental capacity and growth is not only not worthy of the name *system*, but is a *travesty* on our nature.

Just here I am going to take the liberty of covering just a little more ground than the lesson before us covers by dropping back into the lesson considered yesterday morning and by considering, at least, one question that is not on our program. It is simply a series of questions that were presented to one of the strongest men among us, I am told, so far as schools and universities can make a man strong; and, too, a man whose piety is unquestioned, so far as I know. He is opposed to the class system, the use of literature, etc. I give this exchange of thoughts because I think it will help us. Please to ob-

serve the questions and consider, unprejudicedly, the answers he gives :

“Dear Brother (—) : You have been recommended to me as one of our strongest brethren in a knowledge of the Holy Scriptures. I note, with regret, that you and some of our other brethren differ on some points, especially on what is known as the “Sunday School Question.” I am almost sure that the most of the trouble that arises between our leading men is due to the fact that they simply do not take the time to understand each other’s respective position. I am giving this question no little study these days ; in fact, I am endeavoring to learn, as nearly as I can, just what it takes to constitute a model church. I will very much appreciate your giving me your help on the following questions :

1. Who has the right to teach? By this I mean, is it the will of God that all of the members of the church teach, to the extent of their ability, as they have opportunity? If not, then who has the right to teach?

2. When should this teaching be done? Understand that I am *now* considering the idea of teaching, so far as it applies to the whole church, provided all who are capable have the right to teach? Would it be right for the members of the church to teach any day in the week, provided, of course, that time enough is left for the regular worship on the first day of the week? I think Bro. Kurfees takes this position. If this is not right, why not?

3. If it is right for all to teach as they have opportunity, are they not duty bound to seek opportunities for teaching others? Should the elders of the church encourage such work and assist the members in such work?

4. How should this teaching be done? By this I simply mean, would the teacher have the right to use both the oral and written method of teaching? There can be no question about what is to be taught. It must be admitted that the doctrine of Christ is the thing to be taught ; but in teaching this, would the teacher have the

right to take advantage of what other teachers have written on the subjects he endeavors to teach?

I will so much appreciate your giving me what you consider answers to the above that are correct, beyond a doubt, and the Scriptures that you think sustains the answers.

Your Brother in Christ."

HIS REPLY.

"Dear Brother (—): Yours received. I am pleased to give you briefly my views on the questions submitted. I am too busy to enter into details and deem it unnecessary to give references, since you are doubtless a *student* of the Bible; I, therefore, give you a brief summary of my views, as follows:

1. God wants three classes of people taught his ways, viz.: Children, alien sinners, and Christians. (a) He has provided in the Bible for this teaching. Parents teach their children, any Christian may teach an alien, only men (not women) may teach other Christians *in a meeting of the local church*. Of course, any Christian may teach another Christian outside of the church meeting. (b) The moral principles and perhaps historical facts of the Bible are to be taught to children, but to preach the *gospel* to children is on a par with infant baptism. The gospel in first principles, as God's means to bring men to Christ, is for alien sinners. The word of consolation, exhortation, etc., is for the Christian.

2. To your second question I should say, we have no record in the New Testament of *church* meetings to teach alien sinners. The teaching given to aliens was by *individual* Christians *as such*, *i. e.*, as members of the *general* church, not the *local* church. In 1 Cor. 14, women were forbidden to teach, evidently in an *assembly* of the local church—any such an assembly—nothing being said about the assembly on Lord's day for worship. Women did teach aliens and Christians, but not in a local church assembly.

3. Yes, the elders as *individual* Christians should teach everybody all they can and encourage others to do so. But the elders are *officials* of the church only in the

local capacity. An elder of the church at Ephesus had no *official* authority beyond that local church. As officials it is a part of their duty to teach the *flock* church. There is a difference between a governor's duty as an *official* and his duty as a *citizen*. The *local church* under its *bishops* is a distinct organization, having peculiar duties and privileges. Such a church *as such* is not authorized to teach anybody (directly) but *Christians*, and a woman is forbidden to teach *in it* (not somewhere else).

4. As to the method of teaching, in the *assembly one* teaches at the time (1 Cor. 14:31). For *individual* teaching no rule is given. What other men have learned and taught either in oral or written form is to be used, if entirely adapted to the purpose for which intended. My objection to the average "Lesson Helps" is that they, in the long run, *hinder* more than they help. I trust that this may be helpful. I want to be *consistent*, true to the Book and united with my brethren on the firm foundation of eternal truth.

Yours."

Now before I read to you another list of questions that were sent in reply to the above, let me say again that I consider the model church coming into existence as a consequence of brethren allowing themselves to be governed wholly by what God Himself has said to us in his word, all of which is in perfect harmony with the law of mental growth that he has placed within us. The author of the above letter is opposed to the class system, yet what he says makes it a necessity; in fact, he makes three classes himself. I now ask you to ponder well the following questions put to him in the further study of the subject:

"Dear Brother (—): I so much appreciate your kindly consideration of my questions. I will be very much pleased if you will take the time to give the Scripture references that you think sustains your answers. Much that you say is perfectly clear, but there are some things in your letter that I do not understand. In order that you may make some points clearer still for further

investigation I will ask you to please answer the following questions, giving me the Scriptures that sustains your answers:

1. Have parents the right to teach the children of others? If not, why not? There can be no doubt as to its being the duty of all Christian parents to teach their own children.

2. Would it be perfectly right for a sister to teach a number of her neighbor women in her own home with the object in view of converting them? You say she would have the right to teach one at a time. But would it be wrong for her simply to save time and for convenience, to teach a *class* of such women in her home?

3. Would it be perfectly right for a sister to teach a class of sisters in her own home for the purpose of obeying Titus 2:3-5? There can be no doubt as to her having the right to teach one at a time. But could she not teach a class of such sisters in her own home or one of their homes? If not, why not?

4. You say: "The moral principles and perhaps historical facts of the Bible are to be taught to children, but to preach the *gospel* to innocent children is on a par with infant baptism." Where does the Bible give us any light on this subject? Your position may be correct, but is it based upon specific directions in the Bible or human judgment?

5. At what age would you give the children "moral principles and historical facts?" and at what age would you begin with the "gospel?" This is a difficult question for me.

6. Should the parent grade the children in his own family, *i. e.*, putting those who need the historical facts and moral principles in a lower grade and those who need the gospel in a higher grade (here let me add that it is hard for any one to talk or write on the subject of teaching all without recognizing the class system. Our brother does it in no uncertain sound.—S. H. H.)?

7. You say: "The word of consolation, exhortation, etc., is for the Christian." From this must I understand you to take the position that there are no times nor cir-

cumstances in which *first principles* may be taught them? If so, how do you account for Paul's illuminating the minds of the brethren at Rome, Collosse, and in the regions of Galatia on the subject of baptism? (See Rom. 6; Gal. 3, and Col. 2.)

8. You say: "We have no record in the New Testament of *church* meetings to teach alien sinners." Please tell me what you mean by the expression, "church meetings."

9. Should not the *church* meetings, even when assembled for the regular worship, recognize the lost condition of aliens and try to so conduct the same as to convert them? If not, what are we to learn from 1 Cor. 14:20-26?

10. Take what we call our protracted meetings. The primary object, as I understand, is to covert aliens. At many of the services (and there will be at all of the services, if the members obey Col. 1:10. S. H. H.) the whole church is together: elders, deacons, *et al.* Is such a church meeting? If not, why not? Is it wrong to have such meetings? If so, what Scripture is violated? And how do you distinguish a *church* meeting, as you call it from one such meeting? Here is a difficulty for me.

11. You say: "The teaching given to aliens was given by the *individual* Christian as such, *i. e.*, as a member of the *general* church, not the local church." From this must I understand that you take the position that the local church, as such, has no right to conduct meetings for the purpose of converting aliens? If so, how is it that the member of the local church can and should take an interest in the salvation of sinners, but the local church must not be thus interested? On what Scripture do you base your idea that the *general church*, as such, should be interested in the salvation of souls, but the local church as such has no such rights? This is difficult for me to see.

12. You say: "The elders, as *individual* Christians, should teach everybody all they can and should encourage others to do so." When and how should they encourage others to do so? Would it be right for the local church, as such, to send out an evangelist to convert

aliens? Would it not be right for the elders to have meetings in which they teach and develop the members for soul-winning?

13. You say the local church, as such, has no right to teach anybody directly but Christians. Then what do you understand Phil 2:16, and 1 Thess. 1:8 to mean? The Phillipian letter was addressed to the "bishops and deacons," as well as the other members, and Paul acknowledges the receipt of offerings from said church.

14. You say: "Woman is forbidden to teach at it (the local church), not somewhere else." Then may she conduct a protracted meeting in some community where there is no local church, doing so as a member of the *general church*?

15. You say: "As to the method in the *assembly*, *one* teaches at the time." Do you mean by this that only one speaker should speak on such an occasion? Or that if a number speak, they must speak one at a time? This latter view is the commonly accepted position on 1 Cor. 14:31, is it not? Do you not think that this method should also be observed even if a sister is teaching a class of sisters in her home? (One talk at a time?)

16. You say: "As to individual teaching, no rule is given." Are not brethren sinning then when they make rules here and try to bind them on others?

17. You say: "What other men have learned and taught either in oral or written form is to be used, if entirely adapted to the purpose for which intended." Who is to decide this question of adaptability? (Here our brother grants us the right to use the written helps of others. As to the helps adapted to our needs the elders of the local church have the right to decide. S. H. H.)

18. You say: your "objection to the average 'Lesson Helps' is that they hinder, in the long run, more than they help." Is there any Scripture to sustain you in this judgment? I have heard others—good men, too—say the very opposite.

Now I do hope that I do not appear tedious with this list of questions. I would be glad to get the very best in-

formation that you can give me on these questions. You can answer by number; hence, be relieved of the necessity of re-writing them. In your answers please make it clear when your answers are based upon plain statements in Jehovah's truth and when it is simply your best judgment in the matter. We should certainly let an abundance of charity govern us when we are dealing with matters purely of human judgment; but where God has plainly spoken, brotherly love *must* join hands with loyalty to Jehovah's instructions. This is the way it appears to me.

Thanking you in advance for any help you can give, and praying the Lord to bless all the faithful, I am
Your brother in Christ."

(I am sorry to say that no answer came.)

That covers the ground, dear friends, not only of classifying those we teach, but also of our using the talent from among our sisters, and of the local church, as such, doing more than *merely* feeding Christians.

Let me make this statement, in concluding. So far as I know the church of Murfreesboro comes as nearly being a model church, from the standpoint of teaching *all*, both old and young, as any congregation known to me. We do our very best at West End Avenue, in Atlanta, to make the work in perfect harmony with the will of God. We understand that the local church, as such, must be interested in its own growth, its own development, its own edification. We understand also that the local church, as such, must endeavor to develop its membership into teachers just as fast as we can. We understand that this is one of the works that the elders must be deeply interested in, and that when we fail to so develop our membership, God's will is not accomplished in them. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Heb. 5:12.) This certainly shows that it is God's will that we develop into teachers, and

that he is not pleased with us when we fail to do so. You should not only classify in order to meet the needs of the young, but you should classify in order to meet the needs of those who are striving to develop into teachers. Hence, a teachers' training class is in perfect order. Teach them not only God's eternal will, as revealed in the Bible, but also teach them to observe how God has *ever* adapted himself unto the mental age or condition of the student, and thus constrain them to study the child prayerfully, and follow the example that God, who never makes mistakes, has set before us.

I understand that it is the duty of the elders to *see that this work is done*. They should see that the talent of the congregation is recognized and developed, that the children are brought up in the nurture and admonition of the Lord, that the membership is developed as rapidly as possible into teachers. Too, it is their duty to help them find work to do. A splendid opportunity is to be found in your class work in Bible study on Lord's days and other days in the week. But if you have not enough work in this special line, to use all the talent in the local congregation, get busy and help your members who are able to teach in establishing missions in different sections of the city or county, and encourage them in going out Sunday afternoons and teaching the old and young God's Holy Word. *This every local congregation should do*. Of course, in your teaching you classify, just as God has ever done in teaching us. This way of teaching people—recognizing their mental age and its growth—is as much from God as my soul is from God, for it is the *very law of the soul*.

I have just been wondering, since hearing Brother Floyd's most encouraging address yesterday, about the work in Middle Tennessee, how much is this *marvelous* growth *due to the fact* that the Middle Tennessee brethren have come more nearly falling in the stream of God's eternal Truth and letting it *carry them on* in the work, giving God's word no resistance, and in doing this, they have adopted the class system, and kept themselves free from hurtful extremes that some brethren too often go

into. May God help us to take inspiration from such heroes as our venerable Brother Floyd, who is with us, and D. Lipscomb and E. G. Sewell, and go on with work.

WHAT IF THE HEATHEN ARE LOST?

BY LOUIS R. PATMONT.

It is a matter of regret with me that I shall not be able, at this time, to discuss in detail the subject assigned me, as I have been requested to tell the story of my work among the foreign peoples, as well as the circumstances which led up to my abduction in Westville, Ill., on the 31st of March, 1914, and subsequent captivity in a dungeon for fifty-one days.

However, in order to do justice to the program I want to mention my text, make a brief statement bearing upon that subject, after which I shall review briefly matters outlined as stated.

The second chapter of 2 Pet., 21st verse, reads as follows: "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." This was spoken of backslidden Christians, who have sinned against light, rejecting the grace of God. While there is no direct statement as to the degree of punishment which will be administered unto the heathen who have "not known the way of righteousness" as revealed in the gospel of Jesus Christ, it is implied in several passages that the degree of penalty which they will suffer for breaking the "law written in their hearts" will be less severe than that which is to befall those who "have gone in the way of Cain and ran greedily after the error of Balaam for reward," after they had been "partakers of the divine nature."

The Bible is silent as to the real condition of those heathen who never knew Christ, except to teach plainly

that they are lost and that on the judgment day it shall be easier with them than with those who deliberately rejected Christ or else refused to carry out the commands of the Son of God.

We, as Christians, are by no means excused from preaching the gospel to the heathen, whether they be at home or abroad. Christ's disciples are commissioned to "preach the gospel to every creature." The divine order is to begin at Jerusalem, our home community, then go to Judea, our country; then to Samaria, the adjoining country, and then to the uttermost parts of the earth. This order has often been reversed by the church—at times to the great loss of her own strength. The divine method was that they should hear of the wonderful works of God in their own tongue. We may write books about Americanizing and Christianizing the millions of aliens in this country, but we will never be successful until we realize the fact that no Christian ideals will appeal to them until they shall have heard the story in their own tongue.

Right here let me begin with my effort to acquaint you with the work I have been permitted to do among the foreign people in America. I shall have to tell you some of my personal experiences in connection with this, as I have been requested to. I feel that I should not mention affairs which have to do with myself, but of course do not desire to turn down the requests of my friends.

When I first discovered our people, the disciples of Christ, in 1912, I was preaching for a little Polish church at Newark, N. J. Brethren of the church at East Orange became acquainted with me and learned that my views and the practices of my church were in strict accord with the principles of the Restoration movement. Through me much was learned of the Gospel Christians in Russia, with which people my father, G. B. Patmont, and other members of the family, had been identified. Later on, the brethren at large learned to know me through my work as interpreter and as the attendant of a

commission of Russian brethren that visited this country and traveled among the churches at that time.

Soon after I was retained as a special correspondent of the *Christian Standard*, the aim being to secure translations from papers published by the brethren in Russia. When interest in the cause in that country reached a proper stage, and it was decided that a commission should be sent to visit Russia and other European countries, I was chosen as the best man available for this work. The tour made by Z. T. Sweeney and myself will be recalled by all *Standard* readers—the reception at St. Petersburg, the baptism of Bro. Zebrowski and his officers at Warsaw, Poland, and the discovery of groups of Christians in Germany. On returning to America, I was commissioned by the brethren to investigate conditions among Polish people in Wisconsin, and, in a general way, among all foreign peoples there and elsewhere. My letters attracted much attention. I was successful in a gratifying measure wherever I went. Each appearance in public was a point gained for the great work among foreign peoples so auspiciously begun.

Then came the interruption and the dark chapter on which, as yet, no amount of investigation has been able to throw full light. In the spring of 1914 I went to Danville, Ill., where I spoke in the interest of evangelism among foreign peoples, and where I was asked to assist in the anti-saloon campaign in Westville, a suburb of the city. I consented to return, which I did in due course, and was proving a factor in the situation because of my ability to converse in so many languages of the foreigners resident at Westville. While at my work I was followed constantly, and often harassed, threatened and insulted. On Tuesday, March 31, I was abducted, and all efforts to locate me were unavailing. Not till May 24 was I found. On that day laborers on a farm near Columbia, Ill., a little way out of St. Louis, found me, gagged, wholly helpless and in a dying condition, in a vacant log house at a lonely spot far back from public highways. My hair was long, beard uncut and nails like the claws of a beast. The underclothing I wore was in

tatters. I was barefoot and dirty beyond description. I had been kept in a dark cellar—I could not tell where—fifty-one days, without light or fresh air and with scant food.

Later on, one Jack Lloyd visited me at Detroit and asked me in the presence of Claude F. Witty to sign a statement to the effect that I held the Roman Catholic Church responsible for this ill treatment. On being refused, Mr. Lloyd informed the brethren that he could control twenty-five hundred newspapers, and would be compelled to put me into disrepute before the public.

Facts ascertained later showed Mr. Lloyd to be in the employ of a liquor dealers' association, national in scope. He was the secretary of the Bureau of Commerce and Labor of the liquor dealers' association. He later admitted before the police commissioners of the city of Detroit that he had approached me with the object in view of fastening all blame for my kidnaping on the Roman Catholics and effecting a vindication of the liquor interests.

By this time my condition became so depressed that I broke down completely, and having again been threatened by a gang, one night I fled from Detroit. Of what happened afterwards I have only a dim recollection. I was in an unaccountable state of mind for almost four months, during which time I lost my hair and suffered from nose bleeds and fainting spells. I am grateful to the Lord that in spite of the attacks made upon my character by a hostile press, many thousands of my friends have remained loyal to me. However, I am also certain that these articles must have prejudiced many of my brethren against me, and must have furnished a dangerous weapon to the enemies of the cause of truth and righteousness.

Perhaps the fact was left out of consideration that most of the American newspapers are controlled by the Roman Catholic hierarchy and by the liquor interests; and perhaps it was not generally known that these forces have left nothing undone in order to besmirch my character and discredit me before the American public.

My only consolation for this treatment I found in the fact that the American public was sufficiently intelligent to know that if my story, as told under oath to the Danville, Illinois, Grand Jury, could have been disproved by the forces which I accused of having abducted me on March 31, 1914, I would now be serving a state's prison sentence for perjury rather than occupying a responsible position. On the other hand, my abduction has been substantiated by numerous affidavits and circumstantial evidence as well as the death-bed confession of one who participated in this crime. When I was found my physical condition not only showed that I had endured unspeakable torture, by being kept alive in a place which I believed to be my grave, but my nervous condition was such that a complete breakdown was imminent.

Since then my health has been fully restored and I have taken the work at Cincinnati, Ohio. There are nearly 100,000 foreign born in that city, and my best work has been among those people. My first work will be among the Russians, Germans, Poles and the Jews. I also preach the gospel to Americans, serving the local congregation as minister.

No one can fail to recognize the possibilities for good that are stored up in even the humblest alien. While it is true that not all immigrants are of a desirable type, and that immigration is putting a strain on American life that tests the strength of our ideals to the last desperate degree, it also is true that all progress made by this country is due to immigration, and that many immigrants have succeeded in distinguishing themselves and gaining recognition as social servants.

The nations of the world are sending us many of their noblest sons and daughters, and if these can be brought into the kingdom there need be no alarm as to the future of our country. The best intentions of isolated forces for good are useless, and the men, as noble as Paul, could perish in darkness if God would not awaken strong and generous hearts who are ready to perform the service of Ananias of Damascus.

The church must become a factor in the salvation of

America and of the world. God is calling heroes to do consecrated service in the great work of redeeming the teeming millions of aliens in our country. It certainly ought to be a joy to look forward to so great a mission and to be willing to die for America rather than to live and see this country changed into the territory of the Prince of Evil.

Only one thought ought to make our lives worth living—the thought of hope that the time is near at hand when the aliens of America will stand up with the forces of Christianity, freed from the curse of sin and from the shackles of superstition and ignorance; a mighty power for Jesus.

He who still believes that no good can come out of the slum districts needs only to read Mary Antin's book, "The Promised Land," in order to be cured of the fallacy that the moral condition of the immigrants is a hopeless one. No one can fail to recognize the fact that great possibilities are stored up in the alien districts throughout the country. Even New York's ghetto could develop a Henry Muskowitz, an emigrant boy of Polish-Hebrew stock, into an ardent propagator of righteous and ideal city government. The story of Muskowitz, today one of New York's most useful citizens and former president of the Municipal Civil Service Commission, is told in the *Independent* by Hamilton Holt. This article brings out the strength of the argument that the immigrant element can produce men who may become a bulwark against the onslaught of the Old World's ignominy and scorn, those tiger passions which stretch their claws in the streets and alleys of our cities.

No one can fail to recognize the great possibilities for good that are stored up even in the humblest alien.

Who does not know the thrilling stories of Colonel Sobieski and his life spent in the fight against the demon alcohol? Only the future will reveal how much good has been done by such literary men as A. A. Paryski, of Toledo, Ohio, and Michael Kruszka, of Milwaukee, Wis., who are vigorously fighting existing evils among the Poles

and have undertaken the work of enlightening their people at great cost and sacrifice to themselves.

If the foreigners can be brought into the kingdom, showers of blessings will pour over our land. Are we willing to bring them into the fold and thus save our country? The best intentions of isolated forces for good are useless, and men as noble as Paul the apostle could perish in darkness if God would not awaken strong and generous hearts among his children, who are ready to perform the service of an Ananias of Damascus. To such sacred mission work God is calling us today.

As for me, if my blood could be changed into gold with which America could be redeemed and its teeming millions of aliens could be brought into the kingdom of God, I should be willing to give it drop by drop. It certainly ought to be easier to die for America than to live and see this country changed into a territory of the devil. Only one thing ought to make our life worth living—the thought of hope that the time is near when the aliens of America will stand up as a new people, free from the curse of sin, free from Rome and free for Jesus Christ. Until this has been accomplished, let American immigrant missions be in the searchlight. Woe unto me if I preach not the gospel—to the heathen at home.

In conclusion permit me to acquaint you with the following facts: America is the melting-pot of the world; the disciples of Christ should not be put to shame by the denominations who will supply the mold for this mass of humanity in the process of transformation if we will not. About forty million foreigners are now on American soil. Statistics on birth rates show that the foreign element increases, while Americans constantly diminish. These millions representing the nations of the world exert a tremendous influence upon America's future for weal or woe. If Christianized, they would become a power for the overthrow of evil and the establishment of the Kingdom in America as well as abroad. Neglected as they are, they will become powerful in overthrowing American ideals and institutions. We must evangelize these mil-

lions or they will unchristianize us. We must give them the pure gospel or they will give us their heathenism.

We dare not neglect the alien. If we do, we cannot expect to fare better than the rich man whose story is told in the sixteenth chapter of Luke, who went to Hades because he neglected the needy man at his own gate. God grant that our brotherhood, which stands for the restoration of primitive Christianity, its doctrines and ordinances may also be found abounding in its fruits.

MY KINGDOM NOT OF THIS WORLD.

BY S. P. PITTMAN.

My text is found in John 18:36: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

I am sure we are all interested in kingdoms, especially at this critical period in the history of the world, in this critical period of our own history. A story is told of a little girl who was asked: "To what kingdom do you belong—the animal kingdom?" "No," she replied. "The vegetable kingdom?" "No, sir." "The mineral kingdom?" "No, indeed." "To what kingdom, then, do you belong?" She said, "To the kingdom of Heaven," and of all the kingdoms of the world you and I should be more intensely interested in the kingdom of Heaven.

Much depends upon who utters a message, as to its validity. The greatest man, the mightiest giant that ever strode this earth, might have stood upon the highest peak, surrounded by darkness, and he might have said in thundering tones, "Let there be light," and there would have been no answer but the echo of his own voice as it died away in the distance. But when the omnipotent God spoke, when the God who is omniscient—the infinite God

—spoke, and said, "Let there be light," *there was light*, and the whole heavens were filled with light, and the sunless and starless glens of earth were filled with light. Who but the Son of God could stand and say, "I am the light of the world"? Who but the Son of God could say, "I am the way, and the truth, and the life"? Who but the Son of God could utter those sublime words, perhaps the sublimest of all of his utterances—"I am the resurrection and the life"? Who but the Son of God could give that greatest of all invitations, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? These words, if uttered by men, would be the utterances of the rash, of the insane, of the blasphemous; but when uttered by the Son of God they were the words of Him who spoke as one having authority. It is Jesus who says, "*My kingdom.*" Very few men have ever dared to say "my kingdom." A Nebuchadnezzar, now and then, or a Bonaparte or a Diocletian might say "*our kingdom.*" Not so with the Son of God. With Him it is "*My*" kingdom.

There are various forms of government. You and I are perhaps partial to the Republican form of government; but with all of our love for Republican institutions, I must say that the kingdom of Heaven is a monarchy—that it is an absolute monarchy, not a despotic government, mark you, but a monarchy nevertheless. When we speak of the kingdom of Heaven we may use that expression in a very loose sense. There is a sense in which the whole universe is God's kingdom. The unfathomable depths, the heights that have never been reached, the unbounded space created by an infinite God—all this is a part of God's kingdom.

But there is a stricter sense in which we use that term. We may mean by that expression God's voluntary subjects in all ages. Who is there here tonight who has not a picture in his mind of God's kingdom in its primitive form? It consisted of a happy pair in the bowers of Eden. Ah, how happy that little kingdom must have been! No diplomatic relations with any other kingdom, no savage with his tomahawk ready to leap over the

frontiers, no messenger from Mars proclaiming war; until Satan, the arch-fiend, the arch-enemy, the very embodiment of woe and war and hell, entered the sacred precincts of God's kingdom on earth. Then it was that the kingdom fluctuated. Sometimes there were few subjects, sometimes many subjects. When God sent the great deluge upon the earth the kingdom of God consisted of eight individuals—only eight. And when the deluge was over, and the world was started afresh, the kingdom became a variable quantity. By and by the kingdom consisted of Israelites—loyal Israelites, Israelites safely ensconced in the land of Palestine—fleshy Israel. But when the Jewish economy was hoary with age and nigh unto vanishing away, there comes a voice that breaks the stillness of the atmosphere of the Jews. Midst all the formality and ritualism of the degenerate times, John the Baptist, not with the smooth voice of the false prophets pouring oil upon the troubled waters, but with the rugged voice of Elijah, comes and says, "Repent ye, for the kingdom of Heaven is at hand," and when Jesus begins his ministry it is with this same message: "Repent ye, for the kingdom of Heaven is at hand." And then we hear the echo, o'er and o'er, again and again, because the twelve had gone out with the same message, and the seventy had gone out with the same message. I see Jesus talking with his disciples in a very serious, solemn strain. What are they talking about? Why, it is the subject of prayer under consideration. They said, "Lord, teach us to pray," and then he taught them, and said, "When ye pray, say, Father, hallowed be thy name. *Thy kingdom come.*" Now, there must have been some new institution referred to by the expression, "Kingdom of Heaven." Time and again, Jesus, in his parables, talked about the kingdom of Heaven. He gave the parable of the sower, in order that we might see the potency that there is in the Word of God. He gave the parable of the leaven, and the parable of the mustard-seed that we might see the rapidity with which the kingdom of Heaven was to spread in its influence and power. He gave the parable of the pearl of great price to teach us the inestimable value of the

kingdom of Heaven. This institution John talks about; this institution Jesus talks about when he says: "Fear not, little flock; for it is your Father's good pleasure to give you *the kingdom*." Before that he had called it "the kingdom of Heaven," he had called it "the kingdom of God"; but now he says, "I appoint unto you a kingdom." Do you see the force of that? The kingdom, then, must be in the power and grasp of Jesus, or he could never have disposed of it by giving it over to the apostles; but it falls to my lot tonight to talk to you about the nature of this kingdom.

"My kingdom," says Jesus. (And to whom is he speaking? He is speaking to Pilate.) "My kingdom is ~~not~~ of this world." My friends, that is not the insane utterance of a man under the pressure of excitement. I do not believe the Son of God ever uttered a sentence under excitement. I believe that from the cradle to the cross—from the Jordan to the crowning in Heaven—his utterances were calm, as calm as the utterances of any philosopher. *When* did he say this? Under what circumstances did he utter these words? Why, it seems to me that when the sun rose that day it rose upon a world that was peculiar. Never before had he shone upon such a weird condition as existed on that memorable morning when our Savior stood before Pontius Pilate for judgment. It seems to me that the destinies of nations were in the balances; that the fate, not only of nations, but of the wide, wide world, was to be determined by the transactions of that memorable day. I fancy that the very angels in Heaven were looking down with intense interest upon that scene. Jesus has already stood the test before Caiaphas; and now he is brought before Pilate. The question is propounded to him, "Art thou the King of the Jews?" Oh, what will he say? Perhaps the angels are looking on breathlessly now, to see whether or not the Son of God will yield to temptation. To hesitate for an instant might be to be lost, might be to lose a world, might be to lose valuable souls. Did he hesitate? Ah, no. "Thou sayest, that I am." I am glad the Savior said "Yes." I am glad he did not listen to the tempter's voice.

It must have been one of the strongest temptations that ever appealed to the Son of God. "Art thou a king?" "I am a king." "But," he explained to Pilate, "my kingdom is not of this world." I fancy Pilate didn't understand that. Do you know that the world today does not comprehend the meaning of those words? We haven't learned the lesson yet that His "kingdom is not of this world."

I said to you that there are different forms of government. All these various forms may be crystallized around two. Picture to yourself, if you will, a monarch seated upon his throne of ivory and gold. Liveried pages surround that ivory and golden throne. Soldiers in uniform are guarding the palace gates. The wine is near by. Servants are ready to go and come at that monarch's beck and call. Picture, if you will, one of the most beautiful of all women standing at the door trembling—fearful—dressed like a queen. She is standing there waiting for admittance—admittance into the presence of her own husband. For thirty days she has not been in the august presence of that despot, and now she fears lest he should not hold out to her the golden scepter, lest the word should go forth from his mouth, "Let her be killed!"—the word that, like the law of the Medes and Persians, was unalterable. My friends, that's one form of government. Do you say that this is despotism? To be sure it is. It is imperialism, absolutism. It is the theory of the divine right of kings—the theory that men derive their right to rule, not from their subjects (for their subjects have no right whatever to protest even against their despotism), but from God, and that they are responsible to God alone. But, you say, we don't deal with that form of government today; the world has outgrown that tenet of Mediaevalism. What about the other form of government? Surely Christ's kingdom is consonant and coincident with this other form of government. What is it? It is Representative government.

When Jesus was here on earth, men had forgotten that there ever was such a thing as a democracy. Rome had laid aside her beautiful republican robe and had put on

a robe of imperialism, a robe of despotism, and it was a long time before the world ever woke from that spell that had been placed over it by the charms of Rome. Perhaps during the barbaric ages when our ancestors were still in the morasses and forests of Germany—there, perhaps, is where a little plant emerged from the earth. That plant was removed, by and by, to the hills of Albion, and when our forefathers came over to this country they brought that shrub and transplanted it in the fertile fields of Saratoga, and the fruits of that *tree* are liberty, life, and the pursuit of happiness; prosperity, freedom of the press, freedom of conscience, freedom of speech—all this is the fruit of that seedling which was transplanted in the rich soil of North America over one hundred years ago. Ah, you say, that's like the kingdom of Heaven. Surely the kingdom of Heaven is like the representative form of government so dear to the heart of every true American, so dear to the heart of every lover of Republicanism. But the words of Jesus ring in our ears: "My kingdom is not of this world." There must be in a vital sense a distinction between the kingdom of Heaven and the kingdoms of this world.

I realize that in one sense the kingdom of Heaven is on a different plane from the kingdoms of this world, and that they may pass each other without colliding; and, were it not for a scripture in the Old Testament, as clear as a bell in its tones, I might conclude that there never would be any antagonism between the kingdom of Heaven and the kingdoms of this world. Even Pilate didn't seem to appreciate that antagonism; for when they said, "Here is a man claiming to be a king," Pilate didn't condemn him summarily for treason. He seemed to feel that he was a king in a different realm, with a different form of laws and different institutions from the kingdom that he represented. Now for the Old Testament scripture: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). There must be,

then, some antagonism between the Divine and the human governments. But what is the nature of the antagonism? Shall I encourage anarchy tonight? Shall I say that we are to oppose the kingdoms of this world by anarchistic means? Anarchy was not born of the kingdom of Heaven. Anarchy never found its existence or its origin in the religion of Jesus Christ. Never! Anarchy did not even begin with the Jacobins of the French Revolution, nor with the Nihilists of Russia, nor the assassins of our own land. No, never! Anarchy is a natural result of the workings of the kingdoms of this world among the lawless and the depraved. No loyal subject of the kingdom of Heaven can countenance anarchy. We are taught, rather, to be submissive to the "powers that be," to turn the other cheek when smitten by an enemy, and to "overcome evil with good." This may not seem like antagonism. But there is, for Daniel said there would be. What then is the nature of the antagonism? Or, shall we say, wherein do they diverge?

In the first place, the kingdoms are not alike in that their origin is widely divergent. Nebuchadnezzar saw in his dream an image, an image of gold, silver, brass, iron and clay, an image that had been fashioned by the smith, the molder, the sculptor. It was *made*; it did not *grow*. God didn't send it down from Heaven, but it was fashioned by human hands. In that dream of Nebuchadnezzar that Daniel interpreted he saw a stone cut out of the mountain, *without* hands, and it came rolling down the mountain side with such force and momentum that when it struck the image it shattered it. But the point is, the difference between the two. Notice the difference in the material; notice the difference in the character of the two. The first was made on earth, the other was made in Heaven. The idea of the one emanated from man; the idea of the other emanated from the mind of God. One was made out of material that had to be worked upon by human hands, the other was made out of the stone as it was found in the mountain, the raw stone cut without human hands, but cut out by Divine hands. There is a difference, then, in origin.

But there is also a difference in the *policy* of the kingdoms of this world and the kingdom of the Lord Jesus Christ. The policy of the one is to make a display. The policy of the other is to hide behind the cross of Christ. When Jesus came riding, meek and lowly as he was, upon an ass—upon a colt, the foal of an ass—into Jerusalem, even *that* was more of a pageant than he wanted. Even that was more of ostentation than is compatible with the spirit of the kingdom of Heaven. Do you remember that when Solomon was building his temple there wasn't the sound of a hammer or the sound of a saw to be heard in the place? The temple was erected silently. Silently the kingdom of Heaven is to grow. The mustard-seed grows to be a plant entirely without noise. The leaven permeates the whole mass of meal without a murmur. The kingdom of Heaven comes not with observation. "Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Luke 17:21).

But the vital difference is in the *spirit* of the two kingdoms. The spirit of the kingdom of this world is pride, the spirit of the kingdom of Heaven is humility. The disciples had to be taught a lesson. I see a woman bringing her two sons to Jesus, asking a favor of him: "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom." Jesus said, "Are you able to drink the cup that I drink? Or to be baptized with the baptism that I am baptized with?" Again, I see an angry quarrel among the disciples of Jesus, and the question is, who is going to be the greatest in the kingdom of Heaven? I see Jesus take a little child and set him in the midst of them and say to them, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of Heaven" (Matt. 18:3).

It is the glory of the kingdoms of this world to exercise authority. The great ones are in control. But Jesus says, "Whosoever would become great among you shall be your minister (your servant); and whosoever would be first among you shall be your servant (your bond-servant)" (Matt. 20:26, 27). To go high in the kingdom

of Heaven you must be lowly; to obtain a position of honor in the kingdom of Heaven you must serve.

Now, every kingdom, of course, has its territory. The kingdoms of this world are separated one from another, divided by natural barriers. It may be by lofty mountains; it may be some deep ocean; some boundary that serves as a barrier between the two nations—the two kingdoms. I want to tell you, friends, there is no mountain so high but that the religion of Jesus Christ can pass over it with ease. There is no ocean so deep but that it can be crossed by the kingdom of Heaven. The kingdom of Heaven is destined to cover the whole earth. I never have thought much that there ever has been such a thing as a *universal secular kingdom*. I note that in this image which Nebuchadnezzar saw, the head of gold represented himself, and I note that God said to him, "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength and the glory." And yet, if Nebuchadnezzar could have seen beyond the lofty peaks he would have observed nations and peoples undiscovered by the Babylonian empire. I have always been doubtful about the story of Alexander the Great. Why, they used to say he sat down and wept because he had no more worlds to conquer! I don't believe a word of it! He *hadn't* conquered the world. What man has *ever* conquered the world? And Rome! We talk about her being the "mistress of the world," "sitting upon seven hills," and controlling the whole world! My friends, she didn't even control the land beyond the Danube. She didn't even conquer the fierce tribes beyond the Rhine, and she was virtually shut in by the gates of Hercules. I want to tell you, there is no barrier that can keep the kingdom of Heaven from spreading from the rivers to the ends of the earth. Here is the difference.

And then there is a vast difference in the purpose of the kingdoms of this world and the kingdom of Heaven. At best, the kingdoms of this world can only insure to us life, liberty, and the pursuit of happiness. That's all the kingdoms of this world can guarantee, and they find

it difficult to redeem their promises and fulfill their guaranty. But the kingdom of Heaven not only controls the body—not only gives to us life in this present form—but it controls the spirit and gives to us eternal life. It transcends all the bounds and purposes and designs of the kingdoms of this world. It goes so far above that it leaves the kingdoms of this world down in the very mire!

Then there is another point I will leave with you, and that is in regard to their destiny. The kingdoms of this world—they must *fall*. They are *bound* to fall. "Every plant which my Heavenly Father planted not shall be rooted up," is an inexorable law which came from the lips of the Christ. Those lips can not lie! Notice again that stone that came rolling down the mountain side. It struck the image, and the gold and silver and brass and iron and miry clay crashed beneath it. No place was left for the image, but the little stone became a great mountain and filled the whole earth. And what is the solution? "And in the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and *it shall stand forever.*"

Long after the kingdoms of this world shall have come to naught—long after every flag shall have been brought down into the very dust—the banner of Prince Immanuel will still be waving high above the heads of the people. Long after every monument that has been erected to the heroes that have made the nations shall have been destroyed, the simple monumental institution of the Lord's Supper will be observed intact. Ah, my friends, the institutions of this world are gaudy, they are showy, but the institutions of the Lord Jesus Christ are simple—simple, yet profound. The organizations of the kingdoms of this world are complex; the organization of the kingdom of Heaven is simple. In the kingdoms of this world there is an intricate relationship existing between the lower and the middle and the higher classes; between the peasantry and nobility and royalty. All of that intricacy is abolished in the kingdom of Heaven.

There is one relationship, that's all. There sits the King, and all of us are subjects on an equality; the wall of partition has been torn away; the sheep from every fold have been gathered into the great fold; we are all one in Christ Jesus, and one simple relationship exists between God and man, between the Christ and men.

I want us to reach the conclusion tonight—the conclusion that Jesus himself gives, the climax that He himself reaches. It is His own statement, His hypothetical statement, "If my kingdom were of this world," what then? *What then?* There is just one answer to that, "Then would my servants fight." Oh, the most vital difference between the kingdoms of this world and the kingdom of Heaven is to be found in the *power* of the one contrasted with the *power* of the other. There must be power, or there would be no kingdom. There must be something analogous between God's kingdom and human kingdoms, or the kingdom of Heaven would never have been called a kingdom; and the great analogy is that there is *power* in each. No kingdom can exist without power; but the kingdoms of this world are based upon *physical* force. The kingdom of the Lord Jesus Christ is based upon *moral and spiritual* force—force, nevertheless; potentiality, but oh, how divergent. Jesus said to the apostle Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." The first part of that command, my friends, comes to the Christian, comes to the Christian nation, to the Christian contingencies of an un-Christian nation. The latter part of that statement appeals with equal force to all nations everywhere, Christian or Mohammedan or pagan, it matters not. "All they that take the sword shall perish with the sword." What does he mean? He means to say that when one descends from the lofty plane of spirituality and morality and comes down to the low plane of brutality, he then lays himself liable to perish with the same carnal weapons of his own armament. If there ever was a time when man was justifiable in taking the sword, it would have been when the apostle took his sword from its sheath in the garden of Gethsemane.

Men have drawn the sword to keep the flag unstained; they have drawn the sword to protect their homes, to protect their fatherland, and they have drawn the sword to extend the bounds of their country. If men are regarded as justifiable under these exigencies in unsheathing the sword, surely the disciples were justifiable in drawing the sword in defense of the Son of God—the harmless, the just, the innocent Son of Man; and yet Jesus said, "Put up again thy sword into its place." Oh, what a difference between that power that stands behind the civil governments of earth and the power that stands behind the kingdom of Heaven! Are we to say our Savior was weak, effeminate, because he did not permit Peter to draw the sword? I want to say to you, if Jesus Christ had taken the sword in his hand, he and his apostles would have been engulfed and entombed in the very destruction that the sword hath wrought; and as for the kingdom of Heaven, the very name would have been obliterated. As for the apostles of the Lord Jesus Christ, their names would long since have sunk into oblivion. It is because the kingdom of Heaven is on a higher plane, ruled by higher principles, that it has remained.

Wherein lies the power that controls the subjects of the kingdom of Heaven? In the word that proceeds from the mouth of God there is untold power. The writer of Hebrews says, "The Word of God is living, and active (quick and powerful), sharper than any two-edged sword and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). The ballot can not do that; the sword forged in the blacksmith shop can not do that; but the sword of God's kingdom can do that and more, too. Another power is faith. What can faith do?

I sum it all up by saying, it *has removed* mountains; it *can remove* mountains; it *will remove* mountains. And what other power is there? The climax—the power of LOVE. Oh, how powerful love is. It is like the gentle sunbeam compared with the violent wind, and yet it is more potent than the wind. The still, small voice of the

Almighty God speaking in love to Elijah had more power in it than the lightning that played around that cave; than the earthquake that shook the mountain to the very foundations. What can it do? It can work miracles; it can transform a sinner into a saint; it can transform a pandemonium into a paradise. That's what love can do. That's what love *has done*. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror darkly, but then face to face: now I know in part, but then shall I know fully even as also I was fully known.

"But now abideth faith, hope, love, these three: and the greatest of these is love."

103370
LIBRARY

ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS

THE TEACHER AND THE CHILD.

BY C. G. VINCENT.

I do not claim to be a teacher when it comes to teaching children. I have taught boys, or boys' classes, to some extent; but I never felt proficient. If I were going to teach boys again I would take a course in child psychology, and I would especially study the mind of the boy. But I think that in order to be a successful teacher of children we must study the child mind. It is different from ours in many respects. I heard a well known psychologist say the following to an audience composed mostly of mothers. He said: "Every mother ought to take a course in child psychology. You are not competent to rear your children as you should unless you study carefully and scientifically your children's minds." I believe he is right. In thinking a moment ago of some little point I might suggest to you, this occurred to me: As far as possible put Bible language into child language. It is difficult to do that and at the same time retain the Bible thought; but I have known teachers who are able to do it successfully; and the result is always effective. I know a teacher—a missionary in Japan—who is very skilled in this line, and I used to hear him tell his children Bible stories in child language. It was simply remarkable how he could do it. I asked him how he did it. He said: "It takes hard study to do that sort of thing;" and I believe it does.

Now, in teaching boys, I have an idea it would be a good thing to use *action*. Don't be afraid of gestures. Don't be afraid to move your body, and act out the lesson as far as you can. A boy is an active creature, and he believes in action. He likes to do things and see things done. Watch boys talking on the street corner some time, or playing in the school yard. They are

simply creatures of action. They are not satisfied to sit down and listen to things taught in a gentle way. That's all right for girls; but put feeling into it when you teach boys. For instance, in telling the story about Goliath; act that thing out completely, and use all the gestures you can; by all means prepare and throw that stone at Goliath! Get excited and put feeling into it, and impress the story upon the boy's mind that way. Use, as far as possible, sharp and startling statements. I think a boy's brain is a little thicker than a girl's brain. You have to say sharp and vivid things in order to impress the minds of the boys. They are so absorbed in their own ideas, feelings, desires and ambitions that they are not able to be impressed with just simply stated things—things put in ordinary language—but you have to use something that is *startling* to make them "sit up and take notice." I think we can also use to advantage a certain amount of "dignified slang." There is some slang you ought not to use, but there are other words we call "slang" that are full of meaning, words and phrases that provoke thought and stay with you; and that sort of "slang," so-called, I think is quite proper to use in teaching boys especially. I have heard Billy Sunday preach several times. While of course I could not endorse everything Billy Sunday says, I believe that one secret of his success in impressing people lies in the fact that he says startling things and uses much slang, of which, of course, we must discriminate; but much of it is of the kind that we could very well use. Instead of saying to a boy, for instance, "don't do that," or "cease to do that," wouldn't it be better occasionally to tell him to "cut it out?" He knows exactly what that means. He uses that himself; and therefore he *gets the point*.

Then I think it would be wise for us also to use, as far as possible, athletic terms, baseball terms, baseball phrases, automobile terms, and, as far as it is right and proper, military terms. The apostle, Paul, did that frequently. He made reference to the soldier and used military terms right along; and in writing to a young preacher—a young man who, I suppose, was very much

interested in sports—Paul frequently used athletic terms, and it would be wise for us to do that today in teaching boys. For instance, in talking about temptation, or the importance of being on one's guard, would it not be effective to say to the boy, "get on your toes," "ready," "run," "on your guard," and so on? In talking about temptation this comes to me as an illustration of overcoming temptations. Explain to him what temptation is; then tell him every time he overcomes a temptation he "makes a hit." When he completely overcomes a temptation it is "a home run," and counts in the game of life. So we could multiply these illustrations. I think that even lady teachers in teaching boys ought to become familiar with these sport terms and athletic terms, and use them as far as possible in illustrating spiritual realities to the boys.

Just take these suggestions for what they are worth.

THE TEACHER AND THE CHILD.

BY H. L. OLMSTEAD.

I can not help being interested and vitally interested in the relationship that the Bible school teacher sustains to the child. There are three places where our children may receive their education, and they should have the right to study the word of God in all three places. The first one is in the home. The second one is in the school. The third one is in the church; and it is in the church, or rather in the capacity of the church that we organize a Bible school and the classes. We send our children there. They come in contact with the teacher; are impressed with the teacher's personality; are taught to look up to the teacher; and we turn over our child, for a short time, wholly into the hands of some sister or some brother for spiritual training and development. Now, who should not be interested? I am ashamed because

I haven't been interested enough, to have thought more seriously along this line. The teacher should never forget the object, the end, the aim of the teaching. Bro. Vincent has given us, I think, some fine suggestions along the line of the method of teaching; but of what use is all of our psychology; of what use are all of our learned methods; of what use is the study of child training and the application of the principles of child psychology to the mind, if the teacher himself has lost from his view the object, the end, the aim of the teaching? Sometimes I think that we forget that the Sunday school is not the object in itself. We make it the chief purpose to have a large Bible school, to build up large classes, to have a large enrollment, a big collection; and we feel like we are succeeding when we have those things; and we are satisfied with that. We have forgotten why it is we have the classes and the Bible school, and the teacher forgets. I believe we should get decisions, clear and clean-cut, for Jesus Christ out of our Bible school, not as a spasmodic thing when the meeting comes along; but as a regular result of the teacher's work with our children in the Bible school, as soon as they reach the age where they feel the need of our Savior. I believe we are failing in the very object and end and aim of the Bible school work, if we fail in this.

If I should send my child to a teacher in the Bible school who knew all about child psychology (and I should be glad if the teacher did know it); who knew how to apply all the principles of that psychology; who was skilled in the most modern and advanced methods of child education; and yet that teacher lacked in her heart or his heart the love of God, that teacher would never impress my child. He would be lacking in the very thing that is most essential. The personal touch of the Master who placed his hand upon the little children and blessed them would not be there. And in the relationship of the teacher and the child the first essential is that that teacher shall know God and know and believe the love that we have from God; and shall have actually experienced it, because she can not impart any-

thing to that child which she herself does not possess. So I would say that the chief essential of the Bible school teacher be first, that he or she be a Christian.

I remember Jesus as a teacher as he sat with the woman at the well. Jesus didn't despise small audiences; he had here an audience of just one. He began with the woman where she was. He didn't walk up to her and bow and say, "Madam, I am the Messiah." That would have frightened her away. He said: "Give me a drink of water." He ingratiated himself into her esteem, or at least to that extent that it was sufficient to attract her attention. She saw first that he was a man; then a Jewish man; then he led her to the place where she saw he was a prophet. She confessed him as such; and last of all he revealed to her the fact that "I who speak unto thee am He, the Messiah." I think that's a fine example of teaching, brethren; beginning where she was, and leading her step by step to the point where she wanted the living water, and recognized in Him her Savior.

I might also mention this fact: There was an Italian, a few years ago, who determined he would teach the defective children; so he gathered the defective children about him and inaugurated a system for the development and training of the defective child, and it worked fine. Wonders were done with those defective children. It was so marvelous in its work and it was so satisfactory in its result, that everybody on both sides of the Atlantic began to sing the praises of that system of child-training. It was not only used for the teaching of defective children, but they inaugurated it in the public schools; and it is known today as the Montessorri System; so now we have a way of developing the child's mind without its knowing what we are doing. We relieve him of the responsibility of the whole affair, and he gets hold of the fact and the lesson without any feeling of individual responsibility; without the feeling of individual effort; without the exercise of any will-power or force; in other words, we are training our children, it seems to me, so that there is a tendency to develop the child's intellect, while we fail to impress upon the child's

mind the feeling of individual responsibility. He is trained, it is true, but he has nothing back of it that is solid. He has no individuality. I do not wish to criticize the system universally; but it seems to me when we run them all through the same mill that we destroy the individuality of the child, which is his most precious gift from God.

THE TEACHER AND THE CHILD.

BY W. S. LONG.

The task of training children in the word of life is a very grave one and a high calling in which the teacher is the potter and the child's soul the clay. How valuable the material! How careful should be the work of construction.

The first and most important thing is for the teacher to realize the value of the material he has in hand. Horace Mann, in an address delivered at the dedication of a college, once said: "If this institution shall prove to be the means of saving one boy it will be worth the \$100,000 it cost." Some one said: "Mr. Mann, that seems to be placing too great a value on one boy." Mr. Mann replied: "No, not if it was my boy."

The teacher that stands before a class of children should keep in mind that each child is worth more than the whole world and that impressions made by him may turn out to the salvation or the ruin of the child.

The mother and other instructors of the child Moses little realized that they were teaching the great Hebrew law-giver, and the leader of a nation, and the author of the Pentateuch. Gamaliel, at whose feet Paul sat, little realized he had before him the world's greatest preacher and missionary. Just so the little child in your class may be a missionary to some distant land in a few years.

In addition to being conscious of the high calling with which the teacher is honored, and the value of his work,

he should impress his class with a godly life by his daily walk and conduct. The influence of the best sermon ever delivered may be destroyed by the worldly conduct and walk of the one who delivered it. The same is equally true of the teacher, it matters not what may be the age of his class.

Preparation is very essential if the teacher expects to hold his class together. If you are not well versed in the text and the lesson of the hour the class will soon find it out, and then you have lost your power as a teacher. To be a successful teacher one must be prayerful, consecrated, earnest, firm, devout, and vigilant. I know teachers who give more study to the preparation of one recitation than many preachers do to the preparation of a sermon. The younger the student the greater and more serious the obligation, because, "As the twig is inclined so shall the tree grow."

If the class be the kindergarten age the teacher ought to so win their affections and confidence that they would have no fears to talk to the teacher and ask questions. "Perfect love casteth out fear."

Those of the teen age who are just old enough to enter the kingdom of God deserve and should have the best from both parents and teachers. The Bible class that usually meets on Wednesday evening is made up of the senior members and the lessons usually are too deep for the youth. This being true every congregation should have a young people's Bible class, meeting Lord's day evening or some other evening once a week, and should have a skillful and godly teacher to guide them. This would mean much to the future of the church if this was done everywhere. Often I visit a church and hear the elders sadly say: "We have lost our young people, we can't get them to come; they are not faithful." This is often due to the fact that the old members do all the work and give the young members no work to do and they are left untrained for service.

An interesting course of study for young people is to first learn all the books of the Bible and then follow that by teaching the "proper division of the word," and

the design of each book of the Bible. Then study the Bible by institutions, by characters, by subjects, and in a devotional way, and more especially the character and life of Christ. Such methods would soon give the church a band of young people trained for service and ready to work when called upon.

Object lessons impress facts and warnings upon the minds of children that otherwise would be lost. Call your class from eight to ten years old to take the front seat some evening during a series of meetings to assist in an object lesson. The little folks will feel that you are interested in them and that they can render some service. When the audience has assembled have the children to stand before the audience in a semi-circle and let each one hold a small candle in his hand. Beginning at the right light the first child's candle, and let his candle light the second, and so on till all the candles are burning. This object lesson will show that the light on one man's soul (if it be the true Light) will light another man's soul. If the building is lighted with electricity turn off the current and another lesson is seen that the value of a light depends upon the darkness that surrounds it. Where will your class be ten years from now? Some of them may be in lands where spiritual darkness reigns and then the value of their light can't be measured, if they are true to the eternal principles of the Bible. Only a few years ago I baptized a number of young people and they met weekly as a young people's Bible class. Today they are scattered over the earth and some of them are thousands of miles from home.

In this age the tendency is for our young people to drift from home and the church, and often the latter end is worse than the beginning. What is the solution to the problem? To my mind, four things should be done, which are as follows:

(1) Call them into a young people's Bible class to meet once a week, fifty-two times a year; (2) give them the best wide-awake, hard working, consecrated teacher the church can afford; (3) stick to the work like you would a great business enterprise that was paying you

a large salary; (4) give the young people something to do and let them feel that we need them to do a work at every service and you will see great results in a few years. The proper care for our young now will cause our country to blossom spiritually in years to come and God's kingdom will flourish and prosper.

SHOULD A MISSIONARY GO, OR BE SENT?

BY E. H. HOOVER.

I am glad to say a word by way of emphasis on this very important subject, "Should the missionary go, or be sent?" Perhaps it isn't necessary to define the word "missionary." Nevertheless, as we know, a missionary is one sent, and of course a Christian missionary is one sent by Christ; and, that being the case, he has the message of Christ to deliver. Now, the definition itself settles this question in a great measure, "Should the missionary go or be sent?" The definition is "one sent." Of course the question would then arise, "Sent by whom?" And while we are looking at that phase of the subject I want to suggest that a missionary isn't fit to go unless God sends him. In fact, he isn't God's missionary unless God sends him, and he isn't fit to bear the message of God unless he has the mind and the spirit of God. The Lord Jesus Christ, our great Teacher, would not permit the twelve apostles who had followed him for three and a half years to bear his great message until they were filled with His spirit; and it is folly—the height of folly—for us to think about going out to bear the great message of God without the spirit of God. Jesus said to them, "Tarry in Jerusalem until the spirit comes," and they tarried until they were baptized with the Holy Spirit, then they went out "to the ends of the earth" with His message.

More than that, a missionary isn't in position to go,

as I understand it, unless conscience sends him. God must send him and his conscience must send him. I do not believe a man is fitted to bear the message of God unless he feels compelled to bear it. I have never had the privilege of being with Brother J. A. Harding, but they tell the story about him that, while he was teaching in the Nashville Bible School, the young people meeting together would naturally form acquaintances, and sometimes these acquaintances would go on to a more intimate relationship; and Brother Harding was heard to give this instruction: "Boys, don't marry if you can help it; but if you just feel like it would be a matter of impossibility for you to live without that girl of yours, and you actually couldn't go through the world without her, why then you may marry." I feel that the same is true with reference to missionary work. Paul said, "Woe unto me if I preach not the gospel," so I believe conscience ought to send a man; and if conscience doesn't send him he isn't right in heart to go, either at home or abroad. That's the way I feel about it. I don't know much about national affairs, but I wasn't very much impressed with the plan to conscript soldiers. Congressman Moon, from the Chattanooga district, said, "It will take two volunteers to hold one man who is conscripted, in line, and make him stick." And it seems to me if we want missionaries to "stick" we must send those who go through conviction. He must want to go; hence God must send him and conviction must send him, and the brethren ought to send him. As to the definition of a missionary, every Christian ought to be a missionary. And every church of the Lord Jesus Christ, God has designed to be a missionary society—every one; and every true Christian is a missionary, and every true church is a missionary society. But the great trouble with us sometimes is that we are not willing to go or to be sent. A cartoon comes to my mind, and it represents a case somewhat like this: On one side there is a picture of a great number of heathen with outstretched hands and pleading voices, saying, "Come over and help us," and there is one lone man with his hand-bag going toward them. On the other side there is a card

with this upon it, "Wanted, a minister for a desirable city pulpit," and round about was quite a number of distinguished looking gentlemen with trial sermons sticking out of their pockets, making application. I'm afraid that is too much the case with us now. Every Christian should realize that he is a missionary, and every church a missionary society.

Now as to this subject, "Should a missionary go or be sent?" I don't know whether I understand exactly what is meant, but I will take it just as I understand it. I judge from the expression "go" that the missionary is dependent upon either nobody or everybody. That is, a man makes up his mind to go, and he goes. He may be dependent on nobody for support, or he may depend on everybody; and the expression "be sent" carries the idea of dependence upon some particular person or body of men. I take it that both ideas are scriptural. He ought to go and he ought to be sent; but I desire to call attention to the advantages of "being sent."

What are the advantages of a man's being sent? Well, he has God behind him, for "how can he preach except he be sent?" And he has conscience behind him, because a man isn't prepared to go if conscience doesn't send him, and in addition he has the brethren behind him. Now, if God and conscience and the brethren are behind the man, backing him up, it seems to me he ought to accomplish something, and he will. So there is much advantage in being sent. True, he can go without the brethren, but they can't afford to let him go at his own charges. Now, the scriptures show conclusively that the "word of reconciliation" has been committed into the hands of men—sent to pray the world in Christ's stead to be reconciled to God. That's plain enough—that your mission and my mission is to pray the world in the stead of Christ, to be reconciled to God. We are His ambassadors.

Now, speaking further of the advantages of being sent, we note that there is better co-operation, fellowship, understanding and order. If a man is sent, there is better co-operation than if he went of himself, of course. And there is better fellowship and better understanding and

better order; and besides that, it relieves the missionary of a great many things he ought to be relieved of. I don't think a missionary ought to have to bother himself with thinking about finances like he does; for nobody knows but the missionary how he is sometimes worried over the matter of finances; and besides that, I believe that Christian brethren—business men—know how to manage finances better than preachers. Not that I think preachers are not good financiers—because most of them manage to live on a good deal less than many other Christians—but they have something more important than finances to think about; and we have Christian brethren, business men, that have studied financial matters, and I believe the missionary ought to be relieved of that responsibility, and that Christian men at home ought to take that matter upon themselves. I think we have a strong example of that in the case of the apostles. There were some among the Grecian Christians at Jerusalem who were hungry and neglected, so the apostles arranged for men to look after those temporal things; and they said, "we will give ourselves continually to the ministry of the word and prayer."

No doubt, we often divide our energies too much, and I believe ministers ought to be enabled to give themselves more fully to the ministry of the word and prayer. Paul said, "Give thyself wholly unto these things." If there was more co-operation the missionary would be relieved of a great deal of responsibility that ought not rest upon him, such as supporting native helpers, building houses, buying equipment, etc.

I presume that nobody denies that at times there has not been enough order and system and understanding and co-operation between the churches and our missionaries. The better the co-operation the better the fellowship; and the better the understanding, the better the results are bound to be. Now then, it sometimes comes to pass that everybody's missionary is nobody's missionary. We sometimes hear the expression, "Everybody's business is nobody's business," and that is true; and too often it is the case that everybody's missionary turns out to be

nobody's missionary. Didn't Brother McCaleb say not long ago he was in need? Where is the trouble? Not only with Brother McCaleb, but with Brother Vincent here, and the other missionaries. Sometimes the money pours in and sometimes it doesn't. But this is according to scripture, for Paul had that experience; but Paul was not especially proud of that fact for the brethren's sake. Is there any remedy for that?

I talked to a man the other day, a well-informed man, Brother G. A. Klingman. He has been in vital touch with missionary work, as we all know, and he said he had felt a lack along this line; and we know that Bros. Vincent and McCaleb have urged us to have a little more order and system about that, and they have suggested this—that one congregation get behind a missionary and send him; if they are not able, let a half dozen congregations get behind him and send him, or a dozen behind him and send him. Why not? That is being done, but not as universally as it ought to be. Couldn't we do that everywhere? Murfreesboro has been doing that in the home field. Doesn't that prove it can be done? Allensville, Ky., for example, in the foreign field is supporting a man nearly altogether, if not altogether. Sure it can be done. If we would do that, as we are able, how many missionaries could we send out? More than ten to one, couldn't we? Ah, my friends, system and order mean much. As Brother William Anderson of the Bible School used to say, "Order is Heaven's first law, but some of us who belong to the kingdom of Heaven haven't learned it as we ought."

Certainly it is a great advantage for a man to be "sent," and I do think it is a shame we are willing to let a man go at his own expense when there are plenty of individuals and churches who are able to send a man, if we were willing. I do not think, of course, it is unscriptural for a man to go of his own accord if he wants to. We are not bound to man, but we are bound to God, and as God's missionary we can go without consulting flesh and blood and preach without the consent or support of any church; but if our brethren will get behind us, and

God is behind us, surely much more good can be accomplished.

In conclusion, I want to say this: That *the message is the important thing*. Whether we go or whether we are sent, however we get there, the message is *the* thing. I don't mean to say I would endorse certain methods. I mean, use God's methods; but I want to impress it that "the message is greater than the method." To illustrate what I mean, I sat down to the table this morning. They said: "We have squirrel for breakfast, and we are not going to tell you where or how we got it." I said, "I don't care how or where you got it, just so you have it." I don't mean to say I don't care about the method. We *must* have God's methods and stick to them; but the message is the all-important thing. We should find out God's method and then take the message; and I believe, friends, a proper appreciation of the message and its Author and its purpose will send it. I believe when a man properly appreciates the message of God and the purpose of the message that message will go. What a great message we have! It is the grandest message the world has ever heard. God of old-time spoke by the prophets. God now speaks through his Son. Angels and prophets desired to look into the things we have; but they could not be entrusted to angels and prophets, so God sent his own Son with this great message; and this message has been committed to you and to me; and I believe when we appreciate the message and Author of the message and the purpose of the message as we ought, then we will carry it. We can't beat things into people's heads. God never tried that. The love of God constrains us, and when I love God supremely I will carry the message of God.

William Ridway, one of the writers of the *Sunday School Times*, commenting on a certain Bible story, said (where Mary poured out the precious ointment over Jesus' feet), "Nothing Mary could do was too good for Jesus; for she wanted to give him the very best, because she loved him." He said, "When I buy candy for myself I buy an all-day sucker, but when I take it home to Mrs. Ridway I take the best." Oh, friends, we ought to give

God the best. An all-day sucker will do you and me, but let us give God the best; and whenever we love him we will; and whenever we appreciate the importance of the message and the Author and purpose of the message, the message will go. We are to proclaim it. Do you remember the old song:

"Into a tent where a gipsy boy lay,
Dying, alone, at the close of the day,
'News of salvation they carry,' said he,
'But nobody ever has told it to me'."

Ah, my friends, is there a gipsy boy or any other boy or girl around the corner that you haven't told it to? "Dying, alone, at the close of the day; news of salvation they carry, said he; but *nobody* ever has told it to me." Can that be said of us here?

And then the Bible teaches that we are to testify the gospel of the grace of God. And when you tell the story in the land of the heathen, I have heard they will often come and say, "My dear brother, how long have you known that story?" And then you say, "Oh, many days." And he will say, "Did your father know it?" And you say, "Yes." And then he will say, "Did your grandfather know it?" Then you begin to catch one, and you say, "Yes." And then he says, "Did your great-grandfather know it?" and you say, "Yes," and then the poor fellow says, "Oh, why did you wait so long to tell it to me? Why, why?"

There is a statement in the Ephesian letter that impresses me, where Paul said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The point I wish to call your attention to is, "it is given to me to make men see." That's the mission of the church. That's your mission and my mission, to make men see the wonderful things of God.

A certain man was passing on the street one day, and saw three little children standing by a shop window, and his curiosity was aroused from something he heard one of them say, and he stopped and listened; and he soon perceived that they were all from the same family and that the little boy in the middle was blind, and the little sister and brother on either side were trying to explain to him and tell him about the beautiful things in the window. What a pathetic story and how touching! A little brother and sister trying to explain to little blind brother the beauties of the shop window. "Making men see." That's your business. The world is blind. It can't see until you open its eyes, and that's what God wants us to do; He has sent you to open the eyes of the blind and make known to them the great and precious things God hath in store for them that love Him.

Again, as to this very point. It is your business and mine to pluck, as it were, some brands from the burning. The world is on fire, and it is on fire with the fire of hell, as James says; and the gospel of the Lord Jesus Christ is the only power we have that can extinguish that fire. But the world as a whole won't receive it, and thus it can't be extinguished as a whole. But it is your duty and my duty to snatch, as it were, brands from the burning; it is the business of the church. Lot was an example of this—whether altogether parallel or not. There he was, in the wicked city of Sodom, which is itself a picture of the world. Sodom was doomed to be destroyed, but by the goodness of God men were sent down there and almost pushed Lot and his family out of the city before the fire came down and devoured the city. My friends, that's your business and mine. We, ourselves, have been snatched from the burning, and it is our duty and our privilege to snatch others from the burning. You see a brave fireman sometime, who rushes into a room filled with smoke and fire and pulls out a child, and risks his own life to save the child. Such an action is a lesson for you and for me, and the church of the Living God.

Last—Paul was told that God had chosen him to bear the name of Christ before kings and the Gentiles—the

nations of the world. "Bear my name." That's the business of the church today, "to bear the name of Christ before men—before the world." Anciently, when a man committed a crime, they tied a board on his back and wrote his crime on that board, and made him go up and down the streets in order that the people might see him, that he might be ashamed.

There was another man who fell on the same plan—willing to be humiliated by the board on his back, that men might be saved. But what were the words on *that* board? "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." He walked the streets, and the crowds came to see Him, but He was bearing the name of God before men. That's your business and my business and the business of the church.

Now, friends, just a word as to the wonderful results of this message. Oh, we can not measure the wonderful results of the great message of God. Didn't Brother Patmont tell us last night about the power of the message in changing the lives of poor down-and-out men? Indeed, friends, by this message we are delivered from the power of darkness and translated into the kingdom of God's dear Son. By this message we are picked up out of the mire and placed in Heavenly places; in Christ Jesus and by this message we are prepared for an habitation with God where we may live with Him forever and ever.

Hence, I say, let the missionary "go" or "be sent." Send him and stand behind him and pray the blessings of God upon him night and day. Be as interested as this woman was: She stood by the roadside and saw a large touring car pass and go up the hill. She said to a lady standing near by, "I would have owned a touring car, too, long ago, if I hadn't believed in missions." Ah, that's the spirit. Another lady I knew of wanted to be a missionary and something hindered her from going. She was a school teacher. Her salary was \$1,000 a year; so she cut it in two through the middle and sent a missionary to the foreign field; thus the sun has never set upon the efforts of that faithful woman.

God help us, that we may realize the importance of going into all the world and preaching the gospel to every creature, that gospel which is the power of God unto salvation to every one that believeth.

LOVE, THE BADGE OF DISCIPLESHIP.

BY H. L. OLMSTEAD.

I am to speak to you tonight of the greatest thing in the world—the thing that is fundamental and essential in the religion of Jesus Christ, a thing for which there can be no substitute, because it is a divine endowment and not something that is inherent in the human soul. We are to speak of that love which is the badge or mark of discipleship, that thing which alone can give quality to every action; for I believe the Lord looks to the quality of the action more than to the quantity. It is that thing which alone can give joy to our every service, steadfastness in every trial, the thing which clothes the soul of man with dignity and gives to life its greatest consolation. It has been called “the key which unlocks the gate of the palace eternal.” Jesus said, “By this shall all men know ye are my disciples, if YE LOVE ONE ANOTHER.”

I will take my theme from the first Epistle of John. The theme of that epistle, to my mind, is fellowship with God, based upon relationship to God. The thought in that epistle moves in three cycles. No matter if the arrangement does seem to be somewhat disconnected and we fail to see the logical relationship, if we read that book carefully and closely we are impressed more and more with the fact that there are three, and just three, cycles in which our thought revolves.

First, God is light; to be in fellowship with God we must walk in the light. Second, God is righteous; and to have fellowship or partnership with God we must do righteousness. Third, God is love; and if we have fellowship or partnership with God, we must walk in love; and it is about that peculiar love which is “the badge of

discipleship," that insures our fellowship with God, that I would speak to your hearts tonight.

Perhaps it would be well for us to clear the conception just a little. We must eliminate from our minds, unless it be by way of illustration, every thought of that passion which is common to all men, to all mankind, God-created and noble though it may be, which has its expression in the conjugal relationship of man and woman. It is not of that love that I speak.

Second, I do not think that the apostle, nor for that matter the New Testament, when it speaks of love, is talking about our social instincts that have their expression in the gathering together of men in fraternal and commercial groups; in tribal and national groups for protection or for the furtherance of mutual interests for the promulgation of ideas or ideals; not that, though that is often mistaken for Christian love. Neither is it the result of evolutionary and cultural development of men's altruistic emotions—a thing much exploited in this day, and a thing in which men put their trust and upon which they build their hopes for the brotherhood of man under the universal fatherhood of God, the foundation on which they propose to erect their temple of peace for the ages to come. It is not that. A man may be all of that and never know the love of God in Jesus Christ; for that love is not a human passion, but a divine principle. That love is not innate in the human soul, but is shed abroad in the heart through the Holy Spirit. It is not to be found in man natural, but in man spiritual.

It is of none of these things I speak. I speak of a love that is based upon sound doctrine concerning the person and work of Jesus of Nazareth, the Son of God. Whatever milk of human kindness there may be found in the breast of man, to whatever heights men may climb, through cultural—and, as they think, evolutionary—development of their emotions and education of the psychological man, they will fail of that love which marks a true disciple. It matters not whether men look to themselves or look to their schemes, look to their man-made gods (for man can worship an abstraction just as easily as he

can worship a god made of wood or stone), sooner or later he will find, and is finding today, that his hopes are dust and ashes. Man must turn to the divine person of Jesus Christ and to his finished work on the cross that there may come into the hearts of men love—pure, unselfish, devoted—yea, divine; for we become partakers of the divine nature through God's promises in the gospel. Let us read: "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him."

The belief in the Divine sonship of Jesus Christ is essential to the possession of love in the Biblical sense. No man naturally has it; no man can have it. God is love, and God only dwells in the man, according to this teaching of John, who confesses that Jesus Christ is the Son of God. God dwells in him and he in God, and whenever we find something that we may think to be love in the peculiar sense in which it is the badge of discipleship, it is a deception if it is apart from this confession.

Again: "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ, whereof you have heard that it should come, and even now it is already in the world."

We have noted His divinity, but this is not all, concerning the person of Christ; we have what the theologians term "the doctrine of the incarnation"—his humanity, what the Bible calls "God manifest in the flesh." If John is right, then this love doesn't dwell in the man who doesn't believe that God's son was manifest in the flesh, any more than it dwells in the man who doesn't believe and confess that Jesus Christ is the Son of God. So much for the person of Christ.

In talking with a good brother a few days ago, he

said: "I don't care for anything but the plain commandments of the Bible. I am tired of doctrine. I don't care for anything but just the plain, positive commandments of the Bible." I said, "Surely you don't mean that. Don't you want to know anything about the work of Jesus Christ? Don't you want to know anything about what Christ has done for you? Don't you want to know anything about justification by faith in Christ? Don't you know every practical principle of the New Testament is developed from some doctrinal or spiritual lesson? Take the first three chapters of Ephesians, for instance; they are doctrinal; Romans for eleven chapters sets forth the free gift of God's righteousness and shows its manifestations to man and how it has worked out, and the result." I knew he didn't mean what he said.

Let us have God's word: "In this was manifested the love of God toward us, because God sent his only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. We love him because he first loved us."

I believe that the insistent note, the resonant note, in the preaching of the gospel of Jesus Christ, should be the love of God. We should emphasize the divine side of salvation, and place the emphasis where God has placed it, and tell the world what the Lord hath done for us. While we are passing that point in our discourse I can not refrain from mentioning one other thing that a certain good brother said. He is a farmer, a practical farmer. He said: "I'll tell you what's the matter with the world today—speaking of this horrible war; mankind have ceased to love each other, and we will have to go to loving each other again before God will come back to us." I said: "You are wrong there. You will never love your brother till the love of God dwells in you. You must begin with God and get right with God, make the proper adjustment with God, and the love of God will dwell in you."

I think God's part is an important thing in salvation.

The apostle Peter, on the day of Pentecost, preached about thirty verses at least on Jesus Christ and His work. And "What must I do to be saved," as far as the human side is concerned, can be found in two verses, about the same proportion in his speech at Solomon's porch; Paul's speech to the Jews at Antioch in Pisidia, and Stephen's speech, were a piling up of the testimony concerning Christ and his work, and his death in behalf of man. Maybe our failure has been just here, and I am willing to confess it on my part. We have *failed to lay the stress upon the thing the Bible lays it upon*. We haven't made men see that God loves them. The apostle Paul prayed that brethren might know the love of God, which passeth knowledge. John says, "We know and have believed the love God has for us." They had experienced it. They didn't only just hear about it; they had experienced it. They knew that love. They believed that love, and knowing and believing that love their lives would be in fellowship with God; they could walk in it.

We can measure parental love; parent's love may be likened to a river broad and deep, but it can be fathomed. Alexander the Great once received a letter from Antipater, in which he scathingly criticized the mother of Alexander. Alexander read the letter a second time, and said, "One tear from my mother's eye would blot out one thousand letters like that." You may know what the love of parents is, but the love of God who can measure? We have determined the circumference of the earth, the distance of the stars, the altitude of the sun, but who can measure the infinite love of God?

Furthermore, God must dwell within us, and this indwelling is based not merely upon a belief of sound doctrine concerning the person and work of Christ, but on the acceptance of Christ himself, for no one has ever loved God or his brother with that peculiar love which is the mark of discipleship, that has not been born again. He says here that "everyone that loveth is born of God, and knoweth God." That settles it. It is the proof of it. This love concerns itself with a divine person. We remember the heart-searching and thrice-repeated question

that the Lord asked Simon Peter, "Simon, Simon, son of Jonas, lovest thou me?" Wouldn't it be sad if Jesus should look at us as he looked at Simon Peter that night, as he stood on the stair after Simon Peter had denied him, and with the same look of tender pity say, "Brethren, you loved your party, you loved your positions, you loved your opinions, you loved the cause in a general way, but you just left me out of it. I wasn't in it at all. You had a kind of general liking for goodness and righteousness, but you didn't love me." And when we haven't done that we haven't the dynamic of the Christian life, and then we wonder what is the matter. The trouble lies in the heart, in the affections, and the Lord Jesus has not been set forth openly, crucified before our eyes, and we trust in the work of our own hands rather than in the power of God through faith, and in setting forth Christ on the cross.

Let us think for a moment of the Son; of the Father's love.

The point upon which I would lay the most emphasis, upon which I would build my hope, is not that God loves us because Christ died for us. I don't believe that doctrine. I believe that Christ died for us because God loved us. The Lord of angels; at the breast of a virgin; the Creator of the universe bending over his lowly task, and the Son of the Father's love being led to death to be received by the open grave. Don't you know that we have to put some of that in the hearts of people? That we have to have a good deal of it ourselves before we ever put it into the hearts of the people? I tell you nothing can take its place—not anything. An old, blunt tool, if it is right hot, can penetrate deeper into a hard piece of wood than the sharpest, keenest cold one in the world. Keeness of intellect, polemic sharpness, brilliancy of wit, can never take the place of a heart filled with the love of God, and you can't conjure that thing up. You cannot go through some little ceremony and pronounce some magic words and here it comes. It comes from God. I am one who believes that the love of God was shed abroad in our hearts through the Holy Spirit.

It has been given unto us. We look the wrong way for it, instead of to God. When the church at Ephesus left its first love, the spirit sent them back to God. They had doctrinal loyalty, all right. They could detect them who called themselves apostles and were not. They knew who they were. They also had works, patience, faith and a whole lot of good things, but the quality wasn't quite so good as it had been. They were lacking in that quality which God approves more than all else.

Yes, we will have to put some of that into the hearts of men. Here is a glass of water. I take some quicksilver and pour it into that glass. That drives the water out. It is no use to tell a man to love not the world, neither the things that are in the world, if you don't put something in his heart to run that out. The love of the world is going to stay there. You have got to put something there to displace it. There is no use to tell the vine that runs along the ground that it is a fool to run along the ground, and to condemn it because of the mean objects around which its tendrils are entwined. You have to give it an object and it will then stand erect. Give it a standing object, give it a nobler object. It were foolish to tell men to love not the world, neither the things that are in the world, without telling them to love God and telling them what God has done for them, and without setting forth the finished work of Jesus Christ in behalf of men.

Josephus, who beheld the dark clouds that gathered over the city of Jerusalem, those scenes of tragedy and death and desolation midst which Judah's sun set and they wandered into the long night, tells us that wood was lacking for crosses; but suppose all the crosses of Babylon, Ninevah, Tyre and Jerusalem had been erected, and on every cross in that hideous forest there had hung, not a man but an angel from Heaven—that would not have been enough to purchase the salvation of a single soul. Though all Heaven had been crucified in behalf of man, yet God's love would not have been manifested if he had not crucified the Son of his love.

Sometimes we say, "love is the golden chain that

binds." There is more to that than we dream. Love is the gluten animarum; it is the glue of souls; it is the cement of the church of God; it is the jointing that must hold together the living stones in God's temple. It was an ancient fault to build houses of untempered mortar; and it seems now that we build without any mortar at all; we just pile the brick and stones together and the walls are agape; and instead of binding it together we pick it out; and like the foolish woman in Proverbs, we pluck down the house with our hands. I don't believe that if two brethren love each other—if they really love each other—that you can pull them apart; and if they don't love each other, all the power of earth and the prayers of the brethren and everything else can't bring them together again. There is no way to heal a breach where love does not exist.

This love manifests itself in keeping the commandments of God; and I want to speak a moment about the obligation of love. It is so much better than the obligation of the law. Some of us serve because the Bible says so, "thus saith the Lord"; some of us are under the obligation of love. Look at the difference. It is the difference between the service of a bondservant and the service of a son in the house. It is the difference between the cringing slave and the obedient son. The obligation of love, when once placed upon us, will not let us go. The man who provides for his family simply because the law says so, may do it, but oh, the difference between that and that provision that comes from a heart of love. I think we need our love inflamed. It must manifest itself in keeping the commandments of God, in loving the brethren, loving the sinner, in loving our enemies. And we need it inflamed. We ought to go often with the shepherds and look at the babe wrapped in swaddling clothes lying in the manger. We ought to go out with the disciples and sit down under the hoary olive trees of Gethsemane, and there in the stilly night hear our Savior as with the burden of a world's sin placed upon his shoulders he groaned and moaned in agony; or go with the weeping women, and the other Marys, to the cross, and

there view that manifestation of God's love, which must be the force and dynamic, the motive power of the successful Christian life. When this is presented as the way to righteousness, men will scoff, but it is sufficient refutation of all such calumny to quote the poet's words:

"Thou bleeding Lamb, the best morality is love of Thee!"

THE DUTY OF PARENTS TO THEIR CHILDREN.

By F. L. ROWE.

INTRODUCTION.

[I know it was the intent of those who prepared this program to have this subject, "The Parent and the Child," handled with reference to the correlation of the parent and child in the Bible School work, and the work of the church. But I have asked the permission of the brethren in charge to change the character of my remarks and apply them in a direction that I consider to be far more important; and especially as this privilege will enable me to speak to many preachers whose interest I would like to arouse on the subject I will treat, that they may carry the same message to other congregations and into Christian homes. I will therefore speak of the parent and child in a more intimate relation, as concerns the pure life and safety of the children with whom God has blessed you.]

Job 5:3: "His children are far from safety, and they are crushed in the gates; neither is there any to deliver them." 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Spirit?"

Permit me to quote a few sentences from a book entitled, "Heredity and Morals," by James Foster Scott of Yale and Edinburgh Universities:

"Ignorance is a great evil, and the best friend of vice."

"Simple warning without instruction will not save a boy or girl."

"Enormous harm is done by not speaking out."

"An enormous evil threatens us on every side, in our social relations, amusements, literature, and art."

"If any man who is to be a father plays the fool, his sons and daughters will suffer."

"Youth is a time of life when the boy or girl hopes to develop into a physically beautiful man or woman."

Have you ever observed the budding flower? Have you watched the rose as it forces its beauty upon you from day to day? How the bud swells, how the lines of color show through—prophetic of the beautiful, perfected flower which will soon unfold in bloom with all the beauty, perfume and glory with which God can endow the rose. Have you ever thought God had a purpose in the unfolding of these flowers? Has it ever occurred to you that in the beauty of the bud with its promised bloom we have an illustration of the beauty of the human life as it unfolds from the cradle to young manhood or womanhood?

The great question of the origin of life has been a problem for parents to wrestle with in talking to their children. Mothers and fathers put off the day when they must answer, with intelligence, the questions that their children ask them; and yet every conscientious parent realizes that the child's safety depends on an intelligent knowledge of the things pertaining to the physical life. Too many have come onto the stage of action, lived and died, victims of ignorance, through the sham modesty of parents. Many a child has existed and been a daily grief to the parents and an eyesore to the neighborhood, because they now realize as they see these living defectives that the sins of the fathers are visited upon the children unto the third and fourth generation. The awful consequences of failing to warn children and guarding them against unfit companions in marriage has sent many a parent to an early grave and filled our asylums for the insane, feeble-minded and deformed. The time has come when, if parents fail to cry out and protect their children, that the State must step in and prescribe rigid examinations to safeguard generations yet unborn. It is a vain thing to cry out, "Save our girls!" when parents allow their boys to grow up into bad men. Pope expressed the right idea in his Essay on Man, when he said:

"Presumptuous man, presume not God to scan;
The proper study of mankind is man."

Realizing, then, that our bodies are temples of the Holy Spirit, as Paul says, it is the solemn duty of Christian parents to teach their children those things that will serve to shield them from danger; and this can be done without destroying that natural modesty that belongs to a child, and without robbing a girl of that dainty and delicate refinement that should be characteristic of our highest type of womanhood. The mother can teach her daughter the beauty of personal purity as easily as she can take the bud in her hand and picture the beauty of the rose in full bloom. Budding womanhood is the most critical time in a girl's life; and those that would prey upon them realize the weakness of the child at her adolescent period. Protect your girls until they are eighteen or twenty; and in ninety-nine cases out of one hundred your girl is safe. Withhold from her that knowledge of herself, and that power to control herself, and you encourage her to blunder into experiences that may be painted in glittering words; but which will result in her early downfall; disgrace upon the family; social ostracism; premature grey hair and sorrowful death; all because we do not consider that the little babe of a few years ago has grown into a young woman with all the impulses, emotions and desires that go with a healthy child.

People who engage in reform work in our large cities find one of their greatest handicaps to be the unwillingness of moral men to identify themselves with any reform movement. Approach them on any subject of moral uplift and they will heartily agree with you that this evil and that evil should be suppressed. They will even admit that the existing condition morally endangers their own growing daughters. They may realize that our boys are in terrible danger because of the tendency and easy opportunity they have to defile themselves, and yet these same representative business men who stand high in church will beg to be excused when you ask them

to unite their efforts in a crusade against the evils about us. The fear of losing trade or business prestige causes them to say, "I wish you well, and hope you will succeed;" but leaves you absolutely helpless. The time has come when our preachers must speak out, not only on the evils of the day that we see on all sides, such as objectionable theaters, public dances, the saloon; but that greater evil which affects the present life and the perpetuity of our nation. France became a decadent nation because the French people were openly sinful and perverse. Our own nation is in danger of moral destruction because of the sins about us, which are covered up with a mantle of respectability. But these evils are here, and they are sapping the very life of our young manhood, making miserable the physical existence of young women and wives; making dangerous the thought of posterity, and all because in our sham modesty we cover up those subjects and avoid a discussion of them and a plain statement to sons and daughters that would save them from physical disgrace and misery, and would preserve the stability and character of our nation. Sparta destroyed those that were weak and sickly when born. It would be a good thing for the future of our nation if we could develop the Spartan stock and render impossible the marriage of those who are unfit physically to assume the obligations of parenthood, which marriage would mean the transmission of diseased bodies to the next generation. I wish I could talk to you as freely as I would like, and I wish I had the mothers and fathers by themselves. I could talk in words that would strike home; and while they might not be needed by any that are here they might be helpful in protecting others that might learn of these things. I can therefore only speak in general terms and leave you to investigate further. Ask your family physician whether I have told you the truth and he will tell you I have hardly started on the subject.

Let me mention right here another great need. Parents should watch with greatest care the reading matter of their children. Recently I was in a community where girls of seventeen were reading books and passing

them around; and these same books are not permitted to be sent through the mail because of their foul character. And yet these parents seemed to think because they were books there could be nothing harmful in them. In this community I speak of the books that are passed around by one or two married men, whose evident purpose was to arouse these young girls and bring them under their power. There isn't any punishment too severe or cruel that could be meted out to such low-down devils, who seek to destroy the sweet, pure girlhood of our homes. I therefore urge upon the parents to know the character of the books their children are reading. My association in anti-vice work has placed me in position to be helpful along this line, in safeguarding the reading of our young people. Parents can also assist our society work by telling us of any books, pictures or cards they find, with the name of man or dealer who has them.

Parents hardly know when their children are safe. I have had a report come to me of conditions in boarding schools that were absolutely beyond belief, and of such a nature that I can not go into details here. I can only say that one perverted student can sow seeds of pollution that will demoralize and degenerate an entire school. Parents should realize the value of pure minds in their children. As the twig is bent, so the tree will grow; and the implanting of pernicious thoughts at the critical period of a child's life will determine its entire future.

Another matter that parents should consider anxiously and assert their authority concerning is the late hours that their children keep with uncertain company. A case was brought to my attention where a young girl of seventeen, gifted as a musician, would take automobile trips with five men, giving concerts at neighboring towns and returning home as late as three o'clock in the morning. This girl belongs to a Christian family, but the men are not members of any church, and the daughter may have escaped unharmed, but she was taking an awful risk, and the parents showed very poor judgment in permitting this indiscreet conduct. I learned also that

the father was kept in total ignorance of this performance.

I feel it only fair that I should say here also that all cases of perverted living are not the fault of men. I could tell of some that have come under my own observation in our anti-vice work, where girls have been at the bottom of much of the deviltry that has resulted; where they have even conspired to trap men of high standing in order that they might blackmail them and force them to make a cash settlement to hush things up. Many a good man has paid out money rather than have the suspicion against him. Society is so constituted that the great mass of people generally take the side of the girl or woman, unless she is known to be a public character. For this reason good men have been made easy victims by designing women.

Another menace to the morals of our young are the moving picture shows. There is occasionally an exhibition that is educational and perhaps refining in its influence, but the great mass of them are founded upon depraved tastes, with associations and suggestions that appeal to the baser nature. In our cities we find it necessary for our moral forces to make personal visits to certain houses to satisfy themselves that the exhibitions are not unfit for the young. The fact that our States have to provide boards of censors indicates clearly what these moving picture managers would do if they were not censored. But in our city investigations we have found that the eliminations ordered by the State board are not always observed, and further that the State board frequently passes pictures that should be either forbidden or more heavily censored. In such cases our local forces have to appear themselves, and through appealing to the courts prevent the attendance of juveniles. I am glad to say, however, that our city exhibitions are cleaner than the average moving picture that is exhibited in the small towns. The preachers and others who might be a power for good in small communities do not seem to know the legal power they have to regulate these exhibitions. In every community there should be two or three men to

make it their special business to see what is being given in these shows, and if it is unfit for your daughter you should immediately appeal to the authorities to suppress it. In most States you will find that the law is on your side. What we need is men here and there to force clean exhibitions. Let these managers once understand they are going to be watched and prosecuted and they will make it their business to provide a clean class of pictures.

Permit me to put in a word here in defense of daughters whom nature has cursed with beauty of face and figure. I say "cursed," because the points mentioned may lead to her legal enslavement. There are certain men whose depraved tastes seek out the most attractive among our young women, and by their smooth words and polished manners, and sometimes wealth, make fools of the mothers of these fair daughters, who use their influence to induce their daughters to marry these social vampires, and then discover before many weeks that they are nothing more than legal slaves to the depraved and debauched appetites of devilish men. I know of cases like this. Nor are preachers always exemplars of the highest morality. My position enables me to know of a number in the past who have disgraced their high and holy calling by unchaste conduct; and I have also known of preachers being protected and maintained in their ministry when brethren have known of conduct that was scandalous and a blot upon society. Our Society for the Suppression of Vice has just recently completed the prosecution of a Methodist preacher in Florida who has held numerous high churches in different Southern cities. This man has been guilty of the most monstrous sins, in which he has had many innocent victims, as well as having companied with those of low character, and all while in the very height of his work as a preacher and evangelist, and the things that this man has admitted on the stand are simply unprintable and unspeakable at this place. He also wrote a book that was one of the most scandalous and corrupting that any man who claims to be rational could produce.

Again, we have often thought that a small town or

the country district was the safest place for the highest development of all that is pure and good. It should be, and yet I know of cases that have proven just the opposite, so that no home is free from dangers that may result from promiscuous mingling with other young people of unknown standing and parentage. Parents should know something about the family of the young man that calls at their home. We don't take half the care to protect our own human species that we do to protect our farm stock. I called upon our mayor of Cincinnati a few years ago to protest against a certain danger that I can not mention specifically here. While I was waiting to talk to him his personal detective led me over to one of the side windows. In a few minutes several girls walked down the street. Pointing to them he said: "There is a far greater danger than the one you complain of. Those are some of the loose girls from our factory districts and our shops." I must leave the hearer to figure out what he meant. I may help you perhaps by this incident which I experienced some years ago on a trip to Chicago. About twenty miles out a young man got on the train at a little country town, and the train being crowded he sat with me. We were soon conversing. He told me he had been out in the country over Sunday. I was moralizing how fine it was to have a nice country place to go to where everything was clean and pure, with pure-minded boys and girls to be with, and get back to the city feeling that the whole world was not reeking in sin. He shrugged his shoulders and gave a cynical laugh, as he said: "You don't know everything. Where I have just come from I have the time of my life every week." I dare not tell you what further he said, but it was nothing good, and nothing to the credit of the young people of that community.

Sometime ago I got into a community where I ran onto something that made me literally sick at heart (and I want my auditors to understand that the cases I am mentioning are all actual experiences that have come under my own personal observation. These are not things I have read in books, nor are they some pretty

stories someone has written; but they are all a part of my own life in connection with my anti-vice work). In this community I speak of I learned of a beautiful girl who was lying at the point of death in the hospital in a neighboring city. This poor girl had been made the victim of a man who had ingratiated himself into the confidence and affection of the family by helping them financially. This girl's unlawful acquaintance with this man had continued for six years, presumably with the knowledge of the mother.

I made a talk at the church during the time I was there, and part of my talk was along the line I have followed in this address. Several of the members commended me heartily for my remarks, and said all our preachers should give more attention to these subjects, so that parents could be properly warned and our young people saved. There was a sister of the girl I speak of in the audience that morning. When she went home she told her mother about the brief remarks I had made, and chided her mother with the statement: "Mother, you never told us anything about those things." And the mother admitted that she had not, and assumed the guilt for her own neglect. But her sad neglect had left an awful grief upon her heart, for that very day the daughter in the hospital had passed to the Great Beyond, and there was left in the mother's care a little helpless babe whose sweet innocent smile from day to day, and whose very presence would be a stinging rebuke to the mother, who had failed to tell her daughters about the great mystery of life.

I could give you other cases that have come under my personal observation; but to mention them here would perhaps be to locate them, and I would not be guilty of bringing to anyone's attention things that have now been covered up by true penitence and a contrite life spent in the service of their Master. I have had young women come to me for advice who have told me they would rather come to me than to go to their own mothers.

I have had them before me with tears streaming down their faces. Why is this, my good people? When

a young woman will feel freer to go to a life-long friend, in whom she has learned to trust, than to go to her own mother? Perhaps because she fears the stinging rebuke that mother would give her, who would presume that the daughter ought to know better; whereas they felt that I would give them advice that would help them to atone for the past. This I have done in more than one case, and as truly as the Savior could look in mercy upon the fallen woman, so in my heart I could not upbraid one who through physical weakness was not able to control herself when the time of temptation came. I have advised such to take up charity work; minister to the needs of those who are weak and feeble; giving a word of sympathy to those that were discouraged, throwing the mantle of charity about those whose weakness had been their danger; and helping them to feel that while "the bird with a broken pinion could not soar as high again," they could be the means of helping others and protecting them against the same pitfalls that had endangered their lives.

I do not believe, as some do, that any girl is totally depraved. To say that is to reflect upon the character of the parents. If a weakness is thrust upon her, and is a part of her nature, she is not alone responsible. The parents, of all people, certainly know the tendency likely to develop in that child. It is purely up to them to protect that child through the dangerous period, until succeeding generations can overcome the condition that could have been easily preyed upon.

Good friends, I could go on and talk to you for two hours longer of things that have come under my own observation, as well as to tell you of the experience of those who have given their lives in a study of this great question; and then I would not be more than started; but I hope I have said enough to arouse our parents and to impress upon the preachers the direful condition of things, and the urgent necessity that they speak out plainly on these matters and help to safeguard the moral life of our young; and by restraining and corrective influence help to develop a Spartan race that will be a

credit to the sturdy characters that founded our nation and planned that America should be a home for all that were pure and good and holy.

THE FINANCIAL SIDE OF MISSIONS.

BY F. W. SMITH.

“For seeing that in the wisdom of God the world, through its wisdom, knew not God, it was God’s good pleasure, through the foolishness of the preaching, to save them that believe.” (1 Cor. 1:21.) God, in his infinite wisdom, saw proper to project the great scheme of salvation along lines necessitating the element of human instrumentality. This fact is most clearly brought out in the text, viz.: “It was God’s good pleasure, through the foolishness of the preaching, to save them that believe.” We are told that “without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is the rewarder of them that seek after him.” (Heb. 11:6.) Since one can not come to God without believing that he is, and since faith cometh of hearing the word of God (Rom. 10:17), and hearing cometh of preaching by human tongue or pen (How shall they hear without a preacher? Rom. 10:14), we are forced to the conclusion that God uses men to save men. Hence we may safely say that God never has and never will save a soul without the aid of human instrumentality. To what other conclusion can we come when God positively states he has chosen to save men and women through preaching, and that done my mankind? Therefore, it is not a question as to what God could have done in the matter of saving the world, but it is one regarding his actual arrangement in the great and stupendous work of saving the lost. To this arrangement we are absolutely committed, and no theory of “salvation

by grace" can eliminate the human element from the system of redemption.

THE NATURE OF REDEMPTION.

Benevolence is one of the chief characteristics of the great scheme of man's redemption. This is true of both the divine and human side. There is not the slightest element of selfishness in it from beginning to end. It originated in the boundless benevolence of the Almighty, who gave his only begotten Son to suffer, bleed and die the horrible death on the cross. Christ himself laid aside the glories, honors and riches of the eternal world in order to become man's Redeemer. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." (2 Cor. 8:9.) Again, "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (Jno. 17:5.) These, as well as many other passages, show how utterly unselfish Christ was in becoming the Savior of men, and those who would co-operate with God in the salvation of souls must be imbued with a like spirit of unselfishness. They must be willing to "spend and be spent" for the redemption of the world. Unfortunately there are two kinds of church members; namely: the selfish and the unselfish. These can be well-illustrated by two pictures and a story. There is a picture which at one time seemed to me the most beautiful and impressive I had ever seen, but now I would not let it hang upon the wall of my home. There is a rock representing Christ, the Rock of Ages, and on this rock a cross, symbolic of the religion of Christ. This rock and cross rise out of the ocean, whose surging billows rage around them. Kneeling on this rock with both arms encircling the cross is a human being, exclaiming: "Simply to thy cross I cling." Do you ask: "What is wrong with this picture?" If so, I reply: "Are you so blind that you can not see the very embodiment of *selfishness* in that picture? Let me give you the true one—the one that does not misrepresent Christ and his religion. There

is the same rock, cross and ocean with its leaping, lashing and foaming billows, emblematic of life's turbulent and dangerous sea. Kneeling on that rock is a trusting soul singing: "Simply to thy cross I cling." But where are the arms of that soul? Are they both encircling the cross? Ah! no. One is clasping the cross, while the other is reaching down into the sea of despair, seeking to lift some drifting, perishing soul upon the rock. A snail crawled up under a rose bush and spent the night. The next morning, when the sun broke in golden splendor upon the hill tops, flooding field and meadow with the gladness of a new-born day, causing the dew drops on the lips of the roses to sparkle like gems of beauty, the snail said to the rose bush: "Why do you waste yourself thus? You strike your roots into the soil, you labor to leaf, bud and bloom. Then you empty the sweet fragrance, the fruit of your toil, upon the world about you. Look at me. I have a world all to myself. I despise the world out yonder, and I spit upon it." With that the snail drew himself back into his shell, which was *his* world. My brethren, which is representative of you? Are you the rose bush, or the snail?

THE DIVINE CONSTITUTION.

I think we are now prepared to take up and consider the most wonderful document ever formulated; namely, the constitution of the church of the living God. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) This document, which contains the terms of citizenship in the kingdom of heaven, and the elements of Christian life and character was at first committed to the apostles. Hence, Paul says: "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." (2 Cor. 4:7.) The fortunes of earth were wrapped up in this commission, and one of its most essential features

finds expression in that part which says: "Go ye." That obligation, at first laid upon the apostles, was transferred to the church, and it is as binding upon the church today as it ever was. "These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." (1 Tim. 3:14, 15.) Of course, the Church is the support of the truth in more ways than one. It becomes the support of the truth in the daily lives of its members; in their speech and conduct, as well as in their business intercourse with each other and with the world. They are to let their light *shine*. But there is another sense, and a most important one in which the church becomes the support of the truth, namely, "holding forth the word of life." (Phil. 2:6.) Paul wrote: "For from you hath sounded forth the word of the Lord," etc. (1 Thess. 1:8.) The work of propagating the truth—spreading the gospel of God's salvation—rests upon the Church, and God has no other arrangements. He did not say to angels, "Ye are the light of the world," but this he did say of saints. The Church can not shift this responsibility and be saved, for its own salvation depends upon reaching out to save others.

THE MONEY ELEMENT IN THE SCHEME OF REDEMPTION.

Do not be alarmed at this proposition, for God has as certainly placed money or its equivalent in the plan of salvation as he has the preaching of the gospel. We have seen that God's method of saving men is through preaching, and that the preaching was to be done not by angels, but by human beings. Now in order to preach one must live. Dead men can preach only through the lives they have lived. Silent tongues of the grave can not proclaim the gospel. In order to live men must have something to eat, wear and a place to sleep. These things cost money, and must be supplied from some source. A man may say, "I am going to preach the gospel free of cost; I am going to support myself." "You are?" I suppose then you consider what you eat, wear, and the place in which you rest your weary frame are worthless.

There is no such thing as one preaching the gospel free of cost. It is true salvation is free, but, my friend, there are some express charges, and somebody *must pay the freight*. I say to you that God has *inseparably* connected money or its equivalent with the salvation of the world; and what God has joined together, let no "skin-flint" seek, because of his love for the dollar, to part asunder God's service in all ages of the world has required material sacrifice. Abel had witness borne to him that he was righteous through a faith expressing itself in the offering of the lamb. (Heb. 11:4.) It was a material offering, a financial sacrifice. That lamb was worth so much money, although used in the service of God.

"Were a star quenched on high,
 For ages would its light
 Still wandering downward through the sky,
 Beam on our mortal sight.
 So when a good man dies,
 For years beyond our ken,
 The light he leaves behind him shines
 Upon the paths of men."

Abel, though dead, yet speaks.

The following has ever been God's law: "Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3:9.) Every bleeding victim and smoking altar through patriarchal and Jewish dispensations represented in part the material cost of a typical salvation. The priests lived of the things of the altar, "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" (1 Cor. 9:13.) God made provision for the support of these public ministers, and those dependent on them. His service demanded both time and money—the time and labor in the temple and at the altar was given by these ministers, while the money was furnished by the congregation of Israel. Moreover the support of these public servants was stipulated. The amount they were to receive for

their services was clearly arranged by divine enactment. A part of this prescribed order is found in the seventh chapter of Leviticus, and by a casual reading of the Mosaic economy, all the facts may be readily obtained.

PREACHERS OF THE GOSPEL.

Are these to be supported by the church? Finishing the quotation from 1 Cor. 9:13, 14, we have this: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." Even simple-minded people can have no difficulty in understanding what is meant by the expression, "live of the gospel;" but sometimes preachers are forced to get their living from other sources. We can no more maintain the Lord's cause in the earth by disregarding or neglecting the divine ordinance, "they that preach the gospel shall live of the gospel"—than we can plant a New Testament Church without baptism.

SHOULD PREACHERS KNOW WHAT THEY ARE TO RECEIVE?

There are many who throw up their hands in holy horror at the very thought of a preacher having a stipulated salary. And yet those very pious and deeply consecrated souls would not do a day's work nor sell an article without a *stipulated price*. By whose authority have men drawn a distinction between preaching the gospel as service to God, and that of any other vocation in which a Christian may lawfully engage? A Christian can not lawfully engage in any business that is not service to God. If one be a farmer simply for the purpose of making and hoarding money *he is not a Christian*, for the simple reason he is *not* serving God. No matter what a Christian's calling may be, the very moment he is convinced that he can serve God more effectually in some other vocation he would better abandon the one and espouse the other. A Christian farmer, merchant, physician or mechanic must serve God in these callings as much so as the preacher in the pulpit, and if one has the right to put a price on his labor, why not the other? If

a preacher, in asking a stipulated amount for his service, is making merchandise of his calling, what is the Christian farmer, merchant, physician and mechanic doing when demanding so much pay for service rendered? The present attitude in which the majority of preachers are placed by the churches whom they serve, is the most *one-sided* business in the whole realm of human obligations.

The preacher has no voice in the matter of his support, while those whose duty it is to support him have fixed prices for the time and labor they spend in serving God in the shop, on the farm and in the office. The preacher spends the strength of his manhood through years of hard study and constant proclamation of the gospel, without being able, out of the paltry sum received for his work, to provide for old age. When he becomes an old man the churches will say, "Well, he used to be interesting and instructive, but he is now so dry and tiresome." What next? He is shelved or turned out upon the commons to become a beggar in his declining days, when he has the right to enjoy the manly independence of any other Christian, by pillowing his gray locks upon the bosom of a justly earned competency.

"Have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Caiaphas? Or I only, and Barnabas, have we not a right to forbear working? What soldier serveth at his own charges? Who planteth a vineyard and eateth not the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock? Do I speak these after the manner of men? or sayeth not the law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it is assuredly for our sakes? Yea, for our sakes it was written, because he that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking. If we sowed unto you spiritual things is it a great matter if we shall reap your carnal things?" (1 Cor. 9:4-11.) What does all this mean?

Does it not set forth as clearly as the noon-day sun the fact that preachers are to be supported by those to whom they minister? There are, however, circumstances under which a preacher should not accept money for his labor; namely, when charged with simply preaching for the money. Listen to Paul: "Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ." (1 Cor. 9:12.) His apostleship had been called in question, and lest they should conclude he was simply after their carnal things he would not enforce his right to them, for fear of hindering the gospel. If a church or an individual should intimate to a faithful preacher because of his teaching the duty of supporting the ministry, that he is after the money—*tell them to keep their money, and positively refuse to accept one cent of it.*

THE ELDER THAT LABORS IN WORD AND DOCTRINE.

Not only are evangelists and those who seek to carry on Christian missions to be supported by the churches, but that elder in each congregation who "labors in word and doctrine" is also to be supported. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the Scripture saith, "Thou shalt not muzzle the ox when he treadeth out the corn, and The laborer is worthy of his hire." (1 Tim. 5:17, 18.) I do not believe any congregation measures up to the requirements of the New Testament that does not have an elder that "labors in the word and in teaching." In order to do this he must devote time and labor for study and preparation; otherwise he can neither teach or edify a congregation. It is all folly to talk about a man working hard all the week on the farm, in the office or shop, and then, without previous preparation get up before an audience and speak to edification and instruction. I would not accept regular work with a congregation in any other capacity than the elder that labors in the word and in teaching. The lamented Sam Jones said a great many pungent things, among which was this: "It takes grace, grit and green-

backs to run the Lord's cause. God will furnish the grace, I will furnish the grit, and you furnish the greenbacks." The preacher should always have "grit" enough to teach the church its duty in giving. The immortal E. W. Carmack said: "The duty of a newspaper is to print the news and tell the truth." The duty of every preacher is to declare the whole counsel of God regardless of consequences. Preach God's word, and leave the matter with the people and the Lord.

SHOULD PREACHERS MAKE TENTS?

That depends upon circumstances. No preacher should consider himself too good to labor with his hands at some honorable calling for a support while preaching, as opportunity presents itself; but should churches permit him to do this while the time spent in making bread could be devoted to saving souls? If churches *will not* support preachers of the gospel then they should support themselves, and preach as much as they can. The souls that are lost because of their absence from the mission field on account of having to support themselves will be charged up to the churches, and what a reckoning there will be! One will say: "Did not Paul make tents to support himself while preaching to the Corinthians?" He certainly did, and he also tells *why* he did it. "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless, we did not use this right; but we bear all things, that we cause no hindrance to the gospel of Christ." (1 Cor. 9:11, 12.) Something stood in the way of Paul's receiving anything at the hands of the Corinthians, although expressly stating that he was entitled to it. He said: "Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for naught?" (2 Cor. 11:7.) He also said: "I robbed other churches, taking wages of them that I might minister unto you." (2 Cor. 11:8.) He evidently felt that in so acting he had worked an injury to the church; hence, he says: "For what is there wherein ye were made in-

ferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." (2 Cor. 12:13.) To serve churches without remuneration is to rob them of a part of the means of grace ordained for their salvation. Churches that will permit preachers to do mission work at their own charges are robbing themselves of salvation. Did Paul make tents as an example for all preachers to work and support themselves while preaching as opportunity permits? I do not believe a word of it; but, on the other hand, believe it a shame and disgrace for churches to allow preachers to turn aside from preaching the gospel to make their bread. A certain disciple wanted to go home and bury his father, but Christ said: "Let the dead bury their dead, but go thou and publish abroad the kingdom of God." This shows how important it is to preach salvation to the lost, and shall a preacher be hindered in this work for the lack of bread?

HOW IS THE MONEY FOR PREACHING TO BE RAISED?

This question seems to puzzle a great many people, and yet there is no mystery about it. I would make this suggestion. If the money is in the right pocket raise it with the right hand, as it will be a little difficult to get your left hand into your right pocket. If the money be in the bank raise it out with a check. If it be buried in the earth raise it with a pick and shovel. "Oh," you say, "I did not mean that kind of raising." Well, what do you mean? "I mean this: Is there not a fixed rule for obtaining money to be expended in carrying on the Lord's work?" Yes. It must all be given freely and voluntarily, for God will accept no other kind of offerings. When David was gathering material for the building of the Lord's house it was stipulated that all offerings must be free-will offerings. See 1 Chron. 29:5. Again, when he himself wanted to make a sacrifice everything necessary was offered to him free, but he refused it saying: "Nay, but I will buy it of thee at a price; neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing." (2 Sam. 24:24.)

For the building or extension of the spiritual temple of God the rule is: "For if the readiness is there it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8:12.) Back of every offering to God there must be the voluntary spirit, or it is not accepted. This cuts out all of these ungodly church fairs, festivals and entertainments for the purpose of getting money to help the Lord's cause. A man thinks by buying ice-cream and cake at a church festival he is helping the Lord's cause, but he is only helping his old stomach—a thing he could have done at any eating shop. I have not much love for the memory of these old "tight-wads" who make provision in their wills for the Lord's cause. Why do they not give it while living, so they can enjoy the fruits of it before their eyes? They keep it just so long as they can, and if they should live till Gabriel blows his horn, never a cent of it would the Lord get. The reason they give it at all is because they can not take it with them. They say: "Here, Lord, you may have it now, as I have no further use for it." The gospel fixes the "spirit" in which we must give, but as to how much—further than the general rule of prosperity—and in what way we are to give, I do not believe is prescribed. It is true that the disciples contributed on the Lord's day, and so should we (1 Cor. 16:1, 2), but we are not confined to this way of giving. We should give whenever and wherever needed, collectively and individually. Do not hide behind that text, "Let not thy left hand know what thy right hand doeth," and drop into the basket a nickel when you know you should give much more. Stand out alone sometimes and give, and see yourself as God sees you. Come out into the open with your dollars instead of hiding among the throng with your nickels.

HOW MUCH SHOULD A PREACHER RECEIVE?

Many seem to think a preacher should be treated like a horse, simply fed, rubbed and curried, with the greater emphasis on the rubbing and currying. Why not ask what any other Christian servant should receive? What should a Christian farmer, merchant or doctor receive?

Does any Christian outside of the pulpit labor without the hope of accumulating something beyond a mere living? Does any farmer, merchant or physician who is a Christian fail to look forward to the day when he can have a home of his own, if not already in possession of such? If not, then, why make a distinction in this respect between that class of Christians and the man in the pulpit? Churches should see that the preachers who devote all of their time to preaching and teaching the word of God receive something more than barely enough to "keep soul and body together." A little inquiry into their "running expenses," based upon an economic administration, will reveal their actual daily needs, and to this should be added something as a "nest egg" for old age, or the sure-to-come "rainy day." A preacher is as much entitled to the spirit and feeling of independence as any other, and if a Christian farmer has the right to enjoy the comfortable feeling which a little bank account brings to him, why should not a preacher have the same right? But how is a preacher to have this little extra cash unless the churches give it to him? Moreover, whatever churches agree to pay preachers should be paid promptly and regularly; one of the most ridiculous things imaginable is for a church to be indebted to a preacher. No church should get behind with a preacher's support, but should see to it that he gets his money every week, because when the preacher gets behind with his bills, tongues begin to wag. Preachers should be kept busy proclaiming the everlasting gospel to a lost and ruined world, and it requires money to do this. I am "first, last and always" opposed to any institution other than the Church of Jesus Christ to carry on mission work, but while this is true it comes in bad grace for the so-called "loyal" churches to berate the society churches, while they themselves are so lacking in missionary zeal. We should "put up or shut up;" either shell down the coin or cease criticising the society brethren, for they do *cast into the treasury*.

What a glorious thing it is to rally souls around the cross of Jesus Christ. Every spiritual fiber of the church

should vibrate in unison with Him who gave up heaven to save men from hell. Nature is one great, grand orchestra—a harp with a million strings which, when swept by the fingers of divinity, fill the earth with melodious harmonies. The deep-toned bass of the rolling thunder is made to harmonize with the fine tenor of the mocking bird. But the sweetest music that ever fell upon mine ears is the tones of ringing hammers sending the nails through the quivering flesh of the Son of God. The sweetest words that ever fell upon mine ears are: "My God! My God! why hast thou forsaken me!" Had not those hammers thus rung, and his lips thus spoken, a world would have gone down into the blackness and hopelessness of eternal despair.

"On him Almighty vengeance fell,
Which must have sunk a world to hell.
He bore it for a sinful race,
And thus became our hiding place."

THE DIVINE MISSIONARY SOCIETY.

BY J. S. BATEY.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We are told that about four-fifths of the missionary work that is done in the world is done through missionary societies. We are told that in these missionary societies there are well-informed, pious, devout, well-meaning men; Bible scholars, students of God's Word. We might argue because of the fact that there are such people in the societies and because there are so many who do their missionary work through societies, that we would be safe in following their example; and that we would

make no mistake in contributing what we do to missionary work through these channels. But we must not conclude that because many people do a thing that it is right. We must not necessarily conclude that because wise, earnest, devoted, Christian people believe a thing to be true that it must be true. We remember in the Old Testament Scriptures, instance after instance is given to us that the majority were in the wrong. We remember that the majority of the Israelites left their true worship of God and turned to the worship of Baal. We must remember that the vast army of Gideon was not needed in the service of the Lord, and therefore were dismissed, and only the small number of 300 were retained. We must not also conclude the minority is necessarily right, for the majority does not always do the wrong thing. Sometimes we find evangelists going through our country holding series of meetings; and it seems that the whole country is attracted to hear him. Time after time at the appointed hour there are vast congregations, who meet to hear what he shall say. Usually we conclude, and usually say he is a sensationalist; and when he goes, the great effect he has had upon the people will go with him; but we ought to remember that when Christ, the Lord, was upon earth, that crowds gathered around him to hear him, to such extent that it was a difficult task for one to go near; so difficult it was that it was a frequent custom to get into a boat and push out, that he might be alone. We are also told that the apostles, in preaching the Gospel of Christ, were represented as "turning the world upside down." Great crowds flocked after them to hear. Therefore, from these illustrations we must not conclude that it is wrong because a majority of people do a thing; nor that it is right because a majority of people do a thing. We must not conclude that it is wrong or right just because a minority does a thing. Therefore, if we can not decide whether or not we should participate in these missionary societies or not participate in them, it must be on some other ground, rather than on the ground that others do it, or do it not. I have often wondered why it was that

this statment is announced in the Book: "You shall be witnesses unto me, both in Jerusalem, and in all Judea (the country around you), in Samaria (the country just north of Judea), and unto the uttermost part of the earth." News spreading used to spread naturally. News spreads like pebbles thrown into the water; a ripple began around where the pebble fell; that ripple made another one; that one another one, and so on that way, until the entire surface of the water showed a disturbance. That's natural spreading of news; and when people have no way of transportation or a very rude way of transportation we find the natural rule being carried out. In these modern days where we have annihilated distance; where we have almost destroyed time; we do not necessarily have to tell the story to our neighbor; he to his, and he to his and so on; but the news may begin here; may grow until it becomes like a beehive filled with story-tellers; and when it has gotten to the state where it can not stick there any longer, it swarms like the bee; and instead of lighting on the first tree—upon the first thing at hand—it will fly to a distant tree and find a lodgment there. And so that is true today. We find our missionaries and those who are proclaiming the Gospel of Christ, instead of here in adjoining territory, they are like spokes in a hub; great gaps between this and the place where the other bees began a new hive. We have the Apostle Paul telling us he had preached the Gospel in Jerusalem and roundabout unto Illyricum; but when we take our maps and see where Illyricum is, alas! we find that there is quite a distance between the original preaching of the Apostle Paul and the extent of territory over which he went. So we see that thus far in our illustration we know not whether it is wise to take one, as it were, out of a flock, and supported by them, like the queen bee, lead a new swarm to some other place and locate there; or whether like the Apostle Paul we may take it upon ourselves independent of others, and go everywhere in fulfillment of the injunction of the Master to "preach the Gospel to every living creature."

I remember well, beloved Brother Smithson, a blind

brother who used to preach in this country about thirty-five years ago. I remember he used to sing a song for us; and that song was:

“If we can not cross the ocean
And the distant lands explore;
We can find the heathen nearer,
We can find them at our door.

If we can not sing like angels,
If we can not preach like Paul;
We can tell the love of Jesus,
We can say he died for all.”

All of us, my friends, are not able to go to distant lands and preach the Gospel. All of us are not able to proclaim it even at home; for we are not all gifted of speech and can not proclaim the riches of Christ in a connected manner; but we can find opportunity of sending others who are capable of discoursing on these subjects, in such a way that the other person you help will receive the proper instruction. The question arises here whether or not we shall get behind them congregationally, or shall we get behind them in the sense of a society and send them to the foreign field or home field, to make the world better in the light of Christ? I am afraid, I am wonderfully afraid, about what is known as presumptuous sin. I remember a question was asked old Brother David Lipscomb some years ago, why he did not do a certain thing. I don't remember the question, but I remember the answer; and his answer was, "I am afraid to." The question was of such a nature that had he undertaken the doing of the same he would have had to do so on his own judgment, and not on the teaching of God's Word. Rather than to risk the doing of something on which he was not informed instead of doing what God commanded him to do, he said, "I am afraid." The missionary society work is the same way. Why has God seen fit to establish independent, individual congregations, and taught them how to understand the Word in the proper sense; given

them the proper ability, the executive authority to carry on his mission of Christianizing the world, and failed in the instance of a single individual congregation to do that which some people of the world claim is necessary? Those who take hold upon and contribute to missionary societies say that missionary work can be done more systematically and more thoroughly; and that because of that fact that they are supporting them, the missionaries, with no fear on their part that they will be neglected, there is nothing for them to fear; nothing for them to be concerned about except their work day after day. I have wondered if the missionaries who go into the field have more confidence in the others of their fellowmen in this organized capacity than they have in the words of God; for God deliberately tells us through the apostles that "all things work together for good to those who love the Lord; to them who are called according to his purpose." And if we love God, and are called according to His purpose and we are discharging our real, thoroughly-Christian duty, why shall we fear that we shall need of the things of earth? Preaching of the Gospel can be done; is being done, and, I believe, should be done through the congregations of the churches of Christ. I have never yet, my friends, seen a man who has so much money that he can't dispose of it profitably in his own home congregation; and when I make that statement I do not mean that the money he would put into his own home congregation must necessarily remain there; but if there are proper men governing that congregation there are always places in which this money can be put, and to what purpose, or to which purpose there would be great profit. Why would it be thought that men organized into a society would know better where to spend the money that might be contributed in their respective congregations than the immediate rulers or leaders of those congregations? I know in my home town we think we have a pretty fair congregation. The contributions on the Lord's day morning have always some place to be put. A wide-awake eldership, whose duty is to do the best, will have call after call for the use of that which they

may think they can spare; and in these calls there is great discretion used and should be used, as to where this money should be placed to the greatest benefit.

Now, when we speak of foreign fields, there is a possibility—I say there is a possibility—that some one who gives his life study and his life thought to that particular territory of God's earth; looks into the history of the people; the circumstances, the situations there, might possibly spend that which is given into his hands more profitably than it would be or could be spent by others who are not so informed. But that is where my fear comes. That is, would I do a thing that would give God the honor—give Christ the credit—by putting that which is given unto me into something God has not authorized the organization of?

Sending the Gospel to the heathen nations is a great work. When a man has found an opportunity to tell the story of the cross and has not the means to take him to the place where that story should be told; if he will make that known to the congregation of which he is a member, if they are God-fearing people; if they are God-loving people, the means will be obtained by which and with which he will be able to be carried to that place and started to work in the vineyard of the Lord. I believe, my friends, that if we will take a careful thought, or give a careful thought to the fact that we are in God's kingdom upon this earth, as soldiers of the cross, that there ought to be no deserters, and that we have organized ourselves into the army of the Lord, that there is no work that ought to be done that can not be done satisfactorily in these respective congregations, that the work will be done. Now, that doesn't mean that the congregation here at Murfreesboro should take upon itself to send a missionary to a foreign field and that the congregation at Fayetteville should take upon itself to send a missionary into another foreign field. It might come as a burden upon these respective congregations—too heavy a burden—but why not the two come together and contribute their funds as one fund toward the sending of one evangelist or missionary into a foreign field?

Now, if two congregations can do that, two others can; and if two others are not sufficiently able to do so they could get three or four or five or a half-dozen congregations to go in with them, and altogether contribute to the support of a missionary in a foreign field. Now, if that can be done, why should we, or why should anybody want to put into the kingdom of God or church on earth something that is going to mar, or cause division in those who claim to be followers of Christ, and just as long as the Apostle Paul's lesson can be heeded by us in saying: "We should not judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Do nothing whereby thy brother stumbleth, or is offended, or is made weak." If there was nothing else but this thought this would prevent me from taking a part in an organization that is not recognized in the Word of God.

In conclusion let me say if we will follow the statement made by Brother Wooldridge last night in quoting an old-time statement: "Where the Bible speaks, let us speak; and where the Bible is silent, let us be silent;" we will not have anything to *say* about the missionary society, because the Bible doesn't. We will not have anything to *do* with the missionary society, because the Bible says nothing about it; and if we *do* nothing with it, and say nothing about it there will be no confusion in the ranks of the brotherhood; and, therefore, the missionary society will die of neglect.

ARE WE A DENOMINATION?

BY G. C. BREWER.

I am very glad to be before you tonight and to speak to you on this occasion upon the subject that has been given to me. We could find a text probably that could be used in this address, but we will not give it as a text because I don't want to confine myself to the exposition of certain Scriptures, in setting forth this question; I want to discuss it in all its relationships, so far as I am able to discuss it, and so far as we have time. Now, the subject for tonight is, "Are We a Denomination?" I shall divide this subject into several divisions. The first will be, "What is a denomination? Second, "Who are We?" Third, "Why are We Not a Denomination?" and fourth, "Will the Denominations Ever Unite or Become One?"

1. First, then, what is a denomination? According to the etymology of the word denomination it means "concerning a name." It is derived from two Latin words, "de" and "nomen," which mean "concerning a name." A thing is denominated when it has a name given to it by which it is distinguished from other things, or by which it is designated; but to give a more general answer to the question, What is a denomination? I would say that a religious denomination is a party of religious people who are in agreement, or who have a platform upon which they stand, or who have a creed or rules or forms by which they are governed in their religious activities, and who have a name that distinguishes them, or belongs peculiarly to them. What is a political party? Is it not a party of people in politics that are agreed on some principles of political economy or government; that is, they have a platform on which they stand. That is a political party. A religious party or denomination is

different in that the principles for which it stands are religious principles instead of political principles. You can see, then, what a religious denomination is, that it is a party in religion; a body of people organized to carry out certain principles, or to advocate certain doctrines. Now, almost every religious denomination on earth to-day is named either for the form of government which it has or for some doctrine, or for some man. I believe that would include almost all, if not quite all the religious denominations of today; and I would have you understand in the outset that the doctrine or principle for which the religious body stands does not necessarily have to be an erroneous principle in order to make that body a denomination. It doesn't have to be what we call heresy before they are denominational, or before they are sectarian. If people stress one doctrine or one point in religion to the neglect of other doctrines or other points, then that point or that doctrine becomes a heresy. Heresy, according to our use of the term, means error or false teaching. According to the original signification of the word it doesn't mean that, but it means what we term a "hobby"—some idea that is exalted above other ideas or opinions—something that is given undue prominence or is stressed unduly.

People can therefore become sectarian by exalting one religious idea or principle and crystallizing around that, and making that their creed or doctrine.

To illustrate what I said—that each denomination is named for its doctrine, or its government, or for some man—I will call the names of some of our religious denominations, and you will see whence its name is derived.

The Episcopal Church is called Episcopal because of the form of government which they have. *Episcopos* is a Greek word and means an elder or a bishop; hence, they are under the rule of bishops. A bishop is the highest officer in the church. Its form of government is episcopal; hence, its name.

The Presbyterians are so-called because they take their form of government from the word *presbuteros*,

which means elder; that is, they are under the rule of elders; hence, the Presbyterian government.

The Methodist-Episcopal Church is called "Episcopal" because there is the same bishop-rule, or same form of government. To a great extent it has the same government as the Episcopal Church; hence, the name.

The Baptist Church is named for the ordinance of baptism. Formerly in the history of the church all professed Christians were divided into two classes; namely, Pedo-Baptists and Ana-Baptists. The Pedo-Baptists were people who baptized infants as well as adults and the Ana-Baptists were those who admitted only adults to the rite of baptism. But later the prefix, Ana, was dropped and religious people were distinguished as Baptists and Pedo-Baptists. And today all people who practice immersion, matters not how much they differ on other points of doctrine, are known as Baptists—and all who practice affusion, matters not how greatly they may differ on other points of doctrine, are called Pedo-Baptists. Thus it would seem that the doctrine of baptism divides Christians as the Jordan River divided Israel; two tribes and a half tribe on the one side and nine tribes and a half tribe on the other side. But the term, Baptist, is here used in what we might call its generic sense. The Baptist denomination is a body entirely surrounded by water; bound together by special rules of faith and order. All who are admitted into their fellowship must not only have been baptized, but baptized by their authority.

The Adventists are called Adventists because they have preached the second coming of Christ; stressed it—exalted it unduly probably for they have set dates for the coming of the Lord. They take their name, therefore, from their most prominent doctrine. When they began to observe the seventh day of the week and preach that chiefly they enlarged their name and are therefore now called Seventh-Day Adventists. Of course, they claim to be Christians, too. Hence, they are Seventh-Day Adventist Christians as distinguished from Mormon Latter-Day-Saint Christians, Christian Science Christians, Chris-

tadelphian Christians, Presbyterian Christians, Cumberland-Presbyterian Christians, United States of America-Presbyterian Christians, etc., etc.

See what absurdities denominationalism has run us into?

I might name other religious bodies, but I use these to illustrate that the denominations are named for their principal doctrine, or their form of government, or for some man, as Lutherans for Martin Luther. Let us keep in mind, therefore, that we can become sectarian without teaching error. We can unduly exalt some principle of the Christian religion and become sectarian denominations. We can crystallize around this and neglect other things equally as important and thus form a denomination. Shall I repeat, then, that a body of religious people who have certain points of belief which they exalt unduly—making them tests of fellowship—constitute a denomination?

But a thoughtful man might ask, can we not all preach all the truth and not exalt any portion of it above any other portion and be agreed therefore? Then we would not need the characteristic designations and distinguishing names, we would all be the same; namely, just Christians. "Ay, there is the rub," can it be done? *We* have contended that it can and should be done. But that brings us to the next division.

2. Who Are We? It is a difficult matter in this world to be consistent. I once heard a man, whose judgment I respect, say: "I don't care anything for consistency. What I want is truth." Now in one sense he was right and in another sense he was wrong. And I suppose that is true of everything else—right in one sense, wrong in another. Some one has said: "You can affirm anything of a thing and deny anything of the same thing." Now this man was wrong in this respect, truth is always consistent and if he wants truth he wants consistency. Truth never crosses itself, is never out of harmony with itself. But if he meant that we do not always have to wait to *see* the harmony before we accept truth, he was right. Because we in our shortsightedness

and in our human limitations can not reason out everything to a final conclusion, and harmonize things that are not understood with things that are plain, we should not hesitate to accept that which is plain. Let us accept that which we know to be true and believe that all else, when properly understood, will harmonize. What I mean by saying it is hard for us to be consistent is illustrated by our use of the pronoun, "we," in the question that I am now discussing. When we preach against denomination-ism—against distinguishing certain bodies and parties of people in religion by denominational designations and at the same time speak of a body of people and include them in the terms, "we," "us," and "our," are we not inconsistent? When we say "our" claims are this or that, do we use the word "our" in the same sense that it has when we say "Our Father who art in heaven?" Do we mean to include, therefore, all who are the children of God when we say "our claims" as we do when we say "Our Father," meaning that he is the Father of all who obey him? If we do, then, of course, that is not a denominational use of the term; but is it strictly true that what is referred to as "our claims" are the claims of all Christians? Are they not rather simply the claims of a certain number—a small number probably—and therefore sectarian claims? Let us be careful. It is not only difficult to be consistent in the use of these terms, but it is difficult to make people understand you. When a man finds that his views are out of harmony with the views of the people around him he finds that he has a hard road to travel. In the midst of denominational ideas—in the midst of denominational activities—in the midst of denominational phraseology—it is hard for us to express ourselves without using terms that are denominational or using terms that will leave the impression upon the hearer that we are a denomination. Again, it seems difficult because people will misunderstand you; you will appear discourteous if you do not speak in terms they are accustomed to use. If a man sees I am a preacher, on a train, for instance, his first question is: "So you are a preacher, of what denomination, may I

ask?" I usually quash a few inward gollywobbles and simply say: "I belong to the Church of Christ." That ends the conversation on that subject. The man understands perfectly what I am and I have permitted him to think that I am a member of a denomination. But if I say I am not a member of any denomination he thinks I am some sort of crank or else he thinks I am too discourteous to give him a civil answer and am trying to evade the question. But usually he asks in surprise: "Well, what is your belief?"

Then, of course, my reply is, "I believe the Bible, I try to follow its teaching; I am a member of the church of God. I am a Christian." Then he is certain to think one of two things: Either I am a fanatic or I am a Campbellite and trying to start an argument. You know they say you can "resist the devil and he will flee from you but resist a Campbellite and he will flee at you." I may try to be as gentle as I can, but when I say I am not a member of any denomination he can not understand. It is hard for people to understand why we are not a denomination, and it is hard for us, too, I repeat, in dealing with them to keep from becoming denominational in our speech and views. In fact, I am not sure that we do it. While we are looking about us and condemning the faults and errors of others, if we will turn our view inward we will find errors among ourselves. We should not set ourselves upon a pinnacle of self-righteousness and deal damnation round the land with a free hand. Let us first examine ourselves and see if we be in the faith. When a man thinks that everybody is wrong but himself he is by that fact alone disqualified as a judge. I am reminded of the old Quaker who was talking with his wife about the faults and failings of their friends and neighbors. One by one they discussed them and dismissed them as peculiar and eccentric. Finally, the old man said: "Well, Marthy, I believe everybody is queer but thee and me." He paused for a moment and then said: "And sometimes I think *thee* a little queer." If he could have had the power for which Burns yearned—the power "to see oursel's as ithers see us"—he would

have been freed of his foolish notion and classed himself with Marthy and other queer mortals. Some poet-humorist expressed this thought well in this language:

“The world of fools has such a store,
That he who would not meet an ass
Must stay at home and bolt his door,
And break his looking glass.”

But I may say now that it is not the purpose of the people included in the “we” to form a denomination. If we are denominational in any sense, and we are, it is because we are forced to be so. If I say the church of Christ is not a denomination, all my denominational friends who hear the statement understand that I claim that a certain sectarian body of people calling themselves the “Church of Christ”—a denomination denominated Church of Christ—is not a denomination and to them it is a contradiction and a puzzle. But if I can make them understand that I use the term Church of Christ in its scriptural sense—to include all of Christ’s followers, all of God’s children; that I mean the same when I say Church of Christ or Christian Church (either is acceptable to me) that I do when I say the Christian religion then they will agree with me. When you speak of the Christian religion everybody understands that you refer to the principles of righteousness and right living given to the world by Christ; to the religion taught by Christ and not to some parts of it taught by a certain religious party. Well, now that is just what I mean when I speak of the church of Christ. You would as well try to separate the sunlight from the sunshine as to try to separate the religion of Christ from the church of Christ, or *vice versa*. “Oh,” our friends are ready to say, “I know the church of Christ in that sense, the great church of Christ, the universal church is not a denomination.” Well, that is the sense in which we speak of it. “Yes,” some one objects, “but if you speak of the church in its universal sense—the one that includes all Christians—why do you say ‘we’ are not denominational?”

Do you include all Christians in the term 'we?' Some Christians *are* denominational. Do you not admit that there are Christians among the denominations?"

There now, he has us! We are convicted of denominationalism! Denominational, and yet preaching against denominationalism! There's consistency, beautiful consistency! Well, they say it is impossible to be consistent. There are comets in the universe and discords in the best of music. No, we do not mean to include all Christians in the "we"—if there are Christians in the denominations, and there are some, no doubt, we do not include them, for we are speaking of Christians who are not in a denomination—Christians who do not compose a denomination. But if we group undenominational Christians, separate them into a party and distinguish them from other Christians have we not made them a denomination? Yes, indeed, and in that sense we are denominational and we must admit it. But it is not our fault. We are forced to it. We are forced to be denominational by reason of the fact that we are undenominational. I can illustrate that this way: Let us suppose that we have on this desk a great heap of cards. Some of these cards are stamped with figures, 2, 4, 6, 8, etc., and there is a great number of them that are unstamped—have no figures on them. I am set to the task of separating these cards and classifying them. I place the "twos" in one stack, the "fours" in another stack, the "sixes" in still another stack, and so on, until I have stacked all the different numbers in separate stacks; and then I have a stack of cards that we would call nondescript—unstamped cards. They are a stack of cards just as much as the others are. But let us give to the cards human intelligence and place in them the purpose that we have as Christians and we will witness a great debate. A card from the stack of "fours" arises and says, "Here you fanatical and inconsistent fellows, you claim to be unstamped and unstacked and yet you are bunched, stacked and classified as much as any of us." Then a card from the nondescript bunch arises in his righteous indignation and vehemently denies. He says; "We are

not classified. We are not a stack of cards. We are just cards." But they are a stack of cards, as you can see. They are forced to be in a stack to themselves because the others are separated into stacks and left them alone. They are classified by reason of the fact that they are unclassified. It is not their purpose to be a separate and distinct division of cards. They think that all cards ought to be just cards and all be stacked together in one big stack; but these other cards are all stamped with different figures and are therefore distinguished from one another and from those unstamped. The stamp differentiates them and that forces the unstamped cards to be *classed* as unclassified or else be stamped and go into the different stacks, and they know that they can never all be one stack as long as they are separated into different classes.

You can all see the application. It is in this sense that we are denominational. We are forced to be a separate body of people because we are undenominational; because we will not have put upon us the party names, marks and brands of the different denominations. We want the fellowship of all of God's people and we will affiliate with anybody in anything the Bible sanctions; but we can not have the fellowship of our denominational brethren without going into their peculiar and several denominations. We are therefore left in the predicament of being a denomination by virtue of the fact that we are undenominational. That is a very small sense, however. Thank God we have no pope to boss us, no ecclesiastical court to try us and anathematize us, no council, convention, conference or synod to make laws to bind our consciences, and no human creeds to trammel and hamper us in our search after the will and way of God. If we are denominational then it is because our purposes and work as a body of Christians—undenominational Christians, simply Christians, Christians only—make it necessary for us to labor apart from the denominations or else become members of some one or different denominations and thus perpetuate divisions.

I was once in conversation with two preachers when

one of them said: "It is unfortunate that we have so many antagonistic denominations." I said: "I agree with you. It is, indeed, unfortunate." He said: "Do you suppose we will ever all agree, your denomination and my denomination and all the others? I would be willing to be a member of a disappearing brotherhood in order that we might unite; willing for my denomination to be swallowed up and lose its identity and its name in the great merger." I said: "Thank God for that. If all denominational people felt that way there would be hope." He said: "Would you be willing for that?" I said: "I am not a member of a denomination. I wear no name but the divine—the name all followers of Christ wear—Christian. You would not ask me to give that up." He said: "Your name is all right, but I can't see to save my life why your church is not a denomination." I said: "I will show you. I'll make you see it." I then related to him how I became a Christian. I heard the gospel, believed on Christ, repented of my sins, confessed my faith in Christ before men and was baptized into the name of the Father and the Son and the Holy Spirit, and arose from that burial to walk in a new life, and I have ever since tried to walk worthy of the calling. I did none of these things because they are taught by a church or required by a party, but because they are the plain commandments of my Master. Is faith a sectarian doctrine, a denominational requirement? Is repentance? Is the confession of the name of Christ such a doctrine? Is baptism in Christ's name a sectarian doctrine? If so, why? Is it not commanded by the same Lord, authorized by the same God who requires us to have faith?

When I had told of obeying Christ in these things I asked the preacher if he thought I was a Christian. He replied unhesitatingly, "Oh, yes, I accept you as a Christian. I think you are saved." I said: "You accept me as a Christian and yet you would not receive me into your denomination until I became something else—take some other steps." He said: "Of course, you would have to submit to the rules of our church." I said: "No, that is a thing I have never done. I have never

agreed to submit to the rules of any denomination. I have never subscribed to any creed made by men. I have only given my heart and life to the Lord. Now, can you see why I am not a member of a denomination?" He saw.

Now, the next question is, why do we not want to become a denomination? Why do we object to denominationalism? We are hostile to all denominations and we may as well frankly state it. Of course, we are not antagonistic to the people of the denominations, for we should have love for all and ill-will toward none, and true Christians do, but I say again tonight that we are hostile to denominations because we believe denominationalism is wrong. We believe it is contrary to the teachings of the Scriptures, and opposed to Christian unity. The Bible teaches that all Christians should be one. The night our Lord was betrayed and just before he fell into the hands of sinners he prayed in the upper room with his disciples, and a very earnest prayer it was. It embraced all his disciples, both present and future, and the great petition for them was that they might be one. "Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are." "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one." "That they may be one even as we are one; I in thee and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them even as thou lovest me" (John 17:11, 20, 22). In the first chapter of 1 Corinthians, 10th verse, Paul says: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfected together in the same mind and the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean that each one of you saith, I am of Paul; and I of Appollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you

baptized into the name of Paul?" Could the apostle have condemned divisions in stronger language and *shall we* not cry against them today? Again when he asked: "Is Christ divided? Was Paul crucified for you? And were you baptized into the name of Paul?" Did he not mean to make them ashamed and is not that the strongest form of denial? Meaning, of course, Christ is not divided; Paul was not crucified for you; ye were not baptized into Paul's name. If they were forbidden to wear Paul's name because he was *not* crucified for them and because they were *not* baptized into his name then it follows with the clearness of a demonstration that they should all wear the name of him who *was* crucified for them, and into whose name they *were* baptized.

In the 4th chapter of Ephesians the same apostle says: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Unity and peace! Sweet words, those! Every Christian's heart desire and prayer to God is for unity and peace. General Sherman's definition of war will apply to wars among religious people except that it might slander hell.

Right here let me say that Paul gives us in this place a rule by which we may keep the unity of the Spirit in the bond of peace; namely, lowliness, meekness, long-sufferance, forbearance, love. If we possessed these we would be rid of our contentions and strife. But instead we have pride of position, glory of name, zeal for party, and bias for dogma. If we had as much zeal for the spread of the gospel as we have for the promulgation of our party platforms and demonstrational tenets we would soon all be one—all engaged in the same work with one purpose of heart. Then we would send the gospel around the world like a belt of golden glory.

Surely it is not necessary to quote other Scriptures to prove that divisions are wrong! That God wants us to be united; that we should be one as God and Christ are one.

3. But will the denominations *ever* be united? Will they *ever* be one? I answer unhesitatingly, no, the denominations will never be one. He who hopes for that has a vain hope. He who works for it and prays for it works and prays uselessly. I don't hope for it, work for it, or pray for it.

Now, I hope and pray that the time will come when there will be no denominations; but I do not hope to see all the denominations federate or merge into one gigantic organization; one great denomination. No, indeed, I don't want to see that and never expect anybody else to see that. That can never be. The more denominational we become the farther away we get from *Christian* unity—unity and union as *Christians*, one as children of God and not one in an organization, one by the rules of the organization or by the creed of the mammoth denomination. We can never have organic union. It would be a sad day for the world if we should have. The Christian religion is not an organized religion. There is no organization known to the Bible larger than a local congregation. Every congregation is an organization with its divinely appointed officers, bishops and deacons, who have the oversight and charge of that congregation; but that congregation is independent of all other congregations and its officers have no jurisdiction over any other congregation. We may have a co-operation of congregations, but we can never have a corporation of congregations if we wish to follow the New Testament order. To have a corporation with a common head or controlling board—to form a diocese with its exalted ruler—is to depart from New Testament simplicity and to embark for Rome; it is to reject the teaching of the Lord Jesus Christ and pattern the ecclesiasticism of the "Lord God (?) the Pope." Such things are inimical to the spirit of Christianity.

The denominations around us are called Protestants. Do you know why? Because they protested against the authority of the Pope—against the Roman hierarchy. They claimed that the individual should be free to read the Bible for himself and not have to have it doled out

to him by the Pope and his priests. They said all Christians are equal and every man should be allowed to worship God according to the dictates of his own conscience. Our fathers fought and died to gain this freedom for us and having gained it they wrote that principle into the constitution of our government.

Yet in the face of all this these denominations—the same that protested against such things—have grown into great ecclesiasticisms with officers of different rank—a hierarchy, you see—and different titles of honor and degrees of authority. Each one aspiring to go higher, and the question among all is: "Who shall be the greatest." These officers make laws for the denomination and each man who joins the denomination must subscribe to their creed, obey their rules, and put himself under their lordship. All this with the blessed Master telling us: "The kings of the Gentiles exercise lordship over them; and they that have authority over them are called Benefactors. *But ye shall not be so.*" (Luke 22:25.) He said again of the Pharisees that they love "to be called of men, Rabbi. But be *ye not called Rabbi*; for *One* is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, even he who is in heaven. Neither be ye called masters, for one is your master, even Christ." (Matthew 23:6-12.) How can we now call the pope God, or the priest father as the Catholics do? Or how can we call the bishop Right Reverend and the preachers Reverend as the Protestants do? How can we have High Churchmen and Low Churchmen and Down-in-the-Cellar-Churchmen? How can we have aristocrats, plutocrats and proletariats in religion?

Further, to show how these organizations hinder Christian union, and to illustrate their unscripturalness, let me call your attention to their financial interest and monetary machinery. Of course, all denominations have their asylums and schools and publishing houses and church papers besides the salaried officials. All this you know takes money; hence, there must be some source of revenue. Then comes taxation—taxation without repre-

sentation, too, for the people have no voice in the control of these institutions. They are controlled by the officials. The people therefore pay "dues." Instead of contributing freely as the Lord has prospered them (1 Cor. 16:1-2); instead of voluntarily giving of their means to support the work of the Lord; instead of each man giving according as he has purposed in his heart (2 Cor. 9:7) they *pay dues* according as they are taxed by the officials.

Do I oppose schools, asylums, and other benevolent institutions? Oh, no, indeed. I only oppose church-owned institutions. I do not oppose railroads, but I am not in favor of government ownership of railroads.

I oppose church-owned institutions, unless it is owned by an individual church or congregation, because any other organization is unscriptural.

Now these things hinder Christian unity in this way: Let us suppose the churches are now trying to unite, each church is willing to surrender its individuality, lose its identity and cease to be a separate organization. But here is one that has many institutions, much property, now to whom will it surrender this property? Who will take it over and how will it be taken over? Will all the denominations surrender to one? Then who of that denomination would have control of all this property and this vast amount of money? Would one man be the head? Would a board of men be in charge? Would these men hold their positions for life? Would they inherit their position, or would they be elected or appointed? What would be the form of government? Would it be autocratic, bureaucratic, democratic or some other form? One thing is certain, it would not be theocratic and that is the only form authorized by the Scriptures: "One is your Master and all ye are brethren," all are equal in every respect. Don't you see such an organization would be unscriptural and dangerous? It would make the Roman ecclesiasticism pale into an infinitesimal. Now you can see why I said it would be a sad day when such an ecclesiasticism is born. All trusts, monopolies, combines, centralizations or usurpations of power are wrong and dangerous anywhere. And

the most dangerous of all is a religio-political machine. The old negro told the truth when he said: "We needs mo' agonizin' an' less auganizin'."

Now may I, with your permission, speak a word about us? I have already tried to explain who we are and I hope by this time you can see that we are not a denomination and why we are not. I once preached a sermon similar to this over in Mississippi, my subject on that occasion being: "Who are we and why are we what we are?" and at the conclusion of the discourse an old brother came up to me and said: "Wall, when you first said who wuz we, I just thought *we wuz us*, but now I see we haint nobody." Now, that is a fact, we are nobody, so far as being a big powerful organization is concerned. We are not a denomination and of course have no denominational honor and glory. We can not point with pride to church institutions, read off startling statistics and issue denominational year books. If we do we become contradictory in our claims and present the grotesque spectacle of a denomination preaching against denominationalism. There is no excuse for our existence as a denomination and we would certainly be engaged in an unworthy work to convince people that denominationalism is wrong only to proselyte them to *our denomination*. Then we would justify the old charge, "The Campbellites don't think anybody is right but them." When you meet that charge what do you say? Do you deny it? Well, you do believe all denominationalism is wrong, yet you don't want to appear narrow and bigoted. Let me show you your trouble. You are thinking of "us" as a denomination. Say to your critic: "Well, you don't think anybody is right but a Christian do you? Nobody is a child of God except a child of God." Then, when he understands that you are not using "Christian" in a sectarian sense, he will agree with you. But if he thinks you are trying to run a boundary around Christians and say: "All who are in these limits are Christians and those outside are not;" of course, he will not agree with you. Nobody will agree that only Campbellites are right—if there is such a denomination. And if there is a denom-

ination called the Church of Christ, nobody will agree with you that it contains all the Christians. But everybody must agree that only Christians are Christians, only followers of Christ are followers of Christ and only members of the Church of Christ are members of the Church of Christ, whether in a denomination or out of all denominations. That is what you must mean. Don't think in sectarian terms or talk in denominational language.

This tendency among us to become a denomination is appalling. There are so many people among us who do not have a very clear conception of undenominational Christianity. They speak of the Church of Christ as of a denomination. To illustrate:

A woman said to me not long since: "Has the Church of Christ an orphanage except the one at Columbia?" I said: "I don't know. Has the Church of Christ an orphanage at Columbia?" She looked very surprised and said: "Why, yes." I said: "I didn't know that." "And yet you live in Columbia?" she asked in great astonishment. Pretty soon she decided I was trying to turn some joke on her and she said: "Now, honestly, how many orphan homes have we?" I said: "We, who?" "Why, the Church of Christ," she *said*, but she *looked*: "You fool." I answered, "I am not a member of that church." And then she knew I had lost my senses. But I explained that I am not a member of any denomination. I am a member of Christ's church, but I am not a member of the denomination known as Christ's Church. Nor am I a member of a denomination known as the Church of Christ.

Now the Tennessee Orphan Home which is located at Columbia is not a church institution. If it were it would draw its support from the revenue of that church and would not have to depend on voluntary contributions for support. It is deeded to trustees, who are Christians, and it is superintended by a man who is also a member of the church of Christ. There are several other homes of which that is true and they are all worthy of support, but none of them are church-owned. If they

were, the authorities of the church would no doubt appropriate certain definite sums for their maintenance.

Again you may ask some of our young people how many schools the church of Christ has and they will begin to name them. Why, there is the Nashville Bible School, the school at Odessa, Mo.; at Thorp Springs, Texas; at Cordell, Okla., etc. Oh, we have several good schools. We? Yes, the Church of Christ. Well, just excuse me, brethren, I am not a member of that denomination. Be careful, beloved! Don't denominationalize the name Church of Christ. Don't appropriate a scriptural name to an unscriptural institution.

Now, as a matter of fact, those schools are not church schools. They are all good schools, managed by Christian men who are earnestly endeavoring to develop Christian characters as well as to "teach the young idea how to shoot." But they conduct them as individuals and not as elected and appointed and supported by church officials. You may ask: "Is it possible that anybody among us ever supposed that these were church schools?"

Oh, yes, we have a good many young wiseacres who talk of "our schools," and some of them have been complaining because the church does not establish a university or two.

May I take occasion just here to say that it certainly is a matter of very great importance that parents see that their children are under Christian tutors, or at least that their teachers are not infidels. There are such schools and universities in our country and these and these only should be patronized by Christians. If Christian men who have money would build and endow some university and entrust its management to men who would see that none but men of sound faith and Christian characters are allowed to be instructors therein it would be a noble work. Or if Christians would more generally patronize the worthy schools now in existence it would be a great blessing to their children, and to the schools, too. But Church-Schools, tut!

The tendency toward denominationalism is also seen in the attitude some have toward religious papers; and

some charge that the attitude that some of the papers have assumed towards the churches harks denomination-ward, and I'm sure a little warning would do them good. Of course, the papers will quickly and indignantly deny the imputation because they have not intended to assume unscriptural authority, and it is not their purpose to be denominational, and if they have become so, they have done it unwittingly, I opine. Christian men who edit papers are not infallible; that statement may startle some of you, but it will not offend them. They have the same weaknesses that other ordinary mortals have. And when people all over the country begin to look to them for instruction, and also for information about men, churches and church affairs about over the States because of their opportunities to know such things, it would be only natural for these men to begin to expect people to await their *dictum* and abide their decision. If none of them have yet begun to feel that way, then nobody is hit and we will not be disturbed with any unseemly howling. But let these good brethren be careful.

But how is it with us who are not editors? How do we feel towards the papers? Do we not some of us hurrah for our favorite paper in a sectarian sense? Do we not think what our paper says is law and gospel and every man who does not agree has denied the faith and is worse than an infidel? Is it not a fact that some of us who read one paper look askance at the man who reads a different paper?

Oh, but some of you are afraid I am going to justify the charge that our opponents make against us. But you are the people who have given room for the charges, and that is what I am now trying to correct. Let us not be sectarian in any sense, brethren. You can not keep from being sectarian in manner and speech, however, if you are sectarian in heart. Get a broader vision of Christianity. Be filled with a love for God and man, high or low, rich or poor, those who agree with you and those who do not, both your friends and your enemies; have a tender solicitude for souls and you will then soon overcome sectarian bitterness and partisan pride. This

will not make you disloyal to God; on the contrary, it will make you more Christlike.. You do not have to endorse unscriptural practices in order to love those who engage in such practices. You do not have to fellowship error in order to be gentle and kind to those who are in error. Let us all cultivate a soul that will recognize no creed bounds, no denominational lines, no sectarian dogmas, and no party preachments in our labor of love; our ministrations of good. The religion of Christ is a system of service. Let us serve God in faith and man in love, and we will be the children of God with the disposition of our Father and of one blood with our brothers. All who are thus minded will recognize a divine kinship with each other that will eclipse all sectarianism and make them one. One as God and Christ are one.

Oh, for such a heart! Shall we sing it? Number 9, New Christian Hymn Book.

O, for a soul aglow with love,
 With love for God and man;
 Rejoicing every passing day
 To follow God's own plan!

A soul so large that all mankind
 Can be embraced therein;
 The high, the low, the good, the bad
 Be counted all akin.

A soul so great that God alone
 Can actuate its will;
 That every pulse shall beat for him,
 His purpose to fulfill.

A soul that loves his fellowman,
 No matter what his need;
 That follows out the Golden Rule
 In thought and word and deed.

Lord, give us each a soul like this
 To live and work for thee,

And do our best to elevate
Entire humanity.

Yes,
and do our best to eradicate
Sectarian enmity.

Amen.

CHRISTIAN WARFARE.

BY H. LEO BOLES.

The Christian's life is presented to us under many figures. It is interesting and profitable to study these figures and be instructed by them. The Christian's life is compared to a "walk," with the exhortation "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called," (Eph. 4:1); again, it is represented by a "work," with the admonition: "Work out your own salvation with fear and trembling" (Phil. 2:12); again, by a "race," with the instruction: "Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sins which do so easily beset us, and let us run with patience the race that is set before us," (Heb. 12:1); again, by a "fight," with the encouragement: "Fight the good fight of the faith" (1 Tim. 6:12); again, to a "warfare," with the solemn charge: "This charge I commit unto thee, my child, Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare" (1 Tim. 1:18); and the people of God are represented as "soldiers" with the order to "Suffer hardship with me as a good soldier of Christ Jesus" (2 Tim. 2:3).

At this time of war and rumors of wars; when the nations of Europe are engaged in fierce and bitter conflict; when it seems that the war is to be a world-wide war, involving every nation and every citizen of the na-

tions; and especially since our own nation has declared war and conscript laws are being discussed and urged in our national legislative bodies, it seems to me that this is pre-eminently a time for the people of God to study the kind of warfare which God has instructed them to engage in. No one likes to be called a coward or a "slacker." All true American citizens want to sustain that attitude toward the government and render such assistance and service as is permitted by the Word of God; yet, no child of God can afford to violate a sacred principle or conscience to be true to any government organized and operated by man; no Christian can be in sympathy with the popular sentiment: "I am for my country, *right* or *wrong*." Our relationship to the kingdom of God and the orders from High Heaven must be obeyed in preference to any order given by man. At this time when the nation is calling for the strength of our young manhood and the best blood of our race, irrespective of conditions, it is high time for the soldier of the cross to examine, from God's truth, the kind of warfare that he may legitimately and pleasingly to God engage in.

All are volunteers in the army of the Lord. The clear clarion call of the spirit of our God is "Whosoever will let him come." There are no conscripts in this army. The service must be voluntary and for life; no age limit, except responsibility, or physical condition debars one from the grand and glorious privilege of service in the army of the Lord. No cowards are wanted; there is no work for the coward, no armor that fits him, no implements of this warfare that he can use honorably and successfully. This is a source of encouragement to us as soldiers of the cross. To think that we can render acceptable service to God as a free will offering from the gratitude of our hearts and from the love of our souls to the captain of our salvation is a consolation which should encourage us to perform the noblest and bravest service that mortal can render.

It is well to inquire what kind of warfare we are to engage in. I think that the kind of warfare may be determined by examining the armor with which the sol-

dier of Christ Jesus is clad. Workmen are known by the kind of tools they use. A carpenter is known by his "chips." You may step into the workshop and examine carefully the tools of any workman and determine the skill and proficiency of that workman. A blacksmith is known by the ring of his hammer. The order and condition in which you find his tools will help you to determine the kind of blacksmith he is. The same is true in regard to the different professions of life. You may examine the libraries of professional men and learn much about one's profession and his qualifications as a professor. Examine the library of a man and find that many of his books are on the subject of law, you can soon determine that he is a lawyer. Again, if you examine another and find that his library is largely composed of medical works, you at once conclude that he is a physician; if one's library is largely composed of textbooks of different sciences, philosophies and literature of the day, you will likely conclude that he is a teacher; if his library is composed largely of church histories, commentaries, translations, books of sermons, biographies of religious men, you at once conclude that he is a preacher; so, when we examine the armor of a Christian we are enabled to tell the kind of warfare that he is supposed to engage in. In the 6th chapter of Eph. 10th to 17th verse, we find a description of the armor of the soldier of the cross. The exhortation given is "put on the whole armor of God, that ye may be able to stand against the wiles of the devil . . . wherefore, take up the whole armor of God that ye may be able to withstand in the evil day and having done all, to stand. Stand, therefore, having girded your loins with truth, having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; with all taking up the shield of faith wherewith ye may be able to quench all the fiery darts of the evil one and take the helmet of salvation and the sword of the spirit which is the word of God: with all prayer and supplication at all seasons in the spirit and watching thereunto in all perseverance and supplication for all the

saints." By an examination of this description of the Christian's armor we note first, the girdle of truth. When one is girded with truth he has the strength and power of God, which comes through truth of our Lord Jesus Christ, and is able to perform all the service and to do all the fighting that God intends that he should do; without the truth one is weak, indeed, and unable to perform even the least of the services which he should render in this warfare. No soldier should lose sight of that strength which comes through the truth and being in harmony at all times with the truth. No activities of his warfare must violate a principle of truth; second, we note the breastplate of righteousness; this harmoniously operates with the girdle of truth and enables one to be protected from the onslaughts of the enemy. The vitals of his spiritual being are beautifully and safely protected by the breastplate of righteousness. It should not be worn save in a righteous cause or used save in a righteous service; third, we note the gospel sandals, or having shod your feet with the preparation of the gospel of peace; one, with this part of the armor is well prepared for the errands and the marches that a soldier of the cross may be called upon to give, but all are upon errands of peace and mercy and they can not be worn on the gory fields of carnal warfare; fourth, we note the shield of faith wherewith we are able to quench all the fiery darts of the evil one. One is protected safely from all dangers and harm in the Christian's warfare from the attempts of the enemy to destroy his life. God is our shield, our high tower and our strength and we should feel safe and secure in his care and under his protection. The importance of the shield of faith is seen in what it wards off or from what it protects us. All the fiery darts of the evil one are successfully met and turned aside by the shield of faith; fifth, we note the helmet of salvation. This part of the armor was to protect the head. In writing the Thessalonians, first letter, 5:8, Paul says: "But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, a hope of salvation." The helmet seems

to be for the protection of the most important part of the body, the head—to preserve it from deadly blows by the enemy. This is the last of the defensive parts of the armor. You note that no piece of the armor is for the back. The order from our captain is to “stand,” not to run, and, hence, no part of the armor protects the coward when he turns his back to the enemy in the Christian warfare. The last part of the armor is the sword of the spirit, which is the word of God. This is the *only* offensive weapon for the soldier of Christ Jesus. One, with the word of God, is able to rout the enemy. Christ, when tempted by the devil soon after his baptism, used, each time, “It is written” or the sword of the spirit and successfully defeated the devil. A skillful use of the sword of the spirit should be acquired by every soldier in the army of the Lord. God expects that we use this offensive weapon. No one need lose a victory or suffer defeat if that one has learned to use, as he may use, the sword of the spirit. Many suffer defeat from a lack of skillfully using the sword of the spirit. These parts constitute the “whole armor of God.” Remember that Paul was describing the “whole armor” and that he has done this by describing a part at a time. I would have all remember that Paul has enumerated and described the “whole armor” of God, and in the description of this no mention is made of carnal weapons. The soldier of the cross does not have two sets of armor, one to fight in the Christian warfare and another to fight in carnal warfare. If he has on the whole armor of God, no other armor will fit him. It would be worse than David’s case when Saul put upon him his armor before he went out to fight Goliath. David had not proved Saul’s armor. It did not fit him. He could not use it. Should he have used Saul’s armor he would have been defeated, but going as he did, in the simple armor which God had provided for him, he was able to triumph mightily over his enemy. So let all of God’s people learn today that they can wear only one armor at a time and that that armor must, if they are faithful

to God, be the armor of a Christian in the army of the Lord and not in the ranks of carnal warfare.

I believe we can learn more of the kind of warfare that we are to engage in from the character of the soldier. Putting it in other words, the character of the soldier indicates the kind of warfare which we are to wage. God uses people as they are prepared to be used. He used Judas for the betrayal of the Savior, because Judas was prepared in heart, in mind, in character for that diabolical deed, just as Peter and John and the other apostles were prepared in heart and life to bear the message of salvation to a lost and ruined world. The terms, Christian, soldier, child of God, citizen of the kingdom of God, are all used synonymously. Any trait of character that belongs to the Christian belongs to a soldier of the cross. God teaches that his people are to become like Christ, they are to show forth the excellencies of him who called them out of darkness into his marvellous light (1 Peter 2:9). In showing forth the excellencies of Christ we are to become kind, merciful, gentle and humble. All of the adorning traits of character which belong to the Christ must be incorporated into our lives in order that we become like him. We have this instruction: "And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (2 Tim. 2:24, 25). This gives us a brief description of the character of the soldier as well as the kind of warfare that he is to wage. This character wholly unfits him for the bloody conflict of carnal warfare.

Again, the spirit of the soldier of the cross indicates the kind of warfare. We are to have the spirit of Christ, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. But if any man has not the spirit of Christ, he is none of his." (Rom. 8:9.) Many other Scriptures could be given which emphasize that God's people are to have the spirit of Christ. The spirit of prayerfulness, helpfulness and forgiveness must prevail in the life of a Christian. One who has the spirit of Christ will engage in only the kind of war-

fare that he is suited, in character and spirit, to engage in.

The Christian's warfare is not a carnal warfare, it is not of the flesh. "For though we walk in the flesh we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God and bringing every thought into captivity to the obedience of Christ." (2 Cor. 10:3-5.) This Scripture states clearly the kind of warfare and the character of the enemy that we are to fight and the emphasis is placed upon the fact that it is not a carnal warfare. Christ rebuked every attempt of violence in his behalf. At one time, near the close of the earthly life of the Savior, he set his face to go to Jerusalem. His disciples tried to dissuade him, but it was the Father's will that he go; they passed through a village of the Samaritans and desired to remain there for a time, but the Samaritans would not entertain him. "And when his disciples, James and John saw this, they said, Lord wilt thou that we bid fire to come down from Heaven and consume them? But he turned and rebuked them and they went to another village." (Luke 9:54-56.) Another instance, when Jesus was in the garden of Gethsemane with his disciples on the night of his betrayal, his disciples were weary and faint hearted, discouraged and despondent. Jesus encouraged them by saying: "Or thinkest thou that I can not beseech my father and he shall even now send me more than twelve legions of angels?" (Matt. 26:53.) Jesus had the power to protect himself by physical force or angelic force if need be from all the combined powers and agencies of the enemy; but he did not use this power. Thus setting an example for us. He also taught his disciples to submit to the powers that be, to submit to violence, ill-treatment and not use retaliation or vengeance. "Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

(Matt. 5:11, 12.) This is a wide contrast from that which men usually do and teach others to do when persecuted. Again, "But I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man should go to law with thee and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two." (Matt. 5:39-41.) "Avenge not yourselves, beloved, but give place unto the wrath of God, for it is written, vengeance belongeth unto me, I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, *but overcome evil with good.*" (Rom. 12:19-21.) Many other Scriptures of like import can be given, but these are sufficient to get before us the attitude that a soldier of the cross is to occupy toward those who mistreat, persecute and do violence unto. There are two ways of overcoming the evil. One is to pit evil against evil or fight fire with fire. God sometimes uses this method of destroying evil. It may be that all evil has its own seeds of destruction and if permitted to run its course, would soon destroy itself. The forces of evil often neutralize each other. This is not the victory that God intends for his people to have over evil. The command to the soldier of the cross is "Overcome evil with good." The children of God are not vessels of wrath, or instruments of vengeance, but are vessels unto honor and messengers of good in the great conflict of life. It is out of harmony with the character and spirit of the Christian to be used as an avenger or to use anything which takes vengeance upon the evil doer. This excludes the Christian's taking upon himself the responsibilities and the business of a soldier of carnal warfare. God has given the Christian instructions in all of the legitimate and moral relationships of life, how he may maintain his attitude and successfully fill these relationships. If one is a husband or a wife, father or mother, children, neighbor, citizen, or even have enemies, God has taught how we may live and maintain our

attitude toward all of these relationships. There is no instruction for one to fulfill the relationship of a soldier in the army of carnal warfare. He has never taught us to destroy our enemies, but pray for them, feed them, not to starve them; do good unto them; not to evilly treat them. What a contrast between the instruction given to Christians and that which the world has given to its citizens! The captain of our salvation teaches if one take away your coat, *give* him your cloak also; the world teaches that if he take away your coat, take it from him and punish him for his misdemeanor. The Savior further teaches if one compel you to go with him *one* mile, go with him *two*; the world teaches you to make him pay the damages and take away his liberties by imprisonment. Jesus teaches if one smite thee on the right cheek, turn to him the other; the flesh teaches, smite him back, retaliate, take vengeance, destroy him, if you can. These courses of conduct are diametrically opposed. A Christian can not follow both; he "can not serve two masters;" you can not wage two kinds of warfare so antagonistic.

Again, the kind of warfare that Christians are to engage in is seen from the nature of the kingdom or church of Christ. In talking to Pilate, Jesus answered: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." (Jno. 18:36.) The Savior here draws a wide contrast between his kingdom and that of the kingdoms of the world. Also the contrast between the maintenance of his kingdom and those of this earth, as well as the difference in the character of the citizens of his kingdom and the citizens of the kingdoms of this earth. He clearly and forcibly states that the citizens of his kingdom can not fight for the rights, privileges and blessings of his kingdom. A brief examination of the nature of the church or kingdom of God shows that this is a kingdom of peace. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit." (Rom. 14:17.) The kingdom of God has a mission of peace with the world so far as carnal

strife is concerned. Of course, it is antagonistic to all sin and unrighteousness, but this antagonism is not of a carnal nature. The kingdom of peace is further emphasized by the fact that its king is the "Prince of Peace." "And the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." (Is. 9:6.) This has reference to the Christ and shows that he is to be the king over a kingdom of peace. Again, when the Christ was born, the angels announced his birth by singing, "Glory to God in the highest and on earth peace among men, in whom he is well pleased." (Luke 2:14.) Every principle that he taught and every act of his life emphasized the fact that he was the Prince of Peace. It is stated in profane history that when the Christ was born, the nations of earth were in a state of universal peace. No wars were being waged between the nations of earth at that time. This seemed to be a suitable time in the providence of God for the earth to welcome the advent of the Prince of Peace as a sojourner. Seldom was there a period in the history of the nations before this time that there was a state of peace, neither has there been a time since when the nations of earth were not at war. The subjects or citizens of this kingdom of peace are peacemakers. "Blessed are the peacemakers, for they shall be called sons of God." God has conferred upon his children the distinctive title of peacemakers. They are to be at peace with God, at peace with self and at peace with their fellowmen. The life which they are to live is a quiet and peaceful life in all godliness and sobriety. The spirit which instructs, inspires and animates the Christian is of a peaceable nature and he can not consistently pursue a course contrary to the peace of God. Furthermore, the laws of this kingdom are of a peaceable nature. The gospel is a gospel of peace. "The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ, he is Lord of all." (Acts 10:36.) Since the church, or kingdom, is a kingdom of peace and its king, the Prince of Peace, and its subjects, peacemakers, and its

laws, the gospel of peace, we should be very slow about violating any principle or disturbing the peace of the mission of the kingdom of God and its citizens. This kingdom calls for our greatest sacrifice, our deepest piety, our warmest zeal and enthusiasm. Our loyalty to it should be unfeigned and our devotion without hypocrisy. Our hope and salvation must be in the work and mission of the kingdom of peace and the gospel of peace. We owe to it our all, since it has done and can do and will do more for us than any other institution or power upon earth. Yet with all of the loyalty and consecration, devotion, sacrifice, service and suffering for it, we are not permitted to take up arms of carnal weapons to defend it. How much less then can the people of God take up arms to defend and maintain the dignity, respect and work of earthly kingdoms. Surely if God will not permit his servants, soldiers of the cross, to fight with carnal weapons for the kingdom of Jesus Christ, he will not let us violate the principles of peace, the spirit of peace and the laws of peace in defending and maintaining earthly powers and kingdoms. The false prophet, Mohamet, made the fatal blunder in perpetuating his cause and doctrine by the sword. If there were no other marks of spuriousness or indications of counterfeit in his system of religion, this mark alone would betray it and expose the falsity of that heathen religion. I emphasize again that if Christians may fight in carnal war at all, surely it would be permitted in fighting for the Christian religion; but this has been severely condemned by the Prince of Peace, the King of Glory, when he said: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." (Matt. 26:52.)

A Christian should, under no circumstances, take up the business of a soldier of carnal warfare. The better soldier of the cross one is, the less prepared for carnal warfare. If one makes a good soldier of the cross, having on the whole armor of God, having developed and trained his character after the image of Jesus Christ, having the spirit of the Christ and following the directions of the Prince of Peace, he is wholly unfit for the bloody

conflict and sinful carnage which are met upon the field of battle. If one makes a good soldier in carnal warfare, having the spirit of destruction, bloodshed, having imbibed the spirit of the world, following faithfully the command of his officer, he is wholly unfit for the service in the army of the Lord. The two kinds of warfare do not go together. Each requires wholly different characters in order to be successful. All of the cartoons of war that I have ever seen fall short of describing correctly the horrors of war. I think that war is well caricatured by the picture of a demon with all of the savage and horrible features pictured upon his face, with a dripping sword and a craving thirst for pillage, destruction, bloodshed and murder. Human tongue and imagination are not able to describe accurately all the terribleness and hideousness which belong to war. I think that Sherman's laconic definition: "War is Hell," is true. With the faint conception that I may have expressed concerning war, it is impossible to reconcile the life of a Christian with the business of carnal warfare.

It is wrong for individuals to fight when mistreated. Jesus teaches that we should turn the other cheek when smitten upon one. It is clearly taught that we should not retaliate or take vengeance. I understand that this instruction is given to *individuals*, but I can not see why the principle is not general and thus may be applied to the *many*. If it is wrong for the *individual*, or *one*, to fight and avenge, it is also *wrong* for the *many*. The principle that will condemn one will condemn the many, whether the collection be a family, small group of citizens, mob, community, county, state or nation. In the compact of union there is a personality and individuality. Many authorities on ethics say that a state or nation is a personality and as such, principles which govern the individual may govern the state or nation. I know of no principle that makes it *wrong* for *one* to do a thing and *right* for the *many* to do that same thing. But aside from the ethical principle, the Scriptures have clearly taught how a child of God must conduct himself under such conditions. Even should it be proved right for a na-

tion to fight, this would not prove that a Christian, whose citizenship is in heaven, should help that nation in its carnal warfare. The kingdom to which God's people belong is not of this world; the kingdoms or nations of earth are of this world and what may be right from a national point of view with the kingdoms of earth would not prove that the children of God should participate in carnal warfare. Neither does the cause of a war justify Christians' participation in warfare. Nationally or internationally the cause may be justified by national or international law, but this does not prove that these laws are scriptural or based upon scriptural principles. However just may be the cause of a nation's grievance, it does not justify a Christian's taking up carnal warfare. *Either side or both sides of a war are wrong for a Christian*, from the very nature of his relation to the kingdom of God and the kingdoms of this earth.

A soldier is a slave to his commander. The military training which he is given requires him to render faithful obedience to his commander. He is not to exercise any judgment of his own or scruples of his own in refusing to carry out his commander's order. His orders must be carried out on penalty of death. The rigid discipline that is enforced in army life during war gives strength and power to the army. In fact, the army is a farce if it does not maintain the strictest discipline. The soldier must obey his order to destroy property, burn houses and kill when he is commanded. He has no choice in the matter; he must follow the instruction of his commander. No Christian can follow such orders and be in harmony with the spirit and character of the Christ. A soldier of the cross can not assist in this wicked work without becoming criminally responsible to a certain degree at least for all of this destruction and bloodshed. Hence, we conclude again that a Christian can not take up the business of a soldier.

The familiarity of camp life with all of the cries of the innocent, with the usual vulgarity and immorality that are prevalent in army life *never* leave the soul unstained. This life is wholly opposed to the pure, chaste,

gentle, kind, consecrated life of a Christian. The training received in camp life will render one unfit for the service of God. No Christian has a right to engage in any of the affairs of life which are detrimental to his spiritual well being. God intends that his children grow and develop in his service. One of the fundamental principles of the Christian religion is that of Christian growth and development. We begin as babes in Christ, newborn babes, and must grow unto salvation, unto full manhood and womanhood in Christ Jesus. No Christian should lose sight of this fact that God intends that he grow and develop. No Christian has a right to form a relationship, political, social or otherwise that will hinder or retard his spiritual growth. Neither can he enter into any profession or business that will in the least retard his growth and development as a child of God. I maintain that the study and training, work and service of a soldier in camp life is not conducive to spiritual growth and development; but, on the contrary, it is impossible for the Christian to grow and develop manhood and womanhood in Christ Jesus. Camp life, or the business of a soldier, can not be reformed so that it will be conducive to spiritual growth and development. I conclude again that a soldier of the cross can not engage in carnal warfare.

War at this age is the work of the evil one. "Whence come wars and whence come fightings among you? Come they not hence, even of your pleasures that war in your members? Ye lust and have not: ye kill, and covet, and can not obtain: ye fight and war; ye have not because ye ask not." (James 4:1, 2.) This shows that war comes of the evil one. I do not try to place the blame for the present war upon anyone. I firmly believe, with the Scripture, that wars originate in lust, greed, physical power and pride of life. Satan is the source of all of these evils and a Christian can not do the work of the evil one. He can not make it a profession or a business to perpetuate or even assist in perpetuating the evil lusts, greed and passion of wicked people or nations. Wars have never meted out justice to all. More

people are unjustly treated than those who can claim to receive justice. A method of adjustment or settlement between men or nations that injures more than are benefited can not claim the assistance or approval of God's people. It is impossible for wars to be mild or gentle. The innocent and helpless suffer oftentimes more than do others. The wives and children, mothers and sisters are caused to suffer as keenly as do those who are in the trenches. This should not be and a Christian can not help it to be. Christianity, if let have its course, will ultimately and finally destroy all principles of war. "And it shall come to pass in the latter days, that the mountains of Jehovah's house shall be established on 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 Jehovah to the house of the God of Jacob; and he will teach of his ways and we will walk in his paths: for out of Zion shall go forth the law and the word of Jehovah from Jerusalem. And he will judge between the nations and will decide concerning many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, *neither shall they learn war any more.*" (Is. 2:2-4.) Whatever claim of justification may be made for all former wars, this forever settles the fact that when the Christ should come and his kingdom should be inaugurated and he should begin reigning as the Prince of Peace, then the nations should learn war no more. The mission of his kingdom and the nature and spirit of his kingdom has a tendency to bring about this peaceful state or condition among the peoples of earth. A soldier or citizen of this kingdom must be imbued with the same spirit and have the same mission that his captain, Christ Jesus, has and all of this is opposed to nations lifting up sword against nations. Christianity will convert all war implements into useful agricultural implements and will convert soldiers into peaceful citizens, with a mission to help and forgive and transform all of the armies of carnal warfare into industrial agents for good. Daniel

caught a vision of the kingdom of God and its mission in the interpretation of Nebuchadnezzar's dream. He looked through the telescope of prophecy with a lense of inspiration and saw the mission of the kingdom of God and said: "And in the days of those kings, shall the God of Heaven set up a kingdom which shall never be destroyed nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and *it shall stand forever.*" (Daniel 2:44.) The kingdom of God which shall stand forever was to be founded and maintained without force. The nations of earth are founded by force and must be maintained by force, which means warfare. All history testifies that no nation or kingdom ever arose to prominence and power among the dominions of the world except by force, violence and destruction of property and life. Napoleon, after conquering the great powers of Europe, was himself conquered and banished as an exile to the lonely isle of St. Helena; while there, in silent solitude, he had opportunity for the first time, it seems, to reflect upon the basic principles of earthly kingdoms and gave utterance to the following: "The more I study the world, the more I am convinced of the inability of *force* to create anything durable. Alexander, Caesar, Charlemagne, and myself have founded empires; but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded his empire upon love and to this very day, millions would die for him." The kingdom of God, with its mission of love, salvation and peace, is to break into pieces and consume all these kingdoms which are founded upon force. A Christian can not *fight* for that which the kingdom of God is to destroy. We conclude again that the Christian's warfare can not be that of building up or maintaining the powers of this world.

I can not go to war, not that I love the flag of my country less, but that I love my Savior, the captain of my salvation more; not that I am less loyal to the Stars and Stripes, but that I am more faithful, I trust, to the banner of the Prince of Peace. The history of every

nation, as well as recent experiences, serves to weaken my confidence in the arbitration of the sword and strengthens my hope in the decision of reason guided by a spirit of peace. Christianity is constructive, war is destructive. Christianity teaches us to visit the widows and orphans; war teaches us to *make* widows and orphans; Christianity leads us to bind up the wounded and maimed; war leads its followers to wound and kill; Christianity trains us to go on missions of mercy and love; war trains its followers in cruelty and savagery; Christianity enjoins tenderness and kindness; war, bloodshed and suffering; Christianity produces love and life; war, rapine and death; Christianity leads to heaven; war, to hell. The Christian religion promises the reign of universal peace; it is the glory of Christianity to change the hearts of men and implant the qualities of mind and character which can not for a moment in the least way encourage carnal warfare. Let us, as God's people, as soldiers of the cross, fight the good fight of faith and be faithful unto death in this warfare.

ADILENS, TEXAS

LIFTING UP THE CHRIST.

BY G. DALLAS SMITH.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.” (John 3:14, 15.)

The story of the wilderness wanderings is one of the most intensely interesting portions of all Old Testament history. In it we see clearly displayed both the goodness and the severity of God. For, while God is good, he is also severe. Paul admonishes us to “Behold then the goodness and severity of God; toward them that fell, severity; but toward thee, God’s goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.” (Rom. 11:22.) For many years the children of Israel had been slaves to the Pharaohs, subjected to the bitterest toil, and sorely oppressed. They had grown weary and cried unto God for relief. In his goodness God sent a deliverer in the person of Moses, who finally led them across the Jordan and out of the long night of Egyptian bondage. In this we behold the goodness of God to a down-trodden people. Throughout the entire forty years’ wanderings we see displayed in many ways God’s gracious goodness to the children of Israel. He fed them with heavenly manna day after day, and when they thirsted he made the flinty rock to yield up a fountain of crystal water. No army was able to stand before them, for God was their leader in all battles—*just as long as they continued in his goodness*. He led them by a pillar of cloud by day and a pillar of fire by night, and miraculously preserved their clothing that they did not grow old during the entire forty years’ wanderings. So, herein is seen God’s goodness to the children of Israel marvelously displayed. But God was not only

good to those who continued in his goodness, but was also very severe on all those who fell. And this same wanderings period is replete in examples of God's severity. At Mount Sinai, because of their rebellion, three thousand souls died. Again the story of Nadab and Abihu who fell through disobedience is a forceful reminder of God's severity on those who fall. Soon after leaving Mt. Sinai some fifteen thousand souls perished through their rebellion against Moses and God (Num. 16). And while Israel was encamped in the land of Moab, just beyond the Jordan, twenty-four thousand more die because of their sin. So in this period we "behold the goodness and severity of God" as we do in no other period of Bible history. God's severity was manifested in a number of ways, as was also his goodness. On one occasion, when Israel fell to murmuring, as they so often did, God sent a plague of fiery serpents among them as a punishment for their sin. The record says: "And they journeyed from Mount Hor—— and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses. And Jehovah sent fiery serpents among the people, and they bit the people, and much people of Israel died" (Num. 21:4-6). So here again is seen the severity of God on those who fell. But this severity evidently served its intended purpose; for soon the people turned to Moses and beseeched him to intercede for them. They plead through Moses for mercy. They said: "We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us." And Moses prayed unto God on behalf of the people, and "Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live." And here again is God's goodness graciously displayed. He was ready to do them good just as soon as they would turn from their sinful course. And, remember, that God is the same yesterday, today and forever. So "Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bit-

ten any man, when he looked unto the serpent of brass, he lived." God was not seeking to destroy them, but to save them; but justice demanded their punishment when they murmured against Jehovah and Moses—the messenger of Jehovah. But as soon as they "turn from their evil way," the goodness of God at once prepares a way for their escape. So today, God is not willing that any should perish, but that all should come to repentance (2 Peter 3:9). And this goodness which God so graciously grants to all who turn from their sins should lead every sinner to forsake his evil way and turn to the Lord for pardon. Paul says: "The goodness of God leadeth thee to repentance" (Rom. 2:4). And David exclaims: "Oh, how great is thy goodness, which thou hast laid up for them that fear thee" (Psa. 31:19).

It was this Old Testament picture of lifting up the serpent in the wilderness that prompted our Savior to say: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." In the providence of God there was no way for these bitten Israelites to be healed except by looking at this brazen serpent. Hence the serpent must be lifted up. It must be "set upon a standard," in order that the Israelites may look on it. And so in the providence of God there is no way to obtain eternal life except through Jesus Christ. Hence, he, too, must be lifted up. And to this end Jesus came into this world. To this end he meekly submitted to the grossest insults and the most cruel persecution. "He was led as a sheep to the slaughter; and as a lamb before his shearers is dumb, so he opened not his mouth." To this end he "humbled himself, becoming obedient even unto death, yea, the death of the cross." There was no other way to save the lost, and let us rejoice in the goodness of God that sent Jesus to open up the great plan of salvation—to open the gates to glory.

But how must the Son of man be lifted up? This is a question of paramount importance. Let us seriously consider it in the light of divine revelation. Of

course, primarily, Jesus must be lifted up on the cross—*he must be crucified*. Hence, he declares: "And I, if I be lifted from the earth, will draw all men unto myself" (John 12:32). But what did Jesus mean by being "lifted up?" Let the apostle, John, answer: "But this he said, signifying by what manner of death he should die" (verse 33). So, first of all, Jesus must be "lifted up from the earth"—*he must be nailed to the cross*, in order that the world may be drawn to him. And it was in view of this *necessity* that Jesus spake in his reproof of Peter, when Peter would smite with the sword to protect his Master, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I can not beseech my Father, and he shall even now send me more than twelve legions of angels" (Matt. 26:53). But he immediately inquires: "How then should the Scriptures be fulfilled, that thus it must be?" Jesus *must* be lifted up; "lifted up from the earth;" He must be lifted up on the cross—*must die for the sins of the world*. But why must Jesus be thus lifted up? Why must he be nailed to the cross? Why could not God provide a plan of salvation without the sacrifice of his own Son? Well, Paul teaches that Jesus had to die in order for God to be just in justifying the believers (Rom. 3:24-26). But why could not God be just and justify the believer without the death of Jesus—without his having to be lifted up on the cross? Well, *we just do not know*. And perhaps we will never know in this world just why Jesus had to die; but the Bible being true, he had to be "lifted up from the earth" to die on the cross. And while we can not understand why it was necessary, let us rejoice in the assurance that he died for all; that he tasted death for every man; that he gave himself a propitiation for the sins of the whole world. And herein is seen the goodness of God manifested towards the human race.

But is any one drawn to Christ by virtue of the fact alone that Jesus was "lifted up from the earth" and died on the cross? Has any one ever been saved and made to rejoice in the hope of eternal life just because Jesus

was "lifted up from the earth" to die on the cross? Were any in the days of the apostles drawn to Christ and saved through the crucifixion of Christ alone? Does the fact alone that Jesus was nailed to the cross for our sins bring salvation to the heathen? To ask these questions is to answer them negatively, of course. Multiplied thousands have been drawn to Christ and made to rejoice in the hope of eternal life since that memorable day in the which Jesus was "lifted up from the earth" to die on the cross. But how have these multitudes been drawn to Christ? In the light of inspiration we must answer, through the proclamation of the everlasting gospel. There is no record of any one having been drawn to Christ in any other way since Jesus ascended on high. In every recorded case of conversion the preaching of the gospel constituted an important part. In this way the gospel is the power of God unto salvation (Rom. 1:16). It was for this reason that Jesus commissioned the apostles to evangelize the world (Mark 16:15, 16). He sent them out to preach the "unsearchable riches of Christ;" to tell the story of the "crucified One." And in announcing these "glad tidings"—the message of salvation—they lifted up Christ in a *secondary sense*, but in no less an important sense, as far as our eternal welfare is concerned. For without the lifting up of the Christ in this sense, by the preaching of the gospel, there is no salvation offered to the perishing millions. In other words, the nations must be brought to see Jesus by faith, and this can be done only through the proclamation of the gospel of Jesus—*by preaching to them the story of Jesus*, the word of God. For Paul says faith comes by hearing the word of God (Rom. 10:17). This truth is further emphasized by the Savior himself in John 6:44, 45. Jesus says: "No man can come unto me, except the Father that sent me draw him—it is written in the prophets, and they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." Notice, that men must be taught; that they must learn, and then they come unto Jesus. It is through this system of preaching or teaching that Jesus

must be lifted up before a perishing world, that men may look upon him by faith, and that they may be drawn to him, and thus saved. For Jesus says they can not come unless they are drawn through teaching. And so while it was, *in the wisdom of God*, absolutely necessary for Jesus to be "lifted up from the earth" to die on the cross, it is also absolutely necessary for Jesus to be lifted up before the nations through the preaching of the gospel. The world must be led to believe that he is the Christ, the Son of God, and that he died in order that we might be saved. The world must be made to know that Jesus stands ready to receive and to save all who surrender to his authority. Men must be taught the conditions on which Jesus is ready and willing to pardon them. To ignore this is to ignore one of the plainest lessons taught in God's Book.

But who is to do this teaching, and how is it to be done? Bear in mind that the teaching must be from God. "And they shall all be taught of God" (John 6:45). Nothing but God's teaching will draw people to Christ, and lead them to their salvation. Man's teaching has no such power. "In vain do they worship me, teaching as their doctrine the commandments of men" (Matt. 15:9). The teaching must come from God. But how does God teach? How is the world to be "taught of God?" This is an important question. Let us seek its correct answer. Remember, it is not a question as to how God *could* teach. It is simply a question as to how he *does* teach. Unquestionably God *could* speak directly from his throne in heaven to every sinner in the world, and in this way lift up the Christ before the world. In this way the whole world *could* be "taught of God." But *does* God thus teach sinners? To ask this question is to suggest the negative answer; for there is not a case on divine record where God ever addressed himself to a sinner, and thus directly taught him the story of Jesus—*not one*. So, of course, this is not the way the world is to be "taught of God." This is not the way Christ is to be lifted up before the world. And God *could* speak through Jesus, directly, to sinners the world over, and in

this way lift up the Christ before the world. In this way the world *could* be "taught of God." But while God *could* thus teach, the record plainly shows that he *does* not teach the world in this way. In Acts 9:1-19, we have an interesting conversation between Jesus and a sinner, in which the sinner asks this question: "Lord, what wilt thou have me to do?" (verse 6). Now here is a sinner inquiring of Jesus what to do to be saved. Jesus *could* have told him, of course. But, he did not answer his question, but sent him to a certain city with the assurance, "it shall be told thee what thou must do." This sinner journeyed to this city, and there "a certain disciple" gave him the desired information. This sinner was Saul of Tarsus, who afterwards became the peerless apostle, Paul. But why did Jesus not right then and there preach the gospel to Saul? Why did not God through Jesus announce the conditions of salvation to Saul? He *could* have done so, to be sure; but he did not, and that for reasons which are clearly set forth in His word. This was not, and is not God's way of lifting up Christ to the world. And it will be admitted by all, I think, that God *could* speak to the world directly through the medium of the Holy Spirit. In this way he could lift up Christ to the whole wide world without the aid of missionaries. But *does* God thus lift up the Christ to a perishing world? Did God ever teach the world the story of Jesus in this way? Evidently not. In Acts 8:26, 39, we have an account of the conversion of a sinner. This sinner was reading his Bible, but confessed that he could not understand what he read. It was a fine opportunity for God to send the Spirit to instruct him in the way of righteousness. But for some reason God sent a man to him, as he did in the case of Saul's conversion. True, God did use the Spirit in effecting this sinner's conversion, but the Spirit was not sent to the sinner, but to God's messenger, Philip, the evangelist. The Spirit operated on the preacher, and sent him to the sinner, and in this way lifted up the Christ before him. But why did not the Spirit speak directly to the sinner? Well, that was not God's order of lifting

up the Christ, and it is not now, of course. *This much is certain.* Again, no one doubts, of course, that God *could* send an army of angels into the world to publish the everlasting gospel to a lost and ruined world, to lift up Christ before the world. But there is no evidence that God has ever done such a thing. On the contrary, we find that when an angel is in the very presence of a man who would be saved, that the angel does not instruct him in the way of salvation. Instead, he tells him to send for a man. (See Acts 10.) To Cornelius the angel said: "Send men to Joppa, and fetch one Simon, who is surnamed Peter (verse 5). But what was Peter to do when he came to Cornelius? "Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11:14). While God could have preached the gospel to Cornelius through this angel, for some reason he did not. This is quite significant. But why did the angel not preach Christ unto Cornelius? Why did the angel not tell him "words whereby thou and all thy house shall be saved?" Evidently for the same reason that God, Christ and the Holy Spirit do not preach directly to sinners. Paul says we have this "treasure" (the work of preaching the gospel) "in earthen vessels" (2 Cor. 4:1-7). And God, Christ, the Holy Spirit and angels are all heavenly vessels, and so none of them will preach the gospel directly to sinners. God has committed this work into the hands of men. To the apostles Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19, 20). And Paul said to Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). This certainly shows that the work of preaching Christ to the world belongs to men. This work is ours. We must thus lift up the Christ before the world. In the providence of God there is no other way. If we fail to lift up the Christ before the world, then he will never be

lifted up. Our hands are the only hands God uses to minister to the needy. Our feet are the only feet he uses to go on errands of mercy; and our tongues are the only tongues God uses to publish the "unsearchable riches of Christ" to a dying world. Hence, we should, like Paul, feel "Woe is me if I preach not the gospel." In the spirit of Paul we should "become all things to all men," that we might save some.

But how can every member of the church have part in the great work of lifting up the Christ? Is it possible for all to have a part in this glorious work? To be sure this work of preaching the gospel is committed to the whole church—to *every Christian*. Then how can all take part in it? First, let each member so live before the world that the life of Jesus will be reflected in his life. An old adage says: "Actions speak louder than words." And Jesus says: "Let your light so shine before men that others may see your good works and glorify your Father who is in heaven." (Matt. 5:16.) Again, every member, in his own way, and in his own sphere, can teach in word and doctrine. And this God evidently requires of each and all. Addressing Christians, the Apostle Paul said: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." (Heb. 5:12.) This certainly shows that God expects every Christian, in course of time, to become a teacher. Every member of the church should be able to tell the story of Jesus, including the conditions of salvation, in his own language. And in this way every member may have part in lifting up the Christ. But there is still another way in which all may take part in lifting up the Christ before the world. Every Christian can and should have some fellowship in the proclamation of the gospel, and in this way help to lift up the Christ before the world. This can be done by sending missionaries into the field and helping to hold up their hands while they tell "the old, old, story." The church at Antioch serves as a splendid example in this respect. This church sent the apostle, Paul, out as a missionary.

They gave to him the right hands of fellowship, evidently signifying their purpose to have fellowship with him in the "furtherance of the gospel" (Phil. 1:4). The church at Phillipi also sent contributions to Paul from time to time. In this way these two churches co-operated in spreading the gospel, and every member of either church who contributed to Paul was helping to lift up the Christ before a perishing world. Every member of the church can do this now, and the need is certainly very urgent.

But what if we fail to lift up Christ through the preaching of the gospel? What if we fail to do our part in this great work to "rescue the perishing?" Does it matter whether we do or do not lift up the Christ before the world? Well, in the first place, if we fail to do our part, somebody will perish that might have been saved. For, remember, it pleases God through the preaching of the gospel to save them that believe (1 Cor. 1:21). And remember, too, that the preaching of the gospel is in our hands. Paul says whosoever shall call upon the name of the Lord shall be saved (Rom. 10:13). But he immediately asks: "How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (verses 14 and 15). Notice that Christ must be preached—lifted up—that the world may believe on him. They must believe on him in order to call on him, and they must call on him to be saved. Hence, the gospel must be preached, *and it must be preached by the church*. It is in our hands. So, if we fail to preach the gospel; if we fail to do our part, then someone will be lost through our neglect. This much is certain. And this is a serious matter. But there is a more serious side to this question, if possible. Not only will others be lost through our negligence, but we jeopardize our own souls in neglecting to preach Christ to the world. It is a matter of self-defense. We can not be saved if we make no effort to save others. "When I say unto the wicked, thou shalt surely die; and

thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. 3:18). Now God has said: "He that believeth not shall be damned" (Mark 16:16). So if we do not give them warning they shall die in their sins—they will be lost. And, furthermore, God says he will require their blood at our hands. It was in this sense that Paul declared himself pure from the blood of all men (Acts 20:26). He had faithfully proclaimed the gospel to all. He had not "shunned to declare the whole counsel of God." And unless we are faithful in declaring the whole counsel of God to the world; unless we are faithful in lifting up the Christ through the preaching of the gospel, then we can not say with Paul that we are pure from the blood of all men. The poet was not far from right when he said:

"The gates of heaven are closed to him who comes alone;
"Save thou a soul, and it shall save thine own."

THE STORY OF NEW TESTAMENT CHRIS-
TIANITY IN EUROPE.

BY LOUIS R. PATMONT

Russia.

The east, south, west and north of a huge territory of eight and a half million square miles, or an area which contains more than one hundred and sixty millions of human beings, bound by chains of darkness, linked with heathenism, false orthodoxy, superstition and ignorance, with its social and political consequences, is being invaded by the conquering Christ. The gospel has been preached and read in the living tongue for about sixty years, and ever since its light has penetrated the obscurity which for centuries enshrouded the Empire of Russia.

Of course conditions are not yet what they ought to be. Virtue and justice have not yet come to their full rights, and the advance of the kingdom doubtless has suffered serious reverses since the beginning of that awful conflict into which Russia was thrown, together with the other great powers. War, though often beneficial to a nation in its after effect, always means an immediate step backward into barbarism, morally as well as religiously. Men cling to the old system—mummified pale of a political institution, which professes to teach religion, whereas it is but a cloak to befool and oppress the benighted people. Advocates of truth and liberty at the present time are endangered more than ever with persecution and disdain. New Testament Christians today are a thorn in the flesh of the reactionaries, and especially the Russian orthodox (?) clergy, which once possessed absolute power over the fate of each non-conformist. The Russian orthodox church looks upon the awful conflict in Europe as an opportunity to regain its former power. It

sanctions the bloodthirstiness of the Kossack and speaks of the war as "Russia's holy war." It is the main supporter of autocracy and militarism.

Nevertheless Russia is being redeemed. The price is nothing less than blood and the mangled bodies of saints. Only suffering could bring about her salvation. Thousands of Christians have been banished to Siberia. Only God knows how many perished in their chains on their long trail to a hopeless place of exile. Who has counted the multitudes of martyrs who gladly laid down their lives for the testimony of Jesus and the redemption of Russia? Our hearts are stirred when we learn of the inhuman treatment given them just because they felt it their duty to live up to their convictions and preach the gospel of Jesus Christ.

A noble army of simple followers of the Master has made the greatest sacrifices. Many have suffered the loss of all things. Their calamity endured for the cause of the gospel during the past half century was the greatest factor in the opening of the whole empire to the interests of the kingdom, constantly bettering the social conditions and liberating bound humanity on every hand. This is the real secret of all progress made in Russia prior to the war, when Christians were permitted to gather in their meeting house, and when the gospel had free course.

In the early days of the restoration of primitive Christianity in Russia, the brethren were contented to hold their gatherings in hidden places, and baptisms were administered at night when the heavens were bright with brilliant stars. Those who outlived those days still feel the peculiar charm which came to them and the joy which filled their hearts when they were found worthy to suffer persecution for the sake of Christ. Even in the darkest hours they were assured of the very presence of the Master. Their hearts and souls were filled with unspeakable peace "which the world knew not." And now that the storms of persecution are again beginning to rage, these reminiscences of the past inspire them to new courage and heroic deeds of faith.

Owing to the strict censorship which prevailed in days

gone by, and the extremely antagonistic position of the Government, the records describing the history of the dawning of the Restoration movement in Russia are incomplete. For a period of fifty years or more assemblies of New Testament Christians were held in secret. The only clue which led to their discovery by their enemies was their Christ-like life. Whenever the spies of the authorities and clergy could learn of their activities, they were subjected to imprisonment, exile and peril. But these severe persecutions only helped to speed the "good news." The scattering of the little flock only served to multiply their numbers, for, when facing the authorities, they were bold in their testimony and firm in their convictions. For more than a century Russia has had its evangelical Christians. Even though the various groups of Evangelicals knew nothing of each other prior to half a century ago, they have developed remarkably in strength and vigor, and now stand as a united force, influencing the life and progress of their country. One of these interesting groups of primitive Christians were called the Molokany. Strangely, these people at one time had their doctrinal views perverted by Quakerism. They are now rapidly falling in line with the strict adherents of Christian baptism, whose virtue and purity of worship has become proverbial even among their enemies.

Since then other churches of Christ have been discovered in Siberia. It was surprising to learn that these assemblies were not organized by European missionaries, but by individuals who had studied the Bible for themselves, and who, in the absence of ministers, baptized one another, thus fulfilling the requirements of the New Testament.

The Baptist movement, which began in Germany about 1830, under the leadership of J. G. Onken, who was instrumental in the renewal of evangelicalism on the continent of Europe, extended its marvelous ascendancy into many countries, including Poland and Russia.

The German Mennonites also were forced to leave their country because of religious persecution, and migrated to Poland and Russia, where, under the reign of

Ekatorina, they were granted special privileges, including exemption from military service. They too uplifted the banner of the cross, and have inspired the inauguration of principles of liberty, religious freedom and progress. The most interesting group of so-called stundists (prayer hour people) are perhaps the Christians who were sometimes called the Pashkoffcy, a bold group of propagandists of evangelical truth, who, under the leadership of Gen. Pashkoff, the Alexander Campbell of Russia, bade fair to overthrow the yoke of Russian "orthodoxy." Pashkoff was exiled to Siberia, and later to Italy, under the reign of Alexander III. He died in the city of Rome a number of years ago. This man of God was converted under the ministry of Lord Radstock, who had come to Russia from England on a diplomatic mission. Perhaps the facts should not be left unmentioned that Mistel, a servant girl in the household of the Princess Lieven, was directly instrumental in winning Pashkoff for Christ. Through her faithfulness and earnest devotion was started the great revival in St. Petersburg which was conducted by Pashkoff forty years ago, and in which thousands of souls were saved.

The movement for the restoration of primitive Christianity spread with great rapidity. The different groups of believers, recognizing the New Testament as the only basis for their faith and practice, are uniting their efforts to promote the kingdom of Christ as Christians, and not as sectarians. While the congregations preserve their own independence, they are in hearty sympathy with each other, and co-operate when larger interests require it. The exact number of Christians only, is unknown. It was an impossibility to take statistics in times of persecution and oppression, and now, after the storm is subsiding, they are rallying like a tremendous army after a great battle. Various estimations fix the numerical strength of these brethren from one hundred thousand to one million.

They have two strong papers, *The Rainbow* and *The Morning Star*. Ivan Prockanoff is the most prominent leader and editor among them at the present time. Dif-

ferent religious bodies, and especially the Baptists, have made efforts to affiliate with the Russian Christian movement. This effort, however, has been without result because of the determination of the brethren in Russia to remain free from sectarian alliances. No doubt the success of the recent revolution in Russia was due partly to the enlightenment of the masses accomplished by Russian disciples. The cause now will advance unhampered by a hostile government.

Germany.

Does old Germany, too, have her New Testament churches? Is it possible that the Germany which for a century has gone wild over her scientific achievements, military success and bold development of rationalistic thought, should still retain within its borders a movement which stands for primitive Christianity and the restoration of its doctrines, ordinances and fruits? In order to answer these questions I shall have to acquaint the reader with the result of my investigations while on a trip to that romantic and grotesque country in the summer of 1913.

My voyage across the Atlantic was exceptionally pleasant, and when I arrived in Hamburg the sun poured a flood of light over the old-fashioned roofs of the city. The painted patina church steeples of the venerable old Protestant free-town with its gay colors reflected their red sheen on the glittering waters of the great river Elbe. Hundreds of sea-going vessels from all parts of the globe were lying at anchor in the famous river harbor, full of the business and excitement of marine and commercial enterprises. My friends who met me, first led me around through the city and harbor, after which we went to the seminary where I was to speak to a body of theological students.

Of course I spoke as a disciple and was grateful for the opportunity to give a clear testimony for the truth. I spoke on the apostolic church, pointing out that sectarianism could never succeed in restoring apostolic ideals of Christianity. I was somewhat surprised not to be contradicted by some denominational theological enthu-

siast. I found that the fact was not unknown that I. G. Onken, the founder of an evangelical movement, which later turned out to be Baptist, never intended to stamp the mark of sectarianism upon the churches which he organized. However far his followers might have drifted from the ideals Onken upheld, he himself was a true witness of Christ. Baptized in Hamburg in April, 1834, he willingly bore the hatred, scoffing and persecution by the state church and civil authorities, constantly aiming to be found true to the "faith once delivered to the saints" and to reproduce the virtues and fruits of the New Testament church.

By reading the treatises of the Saxons, Justus Manius, and the Swiss, Heinrich Bullinger, one can easily see that there existed a number of communions of simple Christians who followed the scriptures independent of the interpretation of any ecclesiasticism long before the Reformation. Wolkan, author of "Die Lieder der Wiedertäufer," says that these immersionists were forced through cruel persecutions to hide from publicity. Their enemies looked upon them as opposers of state and social order, as well as anti-Christians, and for this reason felt justified to suppress them with the utmost cruelty. Their teachings were either not understood or wilfully misinterpreted by Roman Catholic priests, for the reason that they were mostly stamped as political conspirators and as such handed over to the state, which usually executed them. He further tells us that their enemies always called them "Re-baptizers," but they themselves never used any other names than "disciples," "Christian brethren," while their congregations were called "Christian Assemblies" and "Churches of Christ."

Many of the treatises written as early as 1545 show that the above-mentioned groups of baptized believers had nothing in common with the "Minster Anabaptists," a most dangerous sect, which practiced both immersion and pouring. Historians, such as Ritschl, Miller, Horsch and others are authority for the claim that these movements for the restoration of primitive Christianity can be traced back to the "Waldensians," "Bohemian Brethren,"

"Pikards," "Grubenheimers," "Winklers" and other early non-conformists whose origin in the dark ages could be fixed with certainty. That there have been Lombardian and French Waldensians who rejected infant baptism is evident when Hausrath writes: "David knows of such Waldensians, who reject infant baptism." (*Die Arnoldisten*, Leipzig, 1895, Anm. 159, p. 79.) The Swiss historian Egli claims that churches of baptized (immersed) Christians in Switzerland originated through Zwingli himself, whose sermons and writings provoked his friends to found a church making baptism by immersion a necessity for membership in the kingdom. This church was dispersed by persecution, and other churches were founded in Tirol, Austria, and southern Germany.

Wappler, who already had been referred to, claims that the immersionist movement in central Germany originated independently of that of Switzerland. Luther was not a stranger to the thought of baptism through immersion. Proof of this fact is furnished in the latter's writings of 1520. No wonder that men arose, both in Switzerland and in Germany, who realized this idea. The literature of the Waldensians must have had a similar influence upon the Saxons, in whose country their writings were distributed.

While it is true that many of these groups of apostolic Christians have been assimilated with the modern Baptists of Germany, a remainder of a once mighty brotherhood of these disciples is still to be found in southern Germany. Their assemblies, though weak, are still to be found in many places of Wuertenberg and Baden.

Perhaps the foremost leader of the movement for the restoration of New Testament Christianity in Germany within a century was Carl A. Schaufler, who was born March 3, 1792, and died in 1877. Converted through a Swiss disciple whose name I have been unable to learn, Schaufler organized a church in Stuttgart which in 1861 had a membership of 1,364. This congregation was known as one of the churches of Christ in Wuertenberg, Baden and America. Studying carefully the doctrinal positions and similarities of views, one would conclude

that there must have been some exchange of ideas between the brethren in Germany and America. No records of such an intercourse can be discovered, however.

In a book entitled, "Die Vollendung der Reformation" (the completion of the Reformation), Schaufler not only showed that he was doctrinally sound on the design of baptism, the new birth, church government, etc., but he also tells in a fascinating way the story of the movement and his own conversion. "After we had been baptized," he writes, "our meeting was scattered and a great excitement went through the whole country. They looked upon us as great criminals, and the word, 'Ye must be hated by all men for my name's sake,' was made true of our brethren. From this time on the Lord began to build His church in our midst." Although Schaufler believed in the inspiration of the Bible, the deity of Christ, the atonement, and that faith, repentance, confession and baptism are necessary for salvation, he sets forth some opinions differing from other disciples. He carefully states his objection to sectarian names, claiming that all human titles are unscriptural and belong to "Babel," the church of Rome and her daughters.

Schaufler called himself an elder of the church of Stuttgart. He was a mighty preacher, though he had no theological education. Perhaps the greatest power of the fifty and more churches of Christ in southern Germany, which since then were either found or organized by Schaufler, lay in their simplicity of worship and spirituality of the worshipers. Through the death of Schaufler the movement in Germany sustained a great loss. Many of the preachers in the churches were hoary old men who were unable to adapt themselves to the environments of the younger generation. There were those among them who opposed the education of preachers in schools, a phenomenon quite generally noticed among narrow-minded men. These good old people thought that religion without education is a sufficient equipment for the preaching of the gospel. They believed that even a little country church could furnish the younger brethren with the needed intellectual and spiritual power to meet the de-

mands of a cultured people, and the training of schools was held to be a superfluity and an extravagance for those who had the Book.

As a result of this condition only about twenty congregations survived the storm of rationalism on one hand, and the efforts of educated Baptists who sought to absorb the movement on the other hand. Today the cause in Germany is very weak. Leaders are needed who not only can set forth the teachings of the New Testament in writing, but who can also train others to preach the gospel.

On my visit to Wuertenberg I had the great pleasure to preach in several churches, and to get personally acquainted with Jacob Theurer, the leading evangelist among the German disciples. There is still a goodly number of New Testament Christians in Germany; if supplied with proper leadership they would regain lost ground.

No doubt there will be a revival of religion in every country in Europe after this horrible war is over. Shall we not supply the leadership, and ammunition, for the holy war against sin and unbelief, which ought to be waged in old, blood-thirsty Europe? What Germany needs most is genuine New Testament Christianity.

Poland.

For more than three centuries Poland has been slumbering. The Reformation, which before that time promised to save the country, was successfully suppressed by the Jesuits, who were inspired by the great enemy of liberty and conscience and of all liberty—the Pope. At one time it really seemed as if Christian thought had gained a definite victory over all other historic forms of religious phenomena, but since that Poland experienced an extraordinary revival in religious activity which has its source in Romish paganism and Buddhism, systems of enervating mysticisms in which the life and conscience of man and nation die a slow death. And still, how many Protestants there are who believe that Papal Poland is Christian, just as they consider Protestant America to be

Christian! It is a grievous error. The Polish people, like those of Russia, in their religious beliefs and practices are heathen to a very large extent. Some admire the art of the Church of Rome. In Poland there is hardly any trace of such art to be found. On the contrary, a great many of the churches, and almost all of the homes of the people, are supplied with prints of saints and madonnas which are of no artistic value, frequently monstrous, blessed by the bishop or priest. Children are taught that these pictures are the "bozi"—gods. Lights are kept burning before these "gods" and the "faithful" bow to them to implore protection.

The peasants and more ignorant people of Poland, somewhat more superstitious than the educated, not satisfied with all the madonnas of the white race, have created a black one, whom they believe to be unexcelled and insuperable in healing all kinds of diseases, in enabling girls to find husbands, and in granting protection in the most corrupt undertakings. Poland has furnished ample proof that Popery is a disguised paganism, which for political reasons is parading under the banner of Christianity.

It is commonly believed that in India are to be found the most degrading manifestations of religious sentiment. The truth of this might not be questioned. But when, in pursuit of my observations, I looked on some of the "religious" practices of ignorant Polanders, I could not help seeing something of India in Poland. For example, how many of the peasants of Vilna and Chenstochow went crawling and licking the floors of cloister and church from door to the high altar, in order to propitiate some saint or "Mother of God?" Often a dishonest and shameful competition has been set up between "Mother of God" and "Mother of God," shrine and shrine, festival and festival. New saints (?) have been manufactured year by year. The "Holy Mother Church" took good care of the old age of her saints and Madonnas, insuring for them an honorable and well-deserved rest. It would not have surprised me to hear that the Pope of Rome was considering earnestly the founding of an asylum for invalid saints! These are things which provoke laughter, and yet they

ought to make us weep, when we think that it is all done for financial profit and in the holy name of our Lord Jesus Christ.

I believe I do not exaggerate when I affirm that among the important mission fields which will be open for the Church of Christ after the war, Poland will occupy a special place. This historic country is already being penetrated by the light of Christ's gospel. Thousands of truth seeking Poles have turned from Rome before the world war began. Knowing but little of the teachings of the apostles and the divine institution, the church of Jesus Christ, their feet have been set in the direction of light through their study of the New Testament. Many of these sincere people have since come out of the captivity of "Old Babylon." They have been freed from human creeds and prejudices through the enlightening and liberating power of the gospel. The sons of the old pioneers of Protestantism, who were driven from the field three centuries ago, are now finding satisfaction in the fountain of God's truth, the Bible, and the horrible war has only contributed to awaken Poland from her slumber.

At different periods of human history God was pleased to send his Spirit to chosen men, in a special sense of the word, in order that they might carry out his purposes. As in the days of old He called Nehemiah to bring about the restoration of Jerusalem and to rebuild its fallen walls, so in these latter days he calls his anointed ones to restore spiritual Israel and to rebuild the fallen walls of the Church of Christ.

Such a call came also to Waclaw Zebrowski. This splendid young man began to feel the corruptness of the Church of Rome, after he served her faithfully for five years as a priest. Following the dictates of his conscience he left that church. Thirty-three other priests followed his example. They organized the Mariavite Church of Poland, the members of which were recruited out of their former parishioners. Thousands of people left the Roman Catholic Church. The Mariavites grew in influence and power, which tended to overshadow Romanism.

Even though Mariavites could not be looked upon as

evangelical Christians, they had reached the point of transition, to say the least. As a prominent Mariavite priest, Zebrowski builded many churches. He realized somewhat the importance of a social Christianity, and erected great settlement houses for the benefit of struggling workingmen, enabling them to live in sanitary and comfortable quarters for a reasonable rent. Through his open heart and mind for the needs of men, Zebrowski soon won the sympathy of the "intelligencia" and the approval of the masses, which he could sway like the northwind sways the waving fields of grain. He was honest and sincere in all his ways, and gave himself to earnest study of the scriptures in order to discover the "perfect will of God." Of course, he soon found that he was not serving God "in spirit and in truth." In his search for peace with God he undertook a voyage to Pal-
estine in order to pray at the sacred places.

Later he hoped to find satisfaction through his ordination as a bishop. He came to America in order to be ordained a bishop of the old Catholic Church, but he found that the mere pronouncement of empty words and the laying on of human hands could not bring to him the peace for which his soul craved. "Peace came," he declared, "only after I was willing to obey the gospel and after I was ready to give up all outward and inward idols; after I was made willing to submit to the will of God as revealed in the New Testament." He soon learned that Christ's presence in the Holy Eucharist was not taught in the New Testament, but that Christ was present wherever believers were assembled in His name. He and hundreds of his followers laid aside all empty forms of religion and depended on the sufficiency of Christ's gospel, "calling upon the name of the Lord."

I consider it God's providence that I was permitted to go back to Poland, the land of my birth, in the spring of 1913, and there meet Bro. Zebrowski at a time when the cause of primitive Christianity in that country hung in the balance. For two weeks I stayed in the home of this great man and pointed out to him the scriptural conditions of pardon and the New Testament model of the

Church of Christ. On Lord's Days I was privileged to preach the gospel to those who were led into clearer light by the former bishop. The great halls in which I addressed these people were crowded to their utmost capacity; scores made the "good confession" and realized the necessity of being baptized. On May 1, 1913, we organized the Church of Christ in Warsaw, the old Polish capital, and on May 5 the brethren who were to become the future elders and deacons of that church, together with Brother Zebrowski and the writer, walked down to the River Vistula, dear to every Pole for its history, but dearer yet to the disciples in Warsaw for the fact that in it they have been buried with Christ in baptism. I first administered the ordinance to Bro. Zebrowski, and he in turn baptized the future leaders of the church. Since then hundreds have been added to the church and other congregations were organized in different parts of Poland.

Several of the great European denominations have made an effort to capture this movement, but the brethren in Poland have kept clear of any new "yoke of bondage." The disciples of Christ in America ought to rejoice in thanksgiving to God and to our blessed Master. Our ideals of a free and united Church of Christ are not a vain dream. A glimpse into the movement in Poland suffices to assure one of this truth. May God save us from any unholy strife among ourselves, and direct our vision to greater fields of service for Him.

On my return trip from my visit to St. Petersburg, I introduced Bro. Z. T. Sweeney (who had come to Europe to study the various movements for the restoration of primitive Christianity) to the Warsaw brethren. Bro. Sweeney restated our position on doctrinal matters, and we were told, "This is exactly what we believe since we study the New Testament."

The following day Bro. Zebrowski was set apart for the ministry of the gospel by the laying on of hands. The revival which swept Poland prior to the war was the work of God. The suffering which the present struggle between the great powers has brought to Poland will only tend to purge the land from Romish influences and future

propaganda. Never before since the Polish reformation were the masses of the people more ready for the gospel than they are now. Millions are waiting for the glad message of salvation. Even the three million Poles in America have felt the current of the restoration movement in Poland. What a great field ripe for the harvest! Are we ready to become laborers together with God to save these millions who will perish unless the gospel of Jesus Christ is brought to them?

INDEX

Why Have a Bible School? By G. Dallas Smith.....	3
How to Build Up a Bible School. By H. S. Lipscomb.....	15
How to Teach the Bible. By G. Dallas Smith.....	25
The Great Commission. By T. B. Clark.....	31
The Model Church. By W. S. Long.....	37
Mission Work in Tennessee. By J. D. Floyd.....	46
The Church the Light of the World. By J. Paul Slayden...	57
Advantages of the Class System. By J. Paul Slayden.....	67
The Advantages of the Class System. By S. H. Hall.....	69
What If the Heathen Are Lost? By Louis R. Patmont....	80
✓ My Kingdom Not of This World. By S. P. Pittman.....✓	87
The Teacher and the Child. By C. G. Vincent.....	100
The Teacher and the Child. By H. L. Olmstead.....	102
The Teacher and the Child. By W. S. Long.....	105
Should a Missionary Go, or Be Sent? By E. H. Hoover....	108
Love, the Badge of Discipleship. By H. L. Olmstead.....	117
The Duty of Parents to Their Children. By F. L. Rowe....	125
The Financial Side of Missions. By F. W. Smith.....	135
The Divine Missionary Society. By J. S. Batey.....	147
Are We a Denomination? By G. C. Brewer.....	154
Christian Warfare. By H. Leo Boles.....	174
Lifting Up the Christ. By G. Dallas Smith.....	191
The Story of New Testament Christianity in Europe. By Louis R. Patmont.....	202

SBL
252

MURFREESBORO

103370

SBL - MURFREESBORO 103370

252

Murfreesboro addresses

AUTHOR

TITLE

DATE DUE	BORROWER'S NAME
JUN 24 1957	Ken Jagers Box 8
JUL 14 1957	Ken Jagers Box 8

LIBRARY

For Building Use Only



ABILENE CHRISTIAN UNIVERSITY

