

1941

1941: Abilene Christian College Bible Lectures - Full Text

Chas H. Roberson

Cled E. Wallace


Jack Meyer

Early Arceneaux

Luther G. Roberts

See next page for additional authors

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**Abilene Christian College
Bible Lectures
1941**

**Delivered in the Auditorium of
Abilene Christian College,
February, 1941
Abilene, Texas**

Published August, 1941

PRICE, \$1.00

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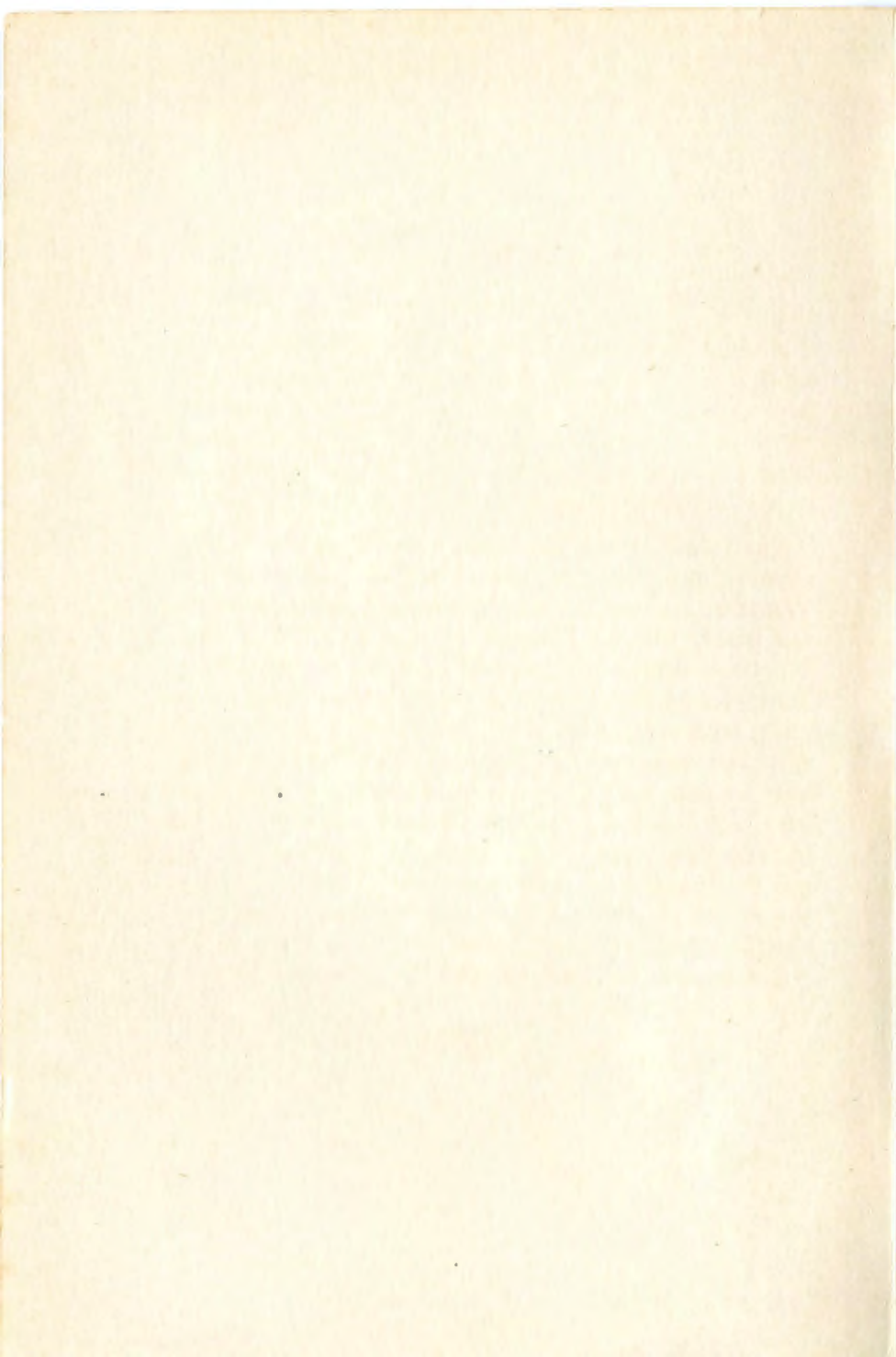
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PUBLISHER'S NOTICE

We are much pleased to have had a part in adding another volume to the large number of volumes that have already been published covering the annual lectureship in the main auditorium of Abilene Christian College closing week of February. These lectures are those that were delivered in February 1941.

Every one of the addresses covered in this volume contains substantial matter on the subject under consideration and will contribute no small service to those who may have the pleasure of reading. The Abilene Christian College lectures will go down in history as a distinct contribution to the religious literature in the realm of sound, sane, loyal and faithful adherence to the commands, precepts and approved precedents of the Holy Scriptures. They are expressions of confidence, instruction and hope from prominent exponents of the sound slogan: the Bible, the whole Bible and nothing but the Bible in the realm of religion. May the followers of the Christ be faithful to the words of a great religious teacher and gospel preacher, "Where the Bible speaks, we speak; where the Bible is silent, we will be silent also."

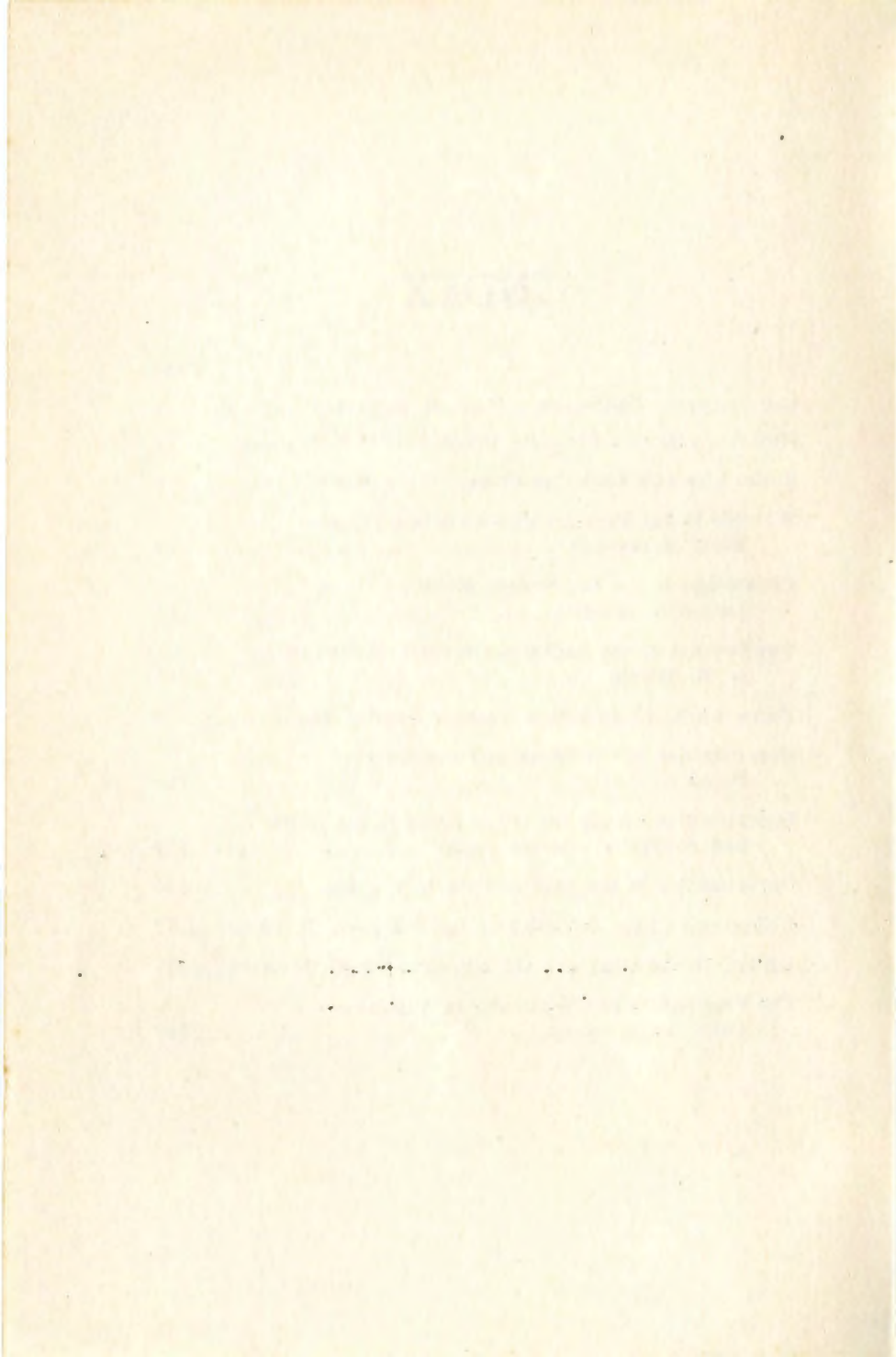
G. H. P. SHOWALTER.

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OUR HEAVENLY CITIZENSHIP

By Chas. H. Roberson

“Our citizenship is in heaven” (Phil. 3:20—ARV).

“Our conversation is in heaven” (AV).

Our citizenship or commonwealth of the Revised version, is indeed, the conversation of the Authorized version. It is in the sense of citizenship that one gets the full import of Paul's words. He knew what citizenship meant; he was a citizen of the Roman Empire, and more than one time do we find him escaping personal suffering and violence by simply declaring that he was a Roman. It is in allusion to this that the metaphor of heavenly citizenship, so full of meaning and consolation, is used.

No attempt is made to define heaven, for at best, only a partial and an incomplete answer can be given. It is clear that the church must depend upon the revelation of her divine founder himself. Heaven lies beyond the range of human intuitions and discoveries. “No man has seen God at any time”; and no man has seen heaven. There is simply placed before the Christian that his relationship to the heavenly world is that of citizenship. It is quite clear that there are in the New Covenant two great lessons which stand out in

relief: The enjoyment of the heavenly life depends on the character and conduct in this life; and the access to the heavenly life lies in the method and the revelation of the gospel. It is not in man to merit heaven.

A good citizen and still more a good Christian, is not two beings, but one. And if it were good and glorious to be a citizen of Rome, how unspeakably precious the prerogative of a citizenship in heaven! Men are tempted to essay the task of making others better; but the one infallible service which they can render is to make themselves better. Political schools, parties, administrations, cabinets, rise and fall, and often it is difficult to appraise the good or the evil they have done; but there is no one, not even the poorest or the humblest, who may not, if he will, be enriched in the treasure most enduring and ennobling—that of his own sincere, honest, upright, virtuous Christian life. Each Christian needs to live more and more not as a worldly man or woman, whose soul is bound by the range of mere temporal and terrestrial aspirations, but as a citizen of an eternal commonwealth, a son or a daughter of Almighty God, redeemed and consecrated by the Passion of the Lord Jesus Christ. Thus, and thus alone will each live on earth the life of heaven; and thus also may each lift the society in which he moves to himself, by lifting himself to God.

There is no better way to learn how the heavenly life may be lived than by studying carefully the content

of Paul's letter to "the saints in Christ Jesus that are at Philippi."

The More Excellent Way

"That ye may approve the things that are excellent" (Phil. 1:10). In this remarkable prayer the apostle is guided by a conception of what the Christian religion really is. There is described a most important aspect, namely, the approvals of a life, its unforced choices, instinctive preferences, and habitual consents. There are in speech and thought and manner and action two possible courses which may be justifiable, but one is the finer course, and belongs to the things that are excellent. Here then is a prayer for the type of character founded upon the habitual choice of such things. One may be well assured that if he lives worthily among plain and ordinary issues; if he trains his mind to think accurately and dispassionately; if he keeps his eyes open and gains experience of the world, that he will acquire the power of spontaneous and immediate discernment of the lower and the higher ways.

Magnifying Christ

"According to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death"—Phil. 1:20.

These words give us a portrait of a minister of Jesus Christ. There is presented for our instruction a portrait of Paul drawn by his own hands. There is set forth a confidence that knows no wavering, though a prison door should open at any moment, and the executioner enter to take him to a shameful punishment, a public execution. As Paul looks at the two things, life and death, each is so excellent that he says, "I am in a strait betwixt the two. What I shall choose I know not." And then he thinks of the Philippians, and remembers how necessary he is for their guidance and help, and he says, "Having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith," and he is content that it should be so. Here is confidence that belongs to every Christian man and Christian woman.

Can there be any higher aspiration in life than that set before us here? But one may ask, "How can I magnify Christ who is so infinitely great?" You cannot make Christ any greater than he is, but you can magnify him, for each life may become a magnifying lens, and men may observe Jesus Christ through your conduct even as they looked at Jesus Christ through the conduct of his servant Paul. You may make him appear infinitely greater than he does in the eyes of men and women whom you meet in business and in your social circle. Paul said that his "earnest expectation and hope is . . . Christ shall be magnified in my body."

Against Controversy

"Doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself" (Phil. 2:3).

In the letter to the Philippians there are two great notes. The first is the note of joy. Paul keeps saying, "Rejoice," and this is the more noble when it is remembered that he is a prisoner and as one in chains. And this also reminds the child of God that no chain can ever fetter the free spirit:

Stone walls do not a prison make,

Nor iron bars a cage,

for in every case the citizen of the heavenly kingdom finds more in Christ to make him glad than in the world to make him sad.

The second is the note of love. At no other place does the fire of love burn more brightly. It is an anxious love that is expressed for the Philippian Christians. Paul commends their faith and purity and charity; and yet they are not perfect. He has heard of discord and differences; he has noted the growth of party spirit and personal rivalry. So he argues that "nothing be done in the spirit of strife or vain glory." This warning is needed today, for there are not wanting certain signs of the rekindling of party spirit. Every matter which affects the worship of Almighty God is tremendously important. The Master declared that the heart of all good lies in the worship of God in

spirit and in truth. Here is the exhortation that the heavenly citizen be far removed from party spirit and self-assertion.

Christian Altruism

“Not looking each of you to his own things, but each of you also to the things of others”—Phil. 2:4.

This is a fine piece of advice, and is one of the wisest and noblest things each Christian can do. It was what our Lord was always doing, and what every person does who shows any likeness to Jesus Christ. “Every man for himself” mars the beauty and the strength of life. Look at that little “also,” and remember that no one is fit to take care of his neighbor, until he has learned to take care of himself. It is vitally important for the goodwill and usefulness of a community that each of us realize that other people have tastes and convictions as well as ourselves. Nine-tenths of all quarrels and disputes would be prevented or would be speedily healed, if each took as much pains to read his brother’s view of the question as he is to insist upon his own. Surely there would be more considerate attitudes and more lenient judgments if each man tried to understand the circumstances of others, their difficulties, their temptations, as he understands his own.

This “looking on the other side” has the power to make you happy, cheerful and to enjoy peace of mind. It is manifesting heavenly citizenship when you have pieties, sympathies, and affections which go out on

every side; when you have hearts that compassionate the wretched, hands eager to help the needy, hearts that bleed for human wrongs, hands that are always ready to soothe human pain. There must be regard of the things of others because the Master thought of our things. This trait of character may be manifested in the lives of philanthropists and saints, in the lives of our own homes, and in the lives of Christian friends, but it issues in resplendent and eternal character from the cross of Jesus Christ.

Christian humility is not an alternative to greatness of soul. It is a protest against the limitations by which it is too often hedged. The reign of humility goes back to the time when the morning stars sang together, and it flows among men out of recognition of bounteous Providence and the riches of an infinite liberality. It is this which gives it true dignity and value in the character of the heavenly citizen. It is for this reason that many definitions, or better said, descriptions—fall far short of its true proportions. Humility, like every aspect of the character that is truly and properly Christian, must find its spring no less than its goal in the character of God. It is from him that the Christ comes forth, as it is to him that he returns.

The Mind of Christ

“Have this mind in you, which was also in Christ Jesus”—Phil. 2:5.

Paul says here that a Christian ought to have the

mind of Jesus Christ; to think as he did, to have something of his spirit, at all times. Particularly should he desire to understand that mind when his thinking centers about the cross. One is not able to believe in the cross, is unable to understand it, unless he has something of the spirit which led to the cross.

The mind of Jesus Christ as here presented comprehends both his infinite compassion and his infinite humility. No one has need to be told that there is sin in the world, and that it brings upon men unhappiness and ruin in every shape. The Lord Jesus came to heal the diseases of the soul, to bring the great remedy. He met with "the daily contradiction of sinners," submitted to stand before the judgment seat of fools and hypocrites, and to have sentence passed on him by blind and wicked judges. No one of us is able to measure accurately what such humiliation means. There is in Jesus the union of strength and tenderness which gives his character a unique charm and attractiveness. The source of this compound of strength and attractiveness is found in the unique intensity with which our Savior realized the presence of God. Paul, who entered the secret of his life and teaching as none other has done, puts into maxims the mind of Christ. "Pray without ceasing." "In everything give thanks." "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." If the Master felt the burden of that comparatively simple state of society, it seems that he would surely say to the heavenly citi-

zen to try earnestly a simpler life for his soul's sake.

The Master hated intensely three sins: hypocrisy, selfishness, and worldliness. The double heart makes a double head, and the hypocrite ends always in deceiving himself. The lack of sympathy is a cardinal sin in the Christian religion as it is in no other system to which men subscribe. Worldliness is based upon a radically wrong standard of values. As men attempt to work apart from God, tasks are assumed and wages are wrung which have no connection with the work God intends us to do, or the reward he intends us to receive.

Our Example

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross"—Phil. 2:5ff.

These sublime and important words set forth to men with singular distinction the foundation truth of the Christian religion, God's becoming man. It has been called the ladder of our Lord's humiliation. It leads us to understand that the Master surrendered his rights and his liberty, and to realize that in his sacrifice he chose the hardest way. How often do Chris-

tians choose the easiest way in a duty that must be done! The citizen enjoying heavenly privileges must emulate the character of the Master, and that entails the free surrender of his will to God. Worship is the highest act of service, and to be genuine it must be the expression and the crown of a life of obedience. Service must also rest on filial fellowship with God, for without this, it may be no more than the assertion of self-will, and therefore, lack freedom, and will not be profitable to carry with it the power of an endless life.

“A Heart at Leisure From Itself”

“He longed after you all, and was sore troubled, because ye had heard that he was sick”—Phil. 2:6.

Here is given a singularly beautiful type of Christian character. Epaphroditus was the bearer of gifts to Paul from the Philippians, and he is presented as sorrowful because his friends had heard that he was ill. In trouble, it is perhaps true that it is best for ourselves not to speak much about it. Only inexperienced sufferers are voluble. Those familiar with the secrets of anguish are silent. Even while one suffers, doubt may arise whether there is any just cause for pain, and the memory of a slight or disappointment fades away if it is not cherished. Epaphroditus knew that the Philippians were hardly bearing up under the weight of their own sorrows, and with the generosity of a great nature, he believed that they loved him well

—that his illness would sadden them deeply—and it lay with a double weight on his heart because it had burdened theirs. The true requital of pain faithfully borne is the assurance that God will bring one through all that awaits him, triumphantly. Not only must the Christian not burden others needlessly; he must be kind. One wrote, "Above all other things be kind. Kindness is the one thing through which we can most resemble God and the most disarm men. Kindness in mutual relations is the principal charm of life." Heavenly citizenship enjoins upon one to increase the innocent happiness of others, to gladden the weary, to lift the worn spirit from the dust.

Spiritual Concentration

"This one thing I do"—Phil. 3:13.

No one becomes very great, very useful or very happy who has not the power of spiritual concentration. May it be urged that the quality of true heavenly citizenship lies in setting one's aims to definite attainment, and then using his whole being to achieving the goal. Decision is energy; energy is power; power is confidence; and confidence is success.

The work of grace in a man's heart should be the happiest of all things. It is the sole thing that gives to man any real satisfaction in the world. To be Christian demands all the powers one possesses—his intellect, his memory, his judgment, his affection, his courage. It is a work not to be done in any given period of

time, but a work life-long. It is done by going about it as the highest work that is ever given man to do. "This one thing I do."

Perfect But Not Perfected

"Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus"—Phil. 3:13f.

Christian perfection reaches forth into a higher goal in the future. As many as be perfect have a vision of a goal beyond the shifting scenes of time. According to this, Christian perfection is that stage of life that realizes most intensely its imperfection, and at the same time involves a certainty of mind with respect to future glory. No man has yet done well in the present who has no vision of the future. Christian perfection recognizes its ground, its goal and its inspiration in Jesus Christ. "I press toward the mark unto the prize of the high calling of God in Christ Jesus." There is not one thing beyond that. The high calling is designated in the book of Hebrews, "the heavenly calling."

Ought not those who believe there is such reward, such crown, and such attainment, to be ashamed that the little troubles and vexations of the world disturb them? Can any one who is going home keep from being ashamed if he made much of the troubles of the journey, heat, or dust, or crowd?

Euodia and Syntyche

"I beseech Euodia, and beseech Syntyche, that they be of one mind in the Lord"—Phil. 4:2.

In this dual biography, some interesting facts are given. It is fair to think of these two women as being good women. They were "laborers in the gospel," and their "names are in the book of life." But they were not of the same mind. It appears that their disagreement was about a trifle, indeed, much ado about nothing. It might have been merely a bit of gossip, or a flash of temper, or an inadvertent word. The earnest Christian finds it quite difficult to account for his likes and dislikes, and it becomes almost impossible to justify bitter disagreements. Both women were to blame. It takes two to make a quarrel. The results of the quarrel here, whatever may have been its origin, has come down through all the centuries of the Christian era. There is no record that they were ever reconciled on earth. The application for one participating in heavenly citizenship is plain: If there be bitterness to be healed or differences to be composed, do not wait until the shadows enfold.

The Golden Mean

"Let your moderation be known to all men"—Phil. 4:5.

In the realm of faith, here is a warning against bigotry and dogmatism. The admonition is by no means

out of date. There is the constant need to be on guard lest any one drift into haughtiness and exclusiveness. An intolerant attitude is not a mark of heavenly citizenship.

There is also a warning respecting matters of character. It is almost a universal tendency for one man to find fault with another. The heavenly citizen must be careful lest he judge his fellowman harshly, and conclude that he is inferior in wisdom and devotion, and be led to deal offensively with one who does not see "eye to eye" with him.

Likewise, there is the call to moderation in matters of conduct. The daily life must portray reasonableness, not severe judgment. The lesson here and the high duty of the Christian is, "Reasonableness of dealing, not strictness of legal right, but consideration for one another."

The strong, sincere, pure heavenly citizen has a quick sense of the essential, and that which is not—is ready within well understood lines to give and to take, and to preserve that aspect of ease and beauty which belongs to whatever is strong and free.

The Discipline of Thought

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue,

and if there be any praise, think on these things"—
Phil. 4:8.

In the Christian life the thought-realm is the seat of the greatest difficulty with which man is confronted. One's thoughts are so elusive, so difficult to control, so entirely independent of any law, that to order them aright well nigh seems impossible. This difficulty is honestly met and frankly dealt with here, and its solution proposed, the worth of which can be known only by personal test. The power of thought is the strongest force in the life of man. The holiest moments are often invaded by unholy imaginations, and thought uncontrolled at such times makes vivid things long since past. On account of this it is that thought manifests its greatest strength as an avenue of temptation. Hence, for the heavenly citizen God has imposed a rigid self-discipline, and lays upon him the responsibility of thought-selection. And when one has learned his own helplessness, he yields himself to the Master and relies upon his promise to undertake the responsibility of guarding his heart and his thought.

This passage sets forth the prescribed liberty of Christian manhood. It is a sort of inventory of the mental furnishings of the heavenly citizen. Here are the things given for meditation and practice, and which, if sincerely used, has the glorious assurance of peace "which passeth understanding."

Man's Care Conquered by God's Peace

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus"—Phil. 4:6f.

This is one of the finest and the wisest precepts God ever gave to his children. It is that to which full obedience will relieve all burdens, and produce peace in the midst of storms.

It is clear that some cares are wholly justifiable. The injunction to pray about them implies as much, and obedience to divine precepts necessitates them. On the other hand, there are cares that are certainly wrong, and for the reason they flow from an evil source. Too often, such cares originate in envy, suspicion, ambition, consciousness of guilt, pride, or ill-temper. And besides these there are cares that are not easily classed as lawful or unlawful. Is there a touchstone by which these may be tested as to whether right or wrong? It is quite clear that there is, and the passage before us names it. It is prayer. Any care that you can confidently pray about is lawful. To let in the light of heaven on anxieties and cares, that is, to pray about them, is to expel the evils in them. Christians need a power which can drive out the strong man armed, being stronger than he. And this power is wrought in the abiding ministry of prayer. The result of obedi-

ence to this lofty and gracious precept is among the most abiding things in time and eternity: "And the peace of God, which passeth understanding, shall guard your hearts and thoughts in Christ Jesus."

The Power of the Cross

"I can do all things in him that strengtheneth me"
—Phil. 4:13.

Paul is the most vigorous, efficient, self-realizing character in the pages of the New Covenant. He who bids the heavenly citizen imitate the humility of the Master who took upon him the form of a servant is himself one of the world's masters. He knows his mind and carries through his purpose. There is no doubt that he was impatient of dull wits, and maybe was too ready to call a tiresome unbeliever a fool, the priestly bully a white wall. Yet he is accorded the honor of the strong man, one who leaves his mark, creates ideals, and makes history. "I can do all things" seems to portray him in his highest excellency. The heavenly citizen is one who can do all things, or to express it in the words of the Master, who through faith can remove mountains. The characteristic note of the gospel is not sacrifice but salvation. Calvary is the symbol not of renunciation but of life. The true citizen of heaven may find with assurance the due proportions of Christian discipleship in the witness of the saints to the manifoldness of Christ. The gospel of the cross is the proclamation of power. It presents for the contempla-

tion of men a spectacle of divine tenderness solely for the cause that it is the message of victorious life. For Paul the gospel is the fixed thing in the Christian religion; the inviolable unchangeable center of authority; the standard presentation of the fact of Christ which gives unity, cohesion, and solidity to all the riches of wisdom and knowledge which are hid in him.

Finally, Heavenly Citizenship carries in it the power of the world invisible, and the grandeur of the fact that the redeemed man's life is lived always and in the whole of it within the possessing hand of God.

THE BUSINESS LIFE OF A CHRISTIAN CITIZEN

By Cled E. Wallace

The subject assigned me for discussion this morning is as important as President Morris indicated in his introductory remarks. I shall introduce it by reading a passage of scripture which has been used a number of times in this series of discussions: "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an example. For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:17-21).

In that time many walked as enemies of the cross of Christ, and many now walk in the same manner. They mind "earthly things," and their service is wholly given over to the demands of the flesh. In view of the end that awaits all such, it is a matter for tears. Since

we are all in the flesh and some of the demands of the flesh are imperative, it is well enough that we study and restudy our relationships.

In spite of the recurrent cries against marking brethren, all Christians have a mark on them that can be clearly read by informed and intelligent brethren. I am a marked man. Everybody who knows me has me marked for what I am or for what he thinks I am. Every individual I know, or have any particular interest in, I have classified in my own mind as to his ability, his loyalty to the truth, his characteristics both good and bad, and every Christian ought to be satisfied to be marked for what he is. Any effort on the part of a public teacher to conceal the mark that truly identifies him should be branded as an indefensible act of hypocrisy. Responsible teachers should take a definite stand on questions that have a vital connection with the welfare of the cause of Christ and be willing to meet all the consequences of such a stand.

A Christian presents the anomaly of a dual citizenship. He has experienced two births, one of nature and one of grace, one of the flesh and one of the spirit. Nicodemus, the brilliant Jewish ruler, was well informed on matters of nature but ignorant and confused where principles of the kingdom of grace were involved. The announcement of Jesus to the effect that a man must be born anew to see the kingdom of God amazed him. "Except one be born anew, he cannot

see the kingdom of God. . . . Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3-5). This intelligent Jew could not understand how this could be, and many today are likewise confused regarding the matter. The fleshly birth in which we had no choice does not entitle us to any of the blessings of the kingdom of heaven. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." When a sinner accepts the gospel and becomes a Christian, the fact that he is a Christian with a heavenly citizenship does not cancel out the fact that he is a human being living in the world. He still lives in the flesh, and there are some earthly demands upon him which must be met. He has a celestial relationship, but he is yet on earth, and some of these earthly demands are both essential and practical.

This heavenly citizenship is supreme, and is the Christian's chief concern. Flesh is subordinate to spirit, and men have been crowned with eternal glory for forsaking houses and lands, making enemies of fathers, mothers, sons, and daughters, and even surrendering their lives in loyalty to him whose throne is in heaven and whose rule extends to the earth. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that

findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:37-39). Jesus warned his disciples that they could not serve both God and mammon and must not allow earthly existence to blind them to their heavenly treasures as others did. "Lay not up for yourselves treasures in heaven. * * * But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." He startled the men of his time by telling them that they should not work for the meat that perishes, but for that which abides unto eternal life. Man is human and needs material food, but he cannot live by such food alone. There is a part of him which must be nourished by the word of God or a degeneration lands him in perdition. Fat, healthy men can go to hell. The rich man who found himself engulfed in anguish after death was clothed in purple and fine linen and fared sumptuously every day while on earth.

It is not difficult to figure out in the light of the Scriptures why a man loses everything if he neglects his soul. The kingdom of heaven has more to offer its citizens than any earthly government can offer. I am a patriotic American citizen. I love this government of ours and believe it to be the best in the world even with its recognized faults. Such a patriotism is in no sense hostile to the privileges and obligations I enjoy as a Christian. There are certain so-called inalienable rights which a model government guarantees its citi-

zens. All such blessings are temporary and are of a strictly limited nature. The right of life, liberty, and the pursuit of happiness is confined strictly to earth and material relationships. No earthly government presumes to go beyond the grave with its blessings. It cannot even guarantee long life, freedom from disease or exemption from economic ruin. Compare this with the objects of the Christian's hope which are transcendent and glorious. When his outward man is decaying, his inward man is renewed day by day. He looks forward to a house not made with hands, eternal in the heavens, when mortality shall be swallowed up of life. He is to be released from the burdens and groanings incident to life in the flesh and enjoy eternal life in heaven in a resurrected body fashioned after that of the Lord's own glorious body. Earthly governments serve a good purpose in regulating human relationships, but it is none of their affair to groom human beings for eternal life. They themselves are temporal and deal with temporal things.

The kingdom of Christ is not of this world, is wholly unlike any other kingdom that ever existed or ever will be established; yet its citizens are in the world and must associate and do business with the world. There is a dual danger here. Some may be too greatly influenced by the world, and warnings against this are numerous. "Love not the world, neither the things that are in the world. If any man love the world, the

love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17). "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4). On the other hand, others may feel constrained to withdraw from the world to a degree that amounts to asceticism. We often hear remarks from the extremely devout to the effect that a Christian's associations should be confined largely to fellow-citizens of heaven. Paul has some decisive things to say on this question. He wrote to the brethren in Corinth not to keep company with idolaters, fornicators, murderers, sorcerers, drunkards, and the like. For fear they might understand him and run to fanatical extremes he explained that such was a disciplinary measure against brethren who were guilty of such conduct and was not intended to mean that we must not keep company with men of that sort in the world, for in such a case we would simply have to get out of the world. We are in the world and cannot escape association with some pretty rough characters who also live here. The ideal of a Christian demands that he mingle with, do business with, the world, even enjoy the social

life of the world, and at the same time maintain the standards of conduct the King demands. How else, indeed, can he be the light of the world and the salt of the earth? Paul instructed Christians that they might accept an invitation to a feast given by an unbeliever, in that case probably a pagan, and eat what was set before them and otherwise act in a decorous manner. Christians cannot be the light of the world by shunning unbelievers. They must contact them. Jesus was found in the busy marts of trade and other places where people congregated. He was criticized by the devout for associating, even eating, with publicans and sinners. A follower of the Lord is unequally yoked with unbelievers only when he enters into an alliance that compromises his loyalty to Christ or puts him at a disadvantage in the discharge of his duties as a Christian.

Some practically minded men have charged that Christianity is impractical. They are victims of an illusion. They opine that the gospel is a nebulous theory of metaphysics fitted only to occupy the minds of that portion of humanity who have nothing much to do except think about going to heaven. Some wag many years ago started the gag that religion is all right for "long-haired preachers and short-haired women" but men of business with serious affairs to look after could not afford to bother with it. I am seriously maintaining that the gospel is the most practical system in the world. It is assumed that men have the

right to marry, rear families, provide for their needs and comforts and engage in legitimate business. It is admitted that the Bible is not a handbook designed to supply the details of how to breed cattle, build a city or run a farm. For all that a knowledge of the Bible and even a partial acceptance of its teaching has resulted in better homes, better government, wider liberties, more abundant economic life and other material blessings for the human race. Its fruit is invariably good. The Bible is responsible for hospitals, schools and many types of advancement it does not specifically mention or describe in detail. God is specific in matters of doctrine and worship. If a man would become a Christian he must do exactly what the Lord says he must do to become a Christian. No man can know what God wants in the way of worship except what he says about it. He is not at liberty to alter specific revelations regarding these things. General principles control many other activities and they must be applied to various situations as devout hearts and enlightened minds may be able to apply them. The Golden Rule which requires that we do unto others as we would have them do unto us, would settle much of the world's strife and resolve it into a reign of peace should it be generally accepted and applied. It would abolish war and others of the world's greatest evils.

One day recently, I went out to the golf course in Austin where I live, at least I live there when I am not

somewhere else. I play golf, spend some time and money at it, keep in good health and also in a much better humor than some of my critics do. Some preachers take too little exercise, eat too much, get too fat, die too early, and somebody is supposed to advance the explanation that they wore themselves out in the service of the Lord. A Christian citizen should not lie. Well, I went out to the golf course and saw some men digging holes under a big tree. My curiosity was aroused and I asked Tom Penick, the Pro out there, what the idea was. He said: "Why, preacher, they are feeding that tree." They put stuff down in those holes that the roots of the tree took up into the trunk and branches of the tree to increase its size and health. He showed me other fine trees which had similarly been rescued from a scraggly, half-dead state, and transformed into things of beauty. Christianity puts principles into the character, into the heart, into the life of a man that will make him a good business man, make him what he ought to be in his family and all other relationships. A knowledge of the contents of the Bible is calculated to immeasurably benefit every business and professional man. Its worth is only vaguely appreciated by many who suffer and lack much because of their ignorance of it and do not know what is the matter with them.

To illustrate just how practical true religion is in commonplace affairs I cite a few specific references in

the Scriptures. Paul preached the gospel in Thessalonica and turned many people from idols to God. He wrote them a letter when they were little more than babes in Christ and gave them some elementary instruction in right living. Among other things, he said: "But we exhort you, brethren, that ye abound more and more; and that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing" (1 Thess. 4:10-12). We may call this business life of a Christian "every-day religion." Nothing has ever been thought of more practical than this. All Christians have a business relationship in those things that pertain to their physical and material welfare. The teaching of the scriptures reaches out to men in the office, on the farm, in the school room and to the woman in her kitchen, nursery or parlor. What, then, about a man who says he does not have time to be a Christian? This is a common excuse and I think I have heard all of them during the years of my work as a preacher. There are no new ones. They have all been offered and they are all rotten with fallacy and misunderstanding of the true issue. If a man should say he could not see the city for the people and the houses, or could not see a forest for the trees, you would know that he needed some information as to what a city or a forest is. If he thinks he does not

have time to be a Christian, he needs some information about what Christianity is. He possibly has an idea that it is an intellectual diversion of some sort, like digging into some antique philosophy. Nothing is further from the truth. Somebody is reported to have asked Lord Tennyson one time to define a living poet. He is reported to have said that "a poet is a reed (a musical instrument) through which all things blow into music." Somebody paraphrased that language to read that "a Christian is a reed through which all things blow into religion." All that a Christian does should be right and the righteousness of God should be seen in it. "I have been crucified with Christ," said Paul, "and it is no longer I that live, but Christ liveth in me." A true Christian in business is doing the sort of business that Christ endorses.

Paul left Titus in Crete to "set in order the things that were wanting." Here is a bit of inspired advice Titus was authorized to pass on to the disciples. "Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works" (Titus 3:8). He adds that "These things are good and profitable unto men." The idea is that Christians should profess honest occupations and lead tranquil and quiet lives in all godliness and gravity. This is pleasing to God. A man who has a legitimate business, attends to it, is thrifty, industrious, liberal, pure

in his life, and thus exhibits a becoming walk toward them that are without, makes a valuable contribution to the dignity and honor of the church of the Lord into which he was inducted by a spiritual birth. Idleness, fussiness and excitability are things that hinder and detract.

There were some in the early church who evidently thought otherwise and Paul reprimanded them in this language: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busy-bodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing" (2 Thess. 3:6-13). The gospel condemns such idle, disorderly, busy-bodies and the church should not tolerate them. I

knew about a case one time where a church was imposed on by a man and his family who fastened themselves on them for support. He was rather domineering in his demands that he be supplied with certain things, including money, and this continued for many months. The leaders of the congregation were too soft-hearted, or soft-headed to shake him off. They did not know what to do with him. This instruction from Paul should have been followed. The church should wean a fellow like that. Bible teaching in regard to caring for the needy does not obligate or even authorize a church to hang a feed bag on a lazy and arrogant parasite. The word of God abounds in principles designed to enrich the life of a Christian citizen and make him a good business man.

It follows that a Christian in his business life, in his social and material relationships should be strictly and uncompromisingly honest. "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him" (Col. 3:9, 10). I read about the golden city, the home of the soul and find that nothing unclean enters into it. Murderers, fornicators, idolaters together with all liars are excluded. A liar is close-kin to a thief. Any man who will lie will also steal if the temptation is strong enough. The Christian in business is often in the midst of an economic struggle and

the temptation at times is strong to take advantage of somebody by using fraudulent methods. "Take thought for things honorable in the sight of all men" (Rom. 12: 17). It is the climax of a Christian's honor that he would rather die than lie. Remember that Ananias and Sapphira lied and died both. There can be no permanent profit in dishonesty. "The wages of sin is death."

We naturally connect business with profit. The worldly business man confines his interest in profit to material things that have to do with happiness and contentment on earth. The Christian business man must keep in mind that there is a higher profit in a world to come. Paul in his letters to Timothy discussed matters of supreme gain. "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6:6-10). Some might think, the way some of us preach, that the only way a Christian can be guilty of worldliness is to dance, play cards, or go in swimming. One of the greatest temptations

to worldliness is found in the conduct of legitimate business, social life, even home life. Many people who are honest and cannot be tempted to engage in things that are known to be sinful, may allow business or pleasure which are above criticism in themselves, to interfere with some of the duties of the Christian life. They allow the cares of the world, the deceitfulness of riches and the pleasures of this life to choke out the word and they become unfruitful. If a man allows his business, or a woman suffers the cares of home life to crowd the word of God out of their lives, they become guilty of a fatal sort of worldliness as deadly to the soul as any commonly acknowledged sin. Nothing of a material or temporal nature can become the supreme thing in the life of a Christian. The things of the kingdom must come first. Martha was troubled about many things but Jesus reminded her that "one thing is needful." The Christian should exhibit a fine sense of values based on the plain teaching of the word of God.

There is nothing wrong about a man becoming rich, if there is no ground for just criticism of the methods he employed in becoming so. He must not trust in such riches but on God who gives him such things to enjoy and use. There is nothing wrong in the ownership of property. Whether a man has little or much is not really a vital matter, but what he does with, and what his attitude is toward, his little or much does

amount to something. This reveals him more than anything else can. The man who reaped rich returns from his piece of ground, built new barns and filled them, and bade his soul enjoy it for many years was called a fool by the Lord. It is not charged that he was a thief or that his business methods were shady. He was a worldly-minded man who grounded his hope on the uncertainty of riches. Had he been unselfish, rich in good works, ready to distribute, he would have been laying up in store for himself a good foundation against the time to come that he might lay hold on that life which is life indeed. (See 1 Timothy 6:17-19). If a man loses his soul he loses everything. We are in the flesh for only a very short time. Use should be made of present opportunities so that when the time comes for mortality to be swallowed up of life, the climax of the Christian's hope may be reached when he enters upon his heavenly and eternal inheritance.

THE SOCIAL LIFE OF A CHRISTIAN CITIZEN'

By Jack Meyer

You will understand that the thoughts that move through the heart of a person who has been gone after graduation from this school, for 16 or 17 years are almost entirely overwhelming. That sentiment is in no wise affected, but is entirely sincere, and, I might say, just a little unexpected to me, because while I knew that through these years I have cherished a real, genuine affection for A.C.C., for so many of the people, for the school itself, for my former associates, I thought that I was "man enough" to take charge of myself emotionally a little better than apparently is the case right now.

As one comes on the stage and into this talk, something gets hold of a fellow that, as the people who have a brand of religion that we don't endorse would say, is "better felt than told." But anyway, for about a minute or two before I "settle down" I want you to understand as I tell it simply and briefly, and yet sincerely and earnestly, that it is just a pleasure that cannot possibly be explained. Through these years I have cherished and nourished, nurtured and looked after very closely with an abiding interest everything that

pertains to this school. Though I have been more or less planted in the deep south for a number of years, I have kept in as close touch as possible with the affairs of the school. There has never been a day, there has never been a moment, when I have not been supremely connected with the school, and I certainly do profoundly appreciate more than I can say the factors involved in making it possible for me to be here now, to be associated with you, with Brother Don Morris, with all the entire personnel of the school.

It is my purpose to "get down to business" in this talk right now. A man shouldn't come 800 or 1000 miles to appear on anybody's program and spend much time in preliminaries—and I greatly appreciate the brevity of Brother Morris's introduction. I am rather hard to catch a hint, though. Brother Morris said that he was trying to make these programs start on time and close on time. I heard the first part of that but I just "suspected," I "think" he said also, close on time. To say the least of it, I'm not taking this platform with the attitude that I know anything especially to tell you people, but on the other hand I am not taking this platform to make a Sunday school talk of ten minutes. That doesn't mean I am here for two hours now, but we are here for the business in hand—"The Social Life of a Christian Citizen."

I want you to understand this and I want you to take this in the right spirit, in the right attitude—it is

given in that way—the only book that I have read in the preparation for this talk is this one right here—the New Testament. I do not believe it is necessary for a gospel preacher, when he gets on somebody's program, to go running the first thing to someone else's book. I am not saying that in a critical spirit or in a wrong attitude, and I am not saying that we shouldn't read any book except this one. We shouldn't even go to school in that case, but I just mean to say that the quotations and the all of this talk are produced and can be found right here in the pages of this word.

Suppose we talk now for a time about the social life of the Christian citizen. We want to keep in mind what these terms mean. Christian citizen can be best explained with these passages. In Phil. 3:20, we find Paul saying that "our citizenship is in heaven," and then that remark can best be explained by three or four passages; for example, in Acts 2:36, either at the time of the conclusion or at the time the audience interrupted his speech, the apostle Peter declared that he "hath made him both Lord and Christ, this Jesus whom ye crucified." What did Peter mean by that? Going on further in 1 Tim. 6:15 Paul declared that he was the "King of kings and the Lord of lords." And in Col. 1:13: "He delivered us out of the power of darkness and translated us into the kingdom of the Son of his love." Now read Eph. 1:22, 23—and you want to keep your pronouns straight in this passage:

"And he (that is, God) put all things in subjection under his." (that is Christ). Now, let's go back. "And he put all things in subjection under his feet and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Paul declares in these passages that the kingdom, the body and the church are one and the same. So far as I have been able to read with profit in my Bible, I find no phase, or aspect, or anything else of the kingdom, or any future age or anything of that sort except that peculiar "phase," if you please, of the kingdom or the body or the church over which Jesus now is exalted as King of kings, and Lord of lords, and rules, reigns and presides as the head thereof. And since Jesus is enthroned at God's right hand in heaven, as practically all of us, in line with the New Testament, agree—reigning there upon his own throne, God's throne and David's throne of Old Testament prophecy, the headquarters of the kingdom are to be found there, and I understand then why Paul said that our citizenship is in heaven.

And then you want to keep this idea in mind. Since Jesus Christ reigns now in heaven over the kingdom which is the church on earth, there must be some standard of authority for this kingdom, for this church, for this body, and I find that stated in John 14:26 where Jesus told the apostles that he would send the Comforter, or the Holy Spirit, who would "teach you all

things and bring to your remembrance all that I said unto you," meaning that Jesus didn't teach them all of the truth, but he taught them all that in his own wisdom it was best to teach them at that time, and that he would send the Holy Spirit to finish and complete the job. So he said in John 16:13, that the Spirit would come and guide them into all truth. Then you will find in 1 Cor. 2:12, 13, the apostle Paul affirming that they spoke in words, not merely ideas, which the Spirit taught or supplied. Consequently, Heb. 8:5 says, "For see, saith he, that thou make all things according to the pattern." Now that passage was quoted from Ex. 25:40, where God gave the pattern for the tabernacle to Moses and said in effect: "Go by the pattern in building it." Now, of course, Heb. 8:5 is not telling us to build a tabernacle. It is telling us that, as Moses went by the pattern in building the tabernacle, so are we to go by the pattern, and this (the New Testament) is it in all things affecting our relationship to God and man, so that this is a standard or this is a voice to go by. We have the liberty to investigate what others have said, to read the books of other men, but this New Testament stands paramount; this stands as the complete, final and all-sufficient revelation of God to man, representing the faith once for all delivered unto the saints. Consequently, if I am talking today about the social life of the Christian citizen, I can only use this book as my authority.

Then when you look at that term, "social life," of course that word "social" restricts the lesson a little more, narrows it down to that part of our life that comes in contact with other people; social—having to do with associations, with contacts, with companionship, with fellowship with other people. So, then, we are considering at this time how the Christian citizen—the person who is a citizen of the kingdom over which Jesus the Christ reigns, we are considering how the Christian citizen who is to go by this pattern which the apostles and their colleagues have given us, we are considering how the Christian citizen is to act in his contact with people of the world. I was very glad to see that program which came to me put that word "citizen" in there. That gave us a foundation to work on.

Now, this question: Somebody says, "But what difference does it make how we live? Is it necessarily a question of great importance that we ought to preach about it? Does it deserve a place on a lectureship program?" In the preaching of the preachers, the teaching of the teachers, the instruction of the fathers and mothers, and the emphasis of all of that, does it make a great deal of difference about how we ought to live? I give you two scriptural answers to that. The first one, of course, is in Phil. 1:27, where the Spirit had the apostle to say: "Only let your manner of life be worthy of the gospel of Christ," establishing there that

the gospel gives a standard for living, whereby the gospel is a measuring rod. And then another passage, 1 Cor. 15:33. "Be not deceived"—now let us stop a moment. When the Holy Spirit says, "Don't you be deceived," that's serving notice on us that he is getting ready to tell us something that people frequently get confused about. I, therefore, am especially interested in it and it attracts my attention, and I read the whole verse now: "Be not deceived, evil companionships corrupt good morals."

I want you to see something else right there. Or rather, I want us to be impressed with it, as I am sure that you already see it. Paul gave us the positive side of it in that first passage, "Let your manner of life be worthy of the gospel." In this second passage he turns and specifies something that we should be warned against. Jesus Christ preached the truth and told people positively and definitely how to live and what to believe and do, and then he turned right around and in the next breath he said, "Beware of the leaven of the Pharisees and Sadducees." Now, I'm not advocating that anybody should go to war to the extent of carrying a chip on his shoulder, acting ugly or insulting. I am not advocating that, but I just mention that to let us be profoundly impressed with the idea that the belief that you sometimes hear people express that you can preach the gospel and let everybody else alone is flatly contradicted by these passages of scripture. These

two examples I gave you, as well as others of course, with which we are familiar, show that the New Testament preachers, beginning with Jesus Christ, told us what to believe and do, and then turned right around and specified and warned against the things we were not to believe and the things that were not to be done.

So it is, we have a twofold task set out for us, all of us, and especially those of us that consider ourselves young people here today. We have a job cut out now. The apostle says that you had better conform your social life, your life in contact with other people, to the principles of the gospel. Then the apostle says, furthermore, that you had better see to it that you be not deceived by the idea that you can be strong enough to overcome some things that put you in a compromising position, and that drag others down, but that you'll be too strong to be unfavorably affected. And so it is that we have the positive and the negative of the social life of the Christian.

Now I want to lay down four principles, four basic laws, in the regulating of our social life. Of course, this New Testament which we have been talking about regulates it, because here is a standard and in heaven is a king where we get our orders, but now, here are four very effective and helpful rules to go by. I am not proposing and I don't accept the responsibility of making out a 24-hour schedule for any of us, telling us every place to go and every place not to go, everything

to do and everything not to do, to say and not to say, though as we move along in this talk, as it suits us we will be glad to specify some things, but we are seeking in this lesson to lay down some basic laws which, if a man will accept and use, will guarantee to keep him out of trouble, to keep him out of questionable affairs and places and indulgences.

The first one is in itself very basic. This is it: that the nature of the kingdom, of the body, of the church—the nature of the kingdom of Christ in which we hold citizenship—is different from that of the world. And we read in John 18:36 the proof of that, where Jesus says, "My kingdom is not of this world." Paul begins to elaborate on that when he says in Rom. 12:2: "Be not conformed to the world but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." Paul says, "Don't be conformed." Jesus says, "The kingdom over which I am to reign is different from the world." Then if you will go with me to that familiar passage in 2 Cor. 6 and drop into the middle of that paragraph beginning with the 16th verse you will find this, "And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them and walk in them, and I will be their God and they shall be my people." Then he goes on to quote from the Old Testament and say: "Wherefore, come ye out from among them and be ye

separate, saith the Lord, and touch no unclean thing; and I will receive you and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." If you will consult that passage, he is quoting from a number of places, the gist of the whole thing being simply this: as back in the Old Testament the nation of Israel constituted a distinct people, a distinctive nation, so the kingdom today which is the Israel of God, and the only Israel that God knows, or the only Israel that God will ever know, that kingdom which is the church, which is the body today, is a distinctive nation, and constitutes a distinctive people.

That doesn't mean, I take it, that we are to withdraw into caves and live the life of a hermit, but, as they were to live distinctively so far as their every day personal life was concerned, so are we to live distinctively as regards the character of the life of the church. It matters not how many good and honest and moral people may grace this old world today, out yonder in denominationalism and sectarianism, or in any other situation in which they may not be identified with anything religiously, it ought to be said truly that the average life of the church of Jesus Christ is considerably higher than that of the world. I would that there was some way to impress that upon all of us, beginning with myself, because I need that as much as anybody else, of course. I would that could be burned indelibly into the hearts of people as a basic,

fundamental law, regulating the social life of the Christian citizen as a recognition of the fact that we are not to be as other people, that we are to be different. And I do not advocate by any means that we are to be cranky or anything of that sort, but simply that we are to be as suggested—different, higher, better, holier, and purer people with regard to character.

That, of course, involves our relationship and our contact with other people, because they will see us and we will demonstrate before them the lives we live. Now, if you can go out here in Abilene where you live or in Birmingham where I live and find a gathering of people of the town, and find members of the body of Christ in every one of those gatherings, going where the world goes, doing what the world does, saying what the world says when they get there, then you can only say that the church is no different from the world. But if we recognize that fundamental law that the nature of the church is to be different, then we ought to be in a fair way to regulating our whole life so as to keep us out of anything that is questionable whatsoever.

That leads us to the second fundamental or basic law that grows out of Number 1. Since the nature of the kingdom is different from that of the world, it would follow naturally that we cannot be guided and controlled by a desire for popularity. Now I mention that for this reason. Ever so often in talking with

some people about whether they should do a certain thing they'll not argue a great deal about whether it is all right necessarily, but they'll throw this up to us every time, "If I don't do that, why I'll just be ostracized. Everybody else does it and they all go, and many of—sometimes they say most of—the church (though I think they slander the church right there) do go. Many of the young people and some of the older ones do these things, and if we do not do them, we'll be very unpopular."

Now it needs to be indelibly stamped upon our hearts that this basic law is that we cannot afford to be guided by a desire for popularity. I'll give you two scriptures to prove that. In Luke 6:26, Jesus said, "Woe unto you when all men shall speak well of you"—and I interrupt the quotation there to observe this: If Jesus had stopped there I wouldn't know necessarily what he meant, because I would read in the second chapter of Acts where the early church had favor with all the people, with the Holy Spirit evidently applauding that. But then the Lord comes along and tells us, "Woe, when all men speak well of us." So there would apparently be a contradiction. But no, Jesus avoided that and he didn't stop there. We'll read the whole verse now. "Woe unto you when all men shall speak well of you, for in the same manner did their fathers to the false prophets." Why, he gave me something to work on there. He gave me a

clue to help me to solve the problem, and I turn therefore right on through the Old Testament and see numbers of cases.

You might take this one as one that is as good as any—1 Kings 22. You remember, to make this long story short here, that Jehoshaphat, King of Judah, visits Ahab, King of Israel, and you remember that Ahab said "Ramoth Gilead belongs to me, but the enemy has it. Will you take your arms and help me?" Jehoshaphat said, "Inquire of Jehovah, if it is all right," and so they brought in four hundred prophets that were in the employ of Ahab, and they said, "Sure, God indorses that, go up and be blessed." If you will read that scripture you will notice that Jehoshaphat was suspicious because he said, reading from the American Standard version, "Is there not a prophet of Jehovah here besides?" Another way of saying that, "I don't put much faith in these fellows." Why? "They are preaching, Ahab, to please you. I want someone who will tell the truth, regardless," and so eventually they brought in Micaiah. But before they brought him in a servant said, "Well, all the prophets are prophecying good, now you do that. You be governed by a desire for popularity. When you stand before those people, tell them what they want to hear." Old Micaiah said, "As Jehovah liveth, whatsoever Jehovah speaks that shall I speak." And that's exactly what he did. There's a lesson

taught there, people. These four hundred prophets were moved by the desire for popularity and there was only one man who said, "I'll just have to say what God says." Now, young people, that is, of course, a lesson peculiar to those of us who do what the world calls preaching, but there's a principle there that applies to every mother's son and daughter among us, and that is: we cannot follow the example of the four hundred but must follow the example of Micaiah—not of regulating our social life by desire for popularity but by the desire to please God.

One other, John 12:42, and 43. In the record there John tells us, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him lest they be put out of the synagogue: For they loved the praise of men more than the praise of God." Right there in the presence of Jesus, listening to him every day, highly placed people of influence, acknowledging in their hearts that he was right, and yet fearing to come out and take a stand because they were afraid of what the people would say! This is recorded as an example for us. So principle number two is established. We can't go in for popularity.

And then, principle number three. I should judge anything as to whether I can engage in it by the fruits of that thing. You may turn to Matt. 7:20 for just one verse on that. Jesus said, "By their fruits you

shall know them." I cannot always know or be able to say what is the harm of something possibly within itself. I may not be able to look into any practice and say, "Right there is the harm of that," and convince you that it is so. But if I can look at the long range results and see the fruits of that thing, that its fruits are bad, I know that something is there that warns us to stay away from it. Now, young people, upon that basis, I, as a gospel preacher, attack with all earnestness and with all kindness at the same time, but deadly in earnest, the modern craze for dancing. You may ask me, "What's the harm in it, Brother Meyer?" I think I could put my finger on it, upon several answers to the question. But I've learned this, brethren, and I am not boasting about learning much—but I think I've learned this in preaching; if we will restrict our "territory" to that which they cannot even attack, give them as little as possible to get hold of in meeting the issue, so much the better. And I say, therefore, to the world that I believe it is sinful for God's people to engage in the dance, and I think that I can, when necessary, put my finger upon many answers to the question, What's the harm in it? Well, I just give the people of the world as little exposure as possible, and I say to them, "Here's something they can't touch. Here's an argument they can't even reach. Here's something they can't even quibble about, because even those people who defend it will

usually acknowledge that there are results for the general run of participants that are bad." They will reply: "I don't have to do some of those things. I do not have to drink because others drink at the dance. I don't have to do some other things that they do also, some of which are unmentionable. But at the same time I can engage in it in a more restrained way and keep my virtue and purity." I reply to them that if the fruits of the practice are bad and you will acknowledge it—many of God's people who engage in the practice will acknowledge it—that within itself establishes the fact that God's people should have nothing to do with it. Jesus says, "By their fruit ye shall know them, and a good tree cannot bring forth corrupt fruit," and vice versa. Consequently, if there are corrupt influences in fruits growing out of the modern dance, whatever the harm may be, I know that there is something about it that should make God's people stay away from it.

I would consider that you would not even insult anybody here today by asking what are some of the bad influences from it. This is just one. My observation has been that our dancers gradually lose interest in spiritual affairs, and I speak for a congregation that has about as many young people as most of the southern churches and about as many dancers in it, I think, as you will find in the average large-town congregation—and, fortunately, about as many who

do not. Somebody says, "Well, then, why preach of against it?" Because, if sixty percent of them dance when I preach against it, if I did not preach against it I presume about one hundred percent would. That answers that. And though I speak for a congregation of plenty of young people that do these things, they understand that I am not an enemy when I take that position. They understand full well that I believe with all of my heart that the people, both old and young—and some of the older ones encourage them—who do those things are bringing reproach, they are introducing an element, an atmosphere and influence into the church that is positively and definitely bad, and our social life cannot afford to carry us where the fruit is bad.

The fourth proposition is that of the question of influence—but I'll not be able to spend much time on that because I notice that we have a "high-speed clock." But to say the least of it, in 1 Cor. 8 and 1 Cor. 10, the apostle Paul argued that Christians, though they might partake of the meat sacrificed to idols and not do this as an act of worship, they had best leave it off because some would consider they were doing it as worship and would be emboldened to be carried into things that were wrong. Therefore, for the sake of their influence Paul says we'd better leave it off. "Whatsoever ye do therefore, whether ye eat or drink, do all to the glory of God." Then,

Matt. 18:7, I don't know, brethren, a stronger passage on this subject than this. Jesus said, "It must needs be that the occasions (of stumbling) come; but woe to that man through whom they come." Young people, we are answerable for our influence over people. You might dance, you might do this, that, and the other without hurting you whatsoever, but there are countless thousands who cannot, and if that be true, we are responsible for the proposition that we must forego certain things, give up certain things because of our influence upon other people. I'll tell you this. In Birmingham where I live the very young people of the church who will defend dancing will nevertheless criticize the life out of us if we use anybody in passing the emblems at the Lord's table that does dance, and we do not knowingly use such characters. They'll say, "there is no harm in it," and yet they have no confidence whatsoever in a person who will dance and then get up before the public in the assembly worship. Suppose tomorrow it should be known that I was one of the dancers. I have as much right to do it as you. It might take a rather strong floor to accommodate my bulk, but I have the same right as you do. You wouldn't have any confidence in me whatsoever. You would say, "Meyer, as a citizen and a preacher you are responsible for your influence. You are doing something that the fruit is bad. You are trying to be popular, you are not being distinctive," and when

you say that you have the four basic propositions of this discussion.

I believe these, people, are the four basic laws that govern us today in the regulation of our social conduct. I would like to close this—believe it or not—with Acts 17:31. The apostle says, “Inasmuch as he hath appointed a day in which he will judge the world” by how often they got their name in the paper, by whether they led out at the dance, by how many prizes they have won in bridge, by how much they could take and still walk steady? It doesn’t say that. It says, “He has appointed a day,” young people, “in which he will judge the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.” He’s going to judge us in righteousness. Lay down your principles, now: that the kingdom is to be different; that we are not to seek for popularity; that we are to give attention to the results of that thing; we are to give attention to our influence. If you will regulate your social life as a Christian citizen by these fundamental laws, then you will be prepared finally to be “judged in righteousness.”

I thank you for your very kind and earnest attention.

WORSHIP IN THE PROGRAM OF A CHRISTIAN CITIZEN

By Early Arceneaux

Brethren, Sisters, and Friends:

I assure you that it is a pleasure to me to come before you to contribute what I can to the interest of this occasion and possibly contribute in some small degree information to some. The information that I may be able to give, of course, is all in the possession of most of you who are present. It should be in the knowledge of every Christian, yet it is not always true that Christians have the knowledge that they should have and that we might expect them to have.

“Worship in the Program of a Christian Citizen” is the subject assigned to me. I suppose that it was intended to suggest that a Christian is a citizen of the kingdom of Christ. Of course, I believe that is so. We want a little study of the words in the investigation of any subject. Before we can intelligently discuss it we must have some conception of the meaning of the terms we use. I shall not take them up in the order. I take it for granted that no one would object to this definition of a Christian—a man in Christ. A man in Christ is a Christian. A man out of Christ

is not a Christian; no matter how good he is, no matter how often he prays, no matter how much he gives, he is not a Christian and there is no way under heaven to make a Christian out of him out of Christ. I suppose everybody believes that. I don't suppose anybody would object to that. Well, we'll not preach a sermon now on how to get into Christ, but I don't know any way to get men into Christ except the way the Bible says they get in, although a great many people say they are in that didn't do that, but I am not here to argue that point tonight especially. But I do wish to make this statement: a man out of Christ, of course, cannot offer to God Christian worship. He can't (that's good English, isn't it?) not will not, but can not; of course a man out of Christ can't offer to God Christian worship. He can do something and call it worship to God, but that's not Christian worship. Now a great many people out of Christ often say to men in Christ, "I'm just as good as you are. I can get to heaven just as well as you can." They propose to do it, out of Christ. You remember when Paul was on trial for his life and liberty when the Jews requested that he be released at Cæsarea and sent back to Jerusalem, planning to lie in wait and take his life, Paul said, "I appeal unto Cæsar." Why did Paul do that? Why was Paul allowed to do that? and thus take himself from under the jurisdiction of every court in the Roman empire except that of the emperor

himself at Rome? Well, he was a Roman citizen. Before that when Roman soldiers had rescued him from the Jewish mob, they bound him with a chain and were getting ready to get the truth out of him by scourging. He said to the commander, "Is it lawful—you know, that's an interesting question and a very important question—is it lawful for you to scourge a man uncondemned without a trial, who is a Roman citizen, a Roman?" This man said, "How in the world did you get to be a Roman? I obtained it with a great sum of money." Paul said, "I was free-born." Though a Jew, his father or grandfather or great-grandfather through some service to Rome had become a citizen and the son was born a citizen of Rome. Now, so far as I know, the apostle Peter couldn't have made that appeal unto Cæsar. Those chains were taken off when Paul said, "I'm a Roman." It wasn't lawful, and they immediately took the chains off and Paul was not scourged when his Roman citizenship became known to the Roman officer. The Governor said, "Thou hast appealed unto Cæsar, unto Cæsar shalt thou go." Why couldn't Peter or any other apostle have appealed to Cæsar? Because they were not Roman citizens.

Now, in the ordinary affairs of life it would be a reflection on your intelligence to state facts of that sort. Every person knows that a man not an American citizen cannot exercise the right of an American citizen,

but citizens of Satan's kingdom persistently contend that they can do anything that a citizen of the kingdom of Christ can do, be just as good, just as well off, and can go to heaven just as well without ever becoming a citizen of Christ's kingdom as they can by being a citizen of that kingdom.

In Col. 1:13, 14, the apostle Paul said to Christians in his day, "God has delivered you out of the power of darkness, that is, the kingdom of the devil and has translated you into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of our sins." To be in the kingdom of Christ is to be in Christ. To be in the kingdom of Christ is to be a citizen of that kingdom, a Christian. To be in the kingdom and to be in Christ is to have redemption through his blood, even the forgiveness of our sins.

I want to talk about that word "program" just a moment. I suppose from the first discussion in this lectureship that means the plan of a Christian's activities. In the plan of his life, worship is included. There must be worship, the worship of God in the program of a citizen of the kingdom of Christ. Well, of course, worship of God is a part of the program of a Christian. I think every man should understand that before he becomes a Christian. I think if the price seems too great, he ought not to start. If he cannot afford to give time enough once a week to worship God, he ought

ately after church service today." I'll start to the bedside of possibly my dying mother immediately after the worship today. And he did. He started after the service, not before.

A great many times people are too prosperous to worship God. They get prosperous and they forget God. That ought to be the occasion, one of the occasions on which we must feel the obligation to worship God. Sometimes people in great bereavement don't worship. They think that's an excuse not to worship. The sweet singer of Israel had just received the most scathing denunciation ever addressed, I think, in this world to a man, being told that your child is going to die and that the sword shall never depart from thy house. The child did die. David had been fasting, mourning, praying. He saw the servants whispering among themselves. He understood what it meant. They were afraid to tell him the child was dead lest he be overcome with grief. He said to them, "Is the child dead?" They said, "He is dead." David arose, bathed himself, anointed himself, changed his raiment, went up to the temple of God and worshipped, went home, and called for food. Then they knew he had lost his mind. Whoever heard of anybody acting that way when somebody had died, a member of his family, his infant? They asked him, "What does this sort of conduct mean? While the child lived you mourned, fasted, prayed; you wouldn't be comforted.

of some is" (Heb. 10:25). It seems that even in the days of the apostles Christians, some of them, had begun to treat lightly, had begun to neglect the regular assembly of God's people to worship. We are tempted to quote, "Forsake not the assembling of yourselves together on the first day of the week," but the verse doesn't say that, of course. But the verse does suggest that there was a regular meeting. We cannot learn when nor how often from that verse. We have to appeal to other passages of scripture to find that out, but the point here, and the only point I make on this verse is that Christians are commanded to assemble, commanded not to forsake the assembling of themselves together. Of course disobedience is a sin and when we don't assemble with Christians when they meet to worship God, we sin, we are not living in obedience to God's command.

I heard once of one extreme case—most people would consider it extreme and I think most church members would say that it is extreme, but I wish we had more extremists like that in the church. In a little town out west of here at the foot of the plains, this brother was called to the telephone, and I was told that brother was largely responsible for the existence of the church in that community. I could understand that. The call came, and it said that his mother was dangerously sick. That call came early Sunday morning. This brother said, "I'll start just immedi-

ately after church service today." I'll start to the bedside of possibly my dying mother immediately after the worship today. And he did. He started after the service, not before.

A great many times people are too prosperous to worship God. They get prosperous and they forget God. That ought to be the occasion, one of the occasions on which we must feel the obligation to worship God. Sometimes people in great bereavement don't worship. They think that's an excuse not to worship. The sweet singer of Israel had just received the most scathing denunciation ever addressed, I think, in this world to a man, being told that your child is going to die and that the sword shall never depart from thy house. The child did die. David had been fasting, mourning, praying. He saw the servants whispering among themselves. He understood what it meant. They were afraid to tell him the child was dead lest he be overcome with grief. He said to them, "Is the child dead?" They said, "He is dead." David arose, bathed himself, anointed himself, changed his raiment, went up to the temple of God and worshipped, went home, and called for food. Then they knew he had lost his mind. Whoever heard of anybody acting that way when somebody had died, a member of his family, his infant? They asked him, "What does this sort of conduct mean? While the child lived you mourned, fasted, prayed; you wouldn't be comforted.

Now he is dead you appear to be comforted, you change your raiment, you go up to worship, you come back to take food." David replied, "While the child lived, who knew but that God would be merciful and spare his life? But now he is dead. I know he can not return to me, but I shall go unto him." Out of the depths of a suffering and broken heart, confessing his guilt, praying God to forgive that guilt, he went up into the temple and worshipped.

Abraham, being tried, offered up his only begotten son, the Bible tells us. At the foot of the mountain he said to the servants, "The lad and I are going yonder to the top of the mountain and worship." What does that mean? "I'm going up there, the lad is going with me. I'm going to build an altar, I'm going to bind that boy. He doesn't know what is going to be done, but I'm going to bind him, place him on that altar, take his life, set fire to the wood and burn him as a sacrifice to God. We will go up yonder to worship and return." Who will return? The lad and I. We're going up there to kill him, yes, but God had promised that boy should be the one through whom Abraham was to become the father of a great nation. Abraham believed that God was going to do what he he said he would. He believed God. Abraham was a man of faith; and he believed too that he was going to kill that boy, but he believed that boy was going to come back down the mountain with him, because Paul

said, "He accounted that God was able even to raise up even from the dead; from whence he did also in a figure receive him back" (Heb. 11:19). But we worship, many of us, if it is pleasant, if it is agreeable, if it is convenient, if it suits us. How far is that from the conduct of faithful Abraham!

But what do we mean by worship? What is worship? I think if we could sum up, put into one word all of our ideas of respect, admiration, adoration, reverence, love, recognition of authority, we would have a pretty good idea of what the word "worship" means. The word "worship" most frequently in the New Testament literally means kiss the hand, the mark of respects, of love for one. The literal meaning of the word "worship," the word that is translated "worship" is "bow down." Some one has defined man, and I have thought that a pretty good definition, as a worshipping animal. Man is a worshipping animal. Nearly everybody worships something, maybe everybody. Of course, I need not say for your information that men ought to worship God, that Jesus quotes God as saying through Moses, when the devil said that he would give him all the kingdoms of the world if he would worship him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve." Thou shalt worship the Lord, thy God. That's not enough. God is a jealous God. Thou shalt worship the Lord, thy God, and him

only shalt thou serve. Those two words are very frequently used together. Worship and serve. Thou shalt worship the Lord, thy God, the author of your being, the creator of your body, the one in whom you live, move and have your being, who gives us life, breath, and all things. Worship him, and him only shalt thou serve.

You remember when Peter went to the household of Cornelius, since an angel had directed Cornelius to send for him, Cornelius, of course, had some exalted ideas about the dignity and importance of this man, the apostle Peter, and he fell down before him to worship. Peter said, "Stand up. I also, myself, am a man." He hadn't become Lord God, the Pope, at that time. Stand up. Don't fall down on your face before any man to offer worship, don't pay divine honor to man or angel. "Worship the Lord, thy God, and him only shalt thou serve." Sometimes people say, "We are not idolaters. We know those images and those pictures are not divinity." Yes, and every intelligent heathen on earth knows that. They know that too. It was idolatry to make an image of the thing you worship and fall down before that image. You remember the beloved John on Patmos when a mighty angel stood before him, John fell down before him to worship. The angel said, "See thou do it not. Worship God. I am also a fellow servant." He didn't mean that he had once been a Christian on earth.

No, that angel didn't mean that, but he was a servant of God as John was a servant of God. "See thou do it not." What? Worship the mighty angel. Worship God. "Thou shalt worship the Lord, thy God, and him only shalt thou serve."

We read in the Old Testament about God's people at one time. The record says, "They feared Jehovah and served idols." They hadn't entirely gotten over their fear of God, but they served idols. If I were to make a speech against idolatry among Christians, I suspect some Christians would think that was entirely unnecessary. Certainly Christians wouldn't need to hear anything of that kind. Covetousness is idolatry, and no idolater shall enter into the kingdom of God, and I think it is the most prevalent kind of idolatry.

But I want your attention to a very impressive passage of scripture, trying to bring before you the importance of the matter of worshipping God regularly, recognizing that as a part of your program as a citizen of the kingdom of Christ. In the first chapter of Romans immediately following Paul's well known statement, "I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." Then Paul says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men to hinder the truth in un-

righteousness, because that which is known of God is manifest in them, for God manifested it unto them." ("God has not left himself without witness," said Paul in the 14th chapter of Acts.) "For the invisible things of him since the creation of the world are clearly seen, (things you do not see, we do clearly see), even his everlasting power and divinity through the things that are made." "The heavens declare the glory of God and the firmament showeth his handiwork." That great and noted governor, Bob Taylor of Tennessee, once went to hear another great, distinguished Bob make a speech, Bob Ingersoll. He went home, the governor did, and made this one single comment on the speech. "I saw a man made in the image of God stand up and say, 'There is no God.'" No wonder David said "the fool has said in his heart, 'There is no God'." A few years ago a young atheist went out to make his maiden speech. He stood before a large audience of intelligent men and women and began this way: "Ladies and gentlemen: I have entirely got rid of the idea of a supreme being, and I thank God for it." He had succeeded about as well as atheists usually do in getting rid of the idea of a supreme being.

You imagine a man strutting around down here on this little grain of sand on which we live, which if you were out yonder somewhere near the center of the solar system, with the most powerful telescope

that man ever made, you couldn't find this earth we live on. Imagine a man strutting around down here looking at the stars, the planets, the sun, and the moon, and the millions of solar systems like ours if he knows they exist and declare, "There is no God." So I call him a fool. Well, suppose you had him on the stand, and ask him, "You say there is no God?" "Yes." "Is there anything you don't know, past, present, or future, in the earth, sea, or sky?" And modestly he admits, "There are some things of course, even I do not know." "All right. Thank you." Next question: "If there is one thing you do not know, how do you know but that the one thing you don't know is that God is?" And, of course, he wouldn't know that either. They call themselves agnostics. That's a good name for them, not knowing ones. But they think they know and that they almost have a corner on knowledge. But agnostic means not knowing. Now you will understand why I make those statements. They are people that don't worship God. They are not bothered with that. They don't worship God, they don't believe in God, they say they don't. They don't pretend to serve God. Of course you wouldn't expect them to worship God. "For the invisible things of him since the creation of the world are clearly seen being perceived through the things that are made." We see his attributes through what he made as we see a man's wisdom and skill in any

piece of design or workmanship. Spurgeon said, "Men have scoffed at and ridiculed the idea of design in nature, but nobody has ever answered it." And a man that can't see design in nature, I think, is just as sure for heaven as a pink-skinned baby. You don't have to look far to see design. You look at a human eye or a human ear. You won't have to study long to see design there if you can possibly see design in the watch, or anything else man designed for one particular use. And the eye is a hundred times more wonderful than a watch, and if I were to say the watch wasn't made, wasn't designed, it just happened, it grew, it evolved, every atheist on earth would say I was crazy, and every one of them would be right.

"Even as everlasting power and divinity are known through the things that God has made that they may be without excuse because that knowing God they glorified him not as God." Now here is the thing I desire to call your attention to. God left them without excuse. They knew God in the beginning. Up yonder made in the image and likeness of God, not down there in the slime of the ocean bed, a million years before the tadpole. Here is Paul's theory of evolution. Somebody wants to stop me right now, to say you understand I'm a Christian. I believe the Bible, I'm an evolutionist. I'm a Christian evolutionist. A white black-bird! "Because that, knowing God, they glorified him not as God, neither gave

thanks." A great many people think that you don't have to do anything; and if you do nothing you will be sure to go right into the pearly gate. They don't worship. What was their first long step away from God? They glorified him not as God. The majority of people in the United States today do not glorify God as God and thousands of church members do not glorify him as God regularly, if worship is any part of glorifying God as God. Second, neither gave thanks. Let us turn back to the Psalms just a moment and read a statement that I think every Christian should memorize, the first two verses of Psalm 107: "Oh, give thanks unto Jehovah, for he is good." You know what the meaning of the word "worship" is? Worth-ship, a quality of and type of worth. If God is good, if God is great, if God is omnipotent, if God loves men, and sent his Son to redeem them, if God is the giver of every good and perfect gift, what is he worth to us? You say, "Oh, nobody could answer that. That's beyond our comprehension, and you think you ought to recognize it, maybe say something about it once in a while?" "Oh, give thanks unto Jehovah, for he is good, for his loving kindness endureth forever. Let the redeemed of Jehovah say so." If you believe God is good, every once in a while tell him you think he is. Tell others you think so too. Thank him for his goodness and manifestation of that goodness and fatherly care and loving kindness. "He

careth for you." What a wonderful statement. Cast all your care, all your anxiety, all your worry upon him as upon a faithful creator, for he careth for you.

But, let's note a little farther here in the first chapter of Romans. They became vain in their reasonings, and their senseless heart was darkened. That is step number three. They were doing something now. Professing themselves to be wise, they became fools and worshipped and served the creature rather than the creator. Paul said they exchanged the truth of God for a lie. They went into idolatry, and Paul describes the course, that downward course of idolatry that changed the glory of the incorruptible God for the likeness of the image of corruptible man, and, of birds, and four-footed beasts, and creeping things. Down, down, down! Paul's theory of evolution. "Wherefore God gave them up in the lusts of their hearts unto uncleanness." That's verse 24. In verse 26 again, "For this cause God gave them up to vile passions." Verse 28, "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind to do those things which are not fitting." Three times solemnly repeated, "God gave them up," but they had first given up God. They had forgotten God, they had failed to worship, they had failed to give thanks, and went into idolatry, they substituted their vain reasonings for the light of divine revelation, and as their idea of God descended from the almighty,

ever-living Creator of heaven and earth down to creeping things of the earth, their ideals went along with their idea of God to the basest immorality practiced as worship to their gods. The picture Paul paints in the first chapter of Romans is not too dark if a man has read the history of idolatrous nations of the past or even of the present time.

And now, a few words with regard to the items of worship in Christian worship. I shall not have time to discuss them at length, of course. We all understand, I suppose, that singing is an act of worship. It is praise to God; that's a part of our worship. Public teaching, exhortation, study together of the word of God is an act of worship. A contribution is a part, an act of worship. I not very long ago heard of one congregation that did not want money mentioned in religious services. They thought that desecrated it, that it was too material, too earthly, ought never to be mentioned; and I think before their day some church objected and thought they ought not to make any public contribution because that desecrated it. That didn't appeal to their ideas of the spiritual. But listen, in Heb. 13:15, 16, "Through him," that is, through Christ, our great high priest, and every Christian is a priest. Old Testament priests, Jewish priests, were typical of Christians. The high priest typified Christ. Christ is our high priest. God made us to be a kingdom and priests unto his God and Fa-

ther (Rev. 1:6). John wasn't prophesying when he wrote that; he was recording history. God made us to be a kingdom and to be priests. Some folks say that the Bible is prophesying and talking about the kingdom. But John made his statement about both, said the same thing about both—he made us a kingdom and priests. Now through that great high priest he says, "We offer up a sacrifice"—that is an act of worship. Throughout the Old Testament sacrifice was a part of worship. We have sacrifices to offer, certainly. Through him, then, let us offer up a sacrifice of praise to God continually, that is the fruit of lips. That spells vocal praise, in boxcar letters, if you pardon the classical expression. Nobody could misunderstand that. I suppose nobody would think that was mechanical, instrumental music unless they thought it was a Jew's harp, but we don't use Jew's harps. We are not under the Jewish law; we are not under law to David either. We are under the law of Christ. But somebody wants to remind me that Paul said, "psallo." That means to use a musical accompaniment. Back in the Psalms every time David used that word he specified the instrument. In the New Testament inspiration says, "psallo," and it specifies the instrument. Singing, making melody with your heart unto the Lord, not the harp of David, but h-e-a-r-t as the instrument with which you are to accompany your singing according to the command of

Christ (Col. 3:16). And the next verse says, "And whatsoever you do, in word or deed, do all in the name of the Lord Jesus." Not Moses, not David, not "I think," "I like it," "I don't see any harm in it," but whatsoever you do in word or deed, do all in the name of the Lord Jesus. Instrumental music never was a part of Christian worship. Many insist that it is, although they can't read one word about it in the New Testament. They do read about the Lord's Supper. They say they can get along without that; they don't have to have that.

I know of no better illustration than those of the disrespect that millions of people manifest for the authority of the King of kings and the Lord of lords, who said, "All authority on heaven and on earth is given unto me." I suppose no religious proposition ought to be clearer to every Bible reader than this, that an act of worship should be an act of faith. An act of worship, then, must be a prescribed act, an authorized act, because that's the only kind of an act that's an act of faith. Let us note this reading: "Through him, then, let us offer up the sacrifice or praise to God continually, that is the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." "Communicate" happens to be the same word translated "fellowship" in Acts

2:42. "They continued steadfastly in the apostle's teaching, and fellowship, in the breaking of bread and the prayers." I think a good while ago the scholars were about equally divided on whether that meant fellowship in the general sense or the contribution. Some of them said one, some said the other. I voted off the tie. I decided it means the contribution. And for this reason: There were three specific acts there—I don't think the other was a general spiritual condition. That looks like the contribution began back there in Jerusalem, the birthday of the church which was Sunday morning, the first day of the week. That was the day Christ arose from the dead, the day on which on several occasions he appeared to the apostles, the day on which Thomas missed meeting the Lord because he wasn't with the others on the day, the day the Holy Spirit came, the day the gospel began to be preached, the day the church was born, the day the kingdom of Christ was inaugurated. They continued from then on in the apostles' teaching, in worship, breaking of bread and prayer. And I note here in Hebrews, "But to do good and to communicate, forget not for with such sacrifices God is well pleased." There is your praise, there is your contribution, the sacrifices every Christian priest offers to God through his great high priest and sacrifices with which God is well pleased. Your money contribution,

then, God says, is a spiritual sacrifice. And that is the business of Christian priests, to offer up spiritual sacrifices.

Paul beautifully describes to us again in Phil. 4:18 the thing of the contribution is acceptable, well-pleasing to God. Back to that second chapter of Acts just a moment. Just a few days ago since I had that long distance call, I tried to find out a little something about that, and I read two or three commentaries. I wanted to see if I could verify some ideas I had. Finally I picked up Hackett, and Hackett made this point that had already occurred to me. Maybe Hackett suggested it to me a long time ago, I don't remember, but he said fellowship means contribution, quoting this passage in Hebrews, and that he thought, as I stated awhile ago, that three of those words specified acts and the other did not mean a spiritual condition. I didn't consult anybody else. Hackett agreed with me, and so I didn't look up any more. Why should a man look any further when he has found what he wants? And that was good authority. Right in that connection I want to mention another thing or another passage on the same point (1 Cor. 16:1, 2). Now concerning the collection of the saints that didn't originate the contribution, that was order in the special contribution. "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first

day of the week let every one of you lay by him in store as the Lord has prospered him that there be no gatherings when I come." And all my life and until not very long ago, every time I read "by him" it seemed like just so much blank space. What does that mean? Nothing that I can see, and I have never been able to see, but I just read it and go on. "Lay by him in store." I was reading Pendleton not long ago and he said that may correctly be translated "by itself," but McKnight's book translates it, and I accepted that, because I can see some meaning in that and I have never been able to see any at all in the other translation. "Lay by itself into this fund upon the first day of the week as you have prospered."

But I am concerned with another thing here. Somebody is always wanting to know why don't you read the passage that says they ate the Lord's Supper on the first day of every week? Well, 1 Cor. 16:2 says "every first day of the week" in the original. The translators didn't think it made any difference so they just translated it "first day of the week." When you state that people do things on the first day of the week, that means once a week. It couldn't mean anything else. If you think it means something else, what do you think it means? Do you think it means once a month? Once a quarter? Once a year? Well, you do not designate any other annual day that way. Or any other day of the month that way. You don't

say payday is the first day of the week. It might be occasionally. You don't say Christmas is the first day of the week. You say that "Monday is wash day." I might give you another illustration, a better one, but I'll not do it—on Saturday. How many, how often, once a year? Now, I thought I was just hinting.

I want all of you to understand that I was officially told before I started to talk as long as I wanted to. I suspect he will repent of that, but I'm going to hasten to a conclusion, and by the time I say that about six times, I'll get ready to quit. Just briefly, listen attentively while I state these propositions. Let's see: Singing, oh, yes, I don't want to forget this. Some of you say you didn't read the book of Revelation, did you? Didn't you read about the harp over there? Yes, I did. Did you read about the bowls of incense? Did you read about the bowls of incense in the same verse? What did you do about them? Do you burn it? Folks say, "I like instrumental music. I like to hear it." Well, I like to smell incense. That's a good argument. I'm not going to apologize to the author of that plagiarized statement. But I want to read that verse briefly, just refer to it (Rev. 5:8). "Elders fell down before the lamb."—Some say they are not any of our elders. Well, maybe not.—"having each one a harp and golden bowls full of incense." Then someone says you ought to have bowls. But listen—"which are the prayers of saints." What is? The

incense, the bowls of incense. It doesn't mean bowls of incense. The first thing that anybody that ever studied the book of Revelation ought to learn is that it is mostly given in symbols and that a thing never symbolizes itself. "Ah, it means just what it says." No, it doesn't. No, the book of Revelation doesn't, a good deal of the time, at least, it doesn't. There was one man who was once teaching the book of Revelation, that is, he was standing before a class and they were going through Revelation, and they read about a beast with seven heads, ten horns, and somebody said, "Brother, what does that mean?" He said, "It means just what it says." No, it doesn't. There ain't no such animal! Now these elders each one has a harp and golden bowls full of incense which are the prayers of saints. Is it a stretch of imagination to think that if bowls of incense mean prayer, that a harp means praise? And you have a harp, yes, sir, and bowls of incense. The next verse tells us about their using the harp, "and they sing a new song." They were playing the harps of God. Praising him with the fruit of their lips, making melody with their hearts unto the Lord." Now, when the Samaritan woman said, "You say that in Jerusalem is the place where men ought to worship. We worship in this mountain," Jesus said, "Believe me, the hour is coming and now is when neither in this mountain or in Jerusalem will you worship Jeho-

vah." That is, you won't have to go to either of these places. Why? Because there'll not be any certain place. We are the circumcision who worshipped by the spirit and have no confidence in the flesh (Phil. 3:3). The Jews had a fleshly covenant and it is called the flesh in Gal. 3:3 and they offered animal sacrifices. Those sacrifices and every other Jewish type were nailed to the cross, legislated away by the authority of God forever. Any theory that has those types, that old earthly temple made by hands in which God says he does not dwell, shall be revived and fleshly carnal ordinances restored, animal sacrifices offered again on this earth by the authority of God, turns the clock of God back, makes it run backwards. The man that advocates them as a theory dethrones Jesus, denies everything the New Testament teaches and proposes to make the shadow come back and take the place of the substance. But, enough on that point. I mention now these propositions, and I mention them briefly, just as briefly as I can, then I'll leave the subject with you.

Every once in a while somebody says, "If you will just read to me where God said for me to eat the Lord's Supper on the first day of every week, I'll do it," but they wouldn't. And now, let me ask you this, lay down this proposition. If you want me to read where God says for me to eat the Lord's Supper on the first day of every week; I'll do it just exactly the minute you

read that we ought to meet on the first day of every week. I'll read it in that same verse. Do you think we ought to worship? Most folks do, but they say we don't have to eat the Lord's Supper. I defy any man to undertake to prove that Christians are to meet on the first day of the week without proving they ate the Lord's Supper when they met. Now, a great many people think that this practice rests on just one verse. Well, what if it did—if that verse teaches it? One man said to me once when I quoted, "You are baptized into Christ"—he was a protestant preacher—"Well, the Bible just says that twice." Yes, that's all. God just said it twice. That wasn't enough for him. Most people think that the weekly observance of the Lord's Supper depends on Acts 20:7 alone. I just want to broaden that foundation a little. First, Christians are commanded to eat the Lord's Supper. I'll not take time to read those passages. You know he commands you to do this "in memory of me" (Matthew, Mark, Luke, 1 Corinthians, 11th chapter), Christians are commanded to eat the Lord's Supper. (2) Christians are commanded to assemble together (Heb. 10:25). That doesn't say the first day of the week, I didn't either. All right. (3) Christians ate the Lord's Supper when they assembled (1 Cor. 11:20-33). That doesn't say the first day of the week. I know it doesn't. I didn't either. Now, (1 Cor. 11:33), Christians assemble to eat. When? How often? One man said to me once,

"That was to eat a regular meal." I said, "You think so?" "Yes." I said, "Well, the next verse says that if any man is hungry, let him eat at home." "Well," he said, "would there be any sin in eating a meal if you were not hungry? You would just be making a glutton of yourself. Would that be a sin?" Some people ought to eat before they go to church and they could stay, they wouldn't be in any hurry to get home, on Sunday morning. But if any man is hungry, let him eat at home. They came together to eat, don't forget this. What do you come for? If you worship on the first day of the week—but the Lord's Supper is no part of the worship, what do you come together to do? They came together to eat, and he was talking about the Lord's Supper. That was the purpose of their meeting and that is not Acts 20:7. Now, No. 5. 1 Cor. 16:1, 2, already quoted, "Lay by in store on the first day of the week." That passage assumes they would be together. Some translators have translated that as "lay by at home." I know that's wrong. "Have you ever looked into the original?" I wouldn't have to look into it to know that it is wrong. Paul said, "Lay by itself on the first day of the week that there be no collections when I come." I know, then, it wasn't put up at home. I know another thing. If it had been, most of it would have been gone before Paul came to collect it. That wouldn't have answered his purpose, and everybody ought to know that. Some folks say they met on Saturday and then Paul said to

lay by in store on the first day of the week. If that's right, what do you suppose was the matter with Paul anyway? They met on Saturday, and he says lay by in store on the next day, the day you don't get together, so it won't have to be collected when I get there.

No. 6. Acts 20:7, when the disciples came together on the first day of the week to break bread, Paul preached to them ready to depart on the morrow. I wish I had time to elaborate these propositions just a little, but I'll not do it, I'll just state them over. We are commanded to eat the Lord's Supper, we are commanded to assemble, they ate the Lord's Supper when assembled, they assembled to eat the Lord's Supper, they assembled on the first day of the week to eat the Lord's Supper. You put these six propositions together, and you have a six-ply cable that'll hang any Seventh Day Adventist on earth by the neck as high as Haman until he is dead, and there's not a man on earth can meet it, can answer it. A few years ago I was reading after Dr. Scofield, and he commenced on Acts 20:7. "They came together on the first day of the week to break bread," and he said, "You know, some people derive from that the custom that all churches everywhere should eat the Lord's Supper on the first day of every week. What a tremendous generalization from just one incident!" I've given you the answer to that in these six propositions that I have placed before you.

CITIZENSHIP IN AN ESTABLISHED KINGDOM

By Luther G. Roberts

I. Introduction

1. Blessings which we enjoy as citizens of this nation, the United States of America.

We, as citizens of the United States, are wonderfully blessed in this fair land of ours. The constitution of the United States says that there are certain inalienable rights which every citizen may claim, namely, the rights of liberty, life and the pursuit of happiness. These are God given rights. Here we have freedom of speech, the freedom of the press, and freedom to worship God as his word directs. In the United States we have the prerogative to live a life of useful service to our fellow men, and that brings happiness and joy to them and to ourselves. We have the privilege of owning our homes, comfortable places of shelter, privilege of earning a living, and the privilege of assembly to worship. We have the protection of the great government of ours. We should truly be thankful for these and the many other privileges and blessings we have.

But as grand and great as are the blessings and privileges which we possess as citizens of this nation,

there are more glorious privileges which we may enjoy here. We may be citizens of a higher and holier government or kingdom.

2. Higher privileges in a greater kingdom.

In this higher government we may enjoy freedom that is freedom indeed; freedom from sin, freedom from fear of death; we have the right to the remission of sins and the hope of eternal life. Here we may be the children of God, heirs of God and joint heirs with Jesus Christ. Here we have fellowship with Christ, the communion of the Holy Spirit, fellowship with the saints, sharers in the grace of God, and fellow-workers with the Creator of the Universe. It is in this higher kingdom where we have "joy unspeakable and the peace that passeth all understanding." All this we have in the kingdom of our Lord and Savior Jesus Christ. This kingdom is an established kingdom now, over which Jesus Christ rules as "King of kings and Lord of lords."

3. Men deny the fact that the kingdom is now established.

There are many, some who claim to be members of the church of Christ, who deny the existence of the kingdom of Christ in fact. There are vague theories advanced by those who deny that the kingdom is in existence now, that at some future age the kingdom will be set up on earth, and Jesus will reign a literal thousand years on earth in a millennial age. They

deny that the kingdom exists in fact now, and likewise deny that we are actually in the kingdom at the present time. The purpose of this sermon is to show that the kingdom is established and that we may be citizens of it.

II. Discussion.

1. Prophetic declarations concerning the establishment of the kingdom of Christ.

(1) In the Old Testament we find the following prophecies, among others, relative to the kingdom's establishment.

Centuries before the incarnation of Jesus in human flesh, God, through the mouth of his holy prophets, foreshadowed the establishment of the kingdom. Isaiah foretold the establishment of this spiritual kingdom over which Jesus Christ rules as King, some 750 years before the birth of Christ. "And it shall come to pass in the latter (last) days, that the mountain of Jehovah's house shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it and many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us 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" (Isa. 2:2, 3). From this prophecy we learn that the time of the establishment is to be in "the latter or last days"; the persons

who are to compose the Lord's house are to be "all nations"; and that the place of the beginning of the house is Zion or Jerusalem. But again, we hear Isaiah speaking concerning Jesus Christ the king. "For unto us a child is born, unto us a son is given; and the government is to be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this" (Isa. 9:6, 7). In this prophetic declaration we have set forth the birth of the king, his character and power, as seen in the names given, the fact of the government, its establishment, the rule or reign on David's throne, the character of the reign—with peace and justice, and the duration of the kingdom—"even forever."

Another prophet, Daniel, one of God's servants, a captive in Babylon, under King Nebuchadnezzar, about 600 B. C., interpreted a dream which the king had dreamed and in doing so he predicted the time of the establishment of the kingdom of Christ. Nebuchadnezzar in a dream had seen an image of gold, of silver, of brass, iron and clay. This was an image of man with his head of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of

iron, his feet part of iron and part of clay. Daniel gives the meaning of the image to represent four kingdoms. They were Babylon, the head of gold, which lasted until 538 B.C. Following Babylon was the Medo-Persian kingdom from 538 B.C. down to 336 B.C., the breast and arms of silver. This kingdom was inferior to Babylon. After that there was to be a third represented by the belly and thighs of brass, and it was to bear rule over all the earth. This was the Macedonian kingdom with Alexander the Great, the head, from 336 B.C. to 146 B.C. Then there followed the Roman Empire. The seven-hilled city was builded and from 146 B.C. to 476 A.D., the Roman Empire ruled the people of the earth.

In Dan. 2:44 the statement is made, "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 stand forever." Daniel tells when this kingdom would be established, "In the days of those kings." What kings? The kings of the last nation—Rome. Rome fell in 476 A.D. Therefore, that kingdom of which Daniel prophesied has been established.

Moreover, there was another event that the prophet Joel foretold would occur in this same period "the last days." Joel said, "And it shall come to pass afterward, (or in the last days—Acts 2:17) that I will pour

out my Spirit upon all flesh, etc." Joel states an event that is to occur in the last days, when we find this event actually happening we shall have the period "the last days," which is the "last days" or age of God's kingdom on this earth.

Once more we call attention to Daniel and a vision which he saw. "I saw in the night—visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even unto the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14). This is a vision of Jesus Christ, the Son of man, coming unto God, and receiving a kingdom which shall stand forever, which Daniel saw in 555 B.C. Zechariah gives another prophecy in 520 B.C. of the building of the true temple of Jehovah. "Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. 6:13, 14). Here we learn that the man whose name is the Branch will build the temple of Jehovah and shall sit and

rule upon his throne and be a priest upon his throne.

(2) Prophecies in the New Testament concerning the kingdom.

In the year 30 A.D. we read a number of utterances concerning the kingdom (Matt. 3:1, 2). "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand." Jesus says, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). The twelve apostles were commissioned by Jesus, "And as ye go, preach, saying, The kingdom of heaven is at hand." The seventy disciples were sent out and charged, "say unto them, The kingdom of God is come nigh unto you" (Luke 10:9). In 31 A.D. Jesus taught his disciples to pray, saying, "Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10). On the earth was the place where the kingdom was to come. Again in the year 32 A.D. Jesus made the promise, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). It is to be done on earth. How can Peter use the keys of the kingdom to bind on earth if the kingdom itself were not on earth, and that in the lifetime of Peter? This statement shows that the building of the church or

kingdom was at that time in the future, but the circumstance that shows it was in the not too far distant future is, that it was to be in the lifetime of the apostle Peter. Shortly after this incident Jesus said, "Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1). The kingdom of God was to come with power in the lifetime of some of those who heard him make this statement. All of those who heard the statement are dead, and therefore the kingdom has come.

In the year 33 A.D. Jesus said at the institution of the Supper, "I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:18). Also there were some who "thought that the kingdom of God should immediately appear" (Luke 19:11); and some, "who also waited for the kingdom of God" (Mark 15:43). Jesus died, was buried and raised from the dead the third day, and was with his disciples about the "space of forty days, and speaking the things concerning the kingdom of God." "They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and

unto the uttermost part of the earth" (Acts 1:6-8). Jesus had stated prior to his death that some of them should see the kingdom come with power. Just before his ascension he informs them that the power should come with the Holy Spirit. Jesus then ascended into heaven. Ten days later we have the account of the coming of the Holy Spirit upon the apostles, "And he was numbered with the eleven apostles. And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance" (Acts 1:26-2:4). The Holy Spirit came on the first Pentecost after the resurrection of Jesus, the power came then, and at that time, that day, the kingdom of God, of heaven, of Christ, was established. Peter preached the first complete gospel sermon and about three thousand were added in that day.

(3) Prophecies fulfilled.

On the day of Pentecost mentioned here in Acts 2:1, the prophecy of Isaiah 2:2 was fulfilled. This was the beginning of the last days, for Peter said, speaking of the coming of the Holy Spirit, "This is that which hath been spoken through the prophet Joel: "And it

shall come to pass in the last days, saith God." This was the right time, "the last days," the required place, "Jerusalem," and the proper persons, "all nations." This was in the days of the Roman kings as required by the prophecy of Daniel. Jesus had ascended to the Ancient of days and received the kingdom as Daniel saw in the night-visions (Dan. 7:13, 14; Acts 1:9).

This was the time of the beginning of the reign of Christ, hence his kingdom had its establishment at this time. In that memorable sermon on Pentecost by Peter, he said, "Brethren, I may say unto you freely of the Patriarch David, that he hath died and was buried and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne, he foreseeing this spake of the resurrection of Christ" (Acts 2:30, 31). In verse 34 he states that Christ was at the right hand of God exalted. Since he was raised to sit on David's throne, and was then exalted at God's right hand, it is inescapable that Christ sat on David's throne when he went to heaven. This is in perfect fulfillment of the prophecy of Zechariah. He was to sit and rule upon his throne at the same time, but he was to be a priest on his throne, but he was made a priest when he ascended to heaven, he could not be a priest on earth (Heb. 8:4), hence he began to sit on his, David's, throne, (Isaiah 9:6), when he ascended and sat at God's right hand.

But his reigning was simultaneous with his sitting, therefore his reign started at his exaltation at the right hand of God. This was on Pentecost 33 A.D. at which time the kingdom was established, and people had citizenship in it. Jesus is now "King of kings, and Lord of lords" (Rev. 19:16); "the ruler of the kings of the earth" (Rev. 1:5). "He must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death" (1 Cor. 15:25, 26). When death is abolished by the resurrection, then the reign of Christ will end, not begin (1 Cor. 15:24, 28). After Pentecost there is not a statement in the New Testament pointing to the coming of the church or kingdom in the future, but the kingdom and church are spoken of as in existence in fact. "And he made us to be a kingdom, to be priests unto his God and Father" (Rev. 1:6). "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus" (Rev. 1:9).

Paul to the church at Thessalonica, said, "To the end that ye should walk worthily of God, who called you into his own kingdom and glory" (1 Thess. 2:12). Again, in Hebrews 12:22, 23, Paul writes, "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made

perfect," then in verse 28, he follows this with this truth, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe, for our God is a consuming fire." In writing to the church in Colossae, Paul admonishes the saints, "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints of light; 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 redemption, the forgiveness of our sins" (Col. 1:12-14). They were in the kingdom. So, Paul preached "the kingdom of God" in Rome (Acts 28:31). Also, Philip the evangelist preached the "good tiding concerning the kingdom of God" and when the people believed they were baptized. The Lord added the saved to the church (Acts 2:47). The church, the kingdom of Christ on earth, was established on Pentecost in 33 A.D. and has been in existence since that time.

If people are born again now, they are in the kingdom of God for Jesus said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). To be born of water and the Spirit is to enter into the kingdom of God, therefore, if people are born of water and the Spirit in this age they enter into the kingdom of God, and the kingdom exists in fact.

2. Some consequences to people today if the kingdom is not established.

First, if the kingdom is not established now, in fact, our citizenship is not in the kingdom of Christ, and we do not enjoy the blessings of citizenship in the heavenly, spiritual, kingdom. We do not enjoy the remission of sins, and we cannot eat the Lord's Supper. The Lord's Supper was to be eaten in the kingdom, when the kingdom should come, if the kingdom has not been established, we cannot eat the Lord's Supper. But the church at Corinth had the right to eat the Lord's Supper, if they would do so in the proper spirit and manner, therefore the members of the church in Corinth were in the kingdom of God.

Again, if the kingdom is not an established institution, the Gentiles, we who are assembled here, have not, and our fellow-Gentiles through the earth of every century of the Christian era did not have the privilege of seeking the Lord and enjoying salvation.

In the council at Jerusalem regarding the question of requiring the Gentiles to be circumcised, as recorded in Acts 15, Peter related how he had been chosen to preach to the Gentiles that they might hear and believe, and Paul and Barnabas told of their work among the Gentiles. Then James made a speech in which he made the statement found in Acts 15:14-17). The expression, "After these days," is a part of the quotation from Amos the prophet. This does not mean that after the Gentiles had heard the word the tabernacle would be rebuilt, but after the things Amos had

mentioned in his prophecy had occurred. Why was the tabernacle of David to be rebuilt? "That the residue," that is the remainder, "of men might seek after the Lord, and all the Gentiles upon whom my name is called." They could not seek after the Lord until the tabernacle of David was rebuilt. But the Gentiles were already, at this time, seeking after the Lord, and the Lord had directed Peter to go and preach to and baptize them. Therefore, the tabernacle of David was rebuilt. The kingdom was established before Peter preached to the Gentiles as recorded in the 10th chapter of Acts. But remember that if the tabernacle of David is not rebuilt, plainly if the kingdom of Christ is not established, the Gentiles cannot enjoy remission of sins. But Christ commanded that the gospel be preached to every creature, and that repentance and remission of sins be preached in his name among all nations, and promised that, "he that believeth and is baptized shall be saved" (Mark 16:15). But the great commission is nullified and void if the kingdom is not established. But the commission of Christ is in effect. Gentiles are subjects of it, and may obey the gospel and have their sins remitted. The kingdom is an established fact.

3. Responsibility in the kingdom as a consequence of being citizens of the kingdom.

Citizenship in the kingdom naturally carries with it a certain responsibility and obligation. The first of these

duties as a consequence of citizenship in any government is to support the government. We support the civil government which gives us protection and freedom by paying taxes and obeying the laws of the kingdom. Likewise, we are obligated as citizens of the kingdom of Christ to support it with our money, material possessions and with a life in harmony with the demands of the king. Being a citizen means more than entering the kingdom. One is not an influential citizen for Christ's kingdom unless he is a good law abiding citizen in the civil kingdom. The best citizen of the spiritual kingdom, however, should be the best citizen who is in the civil kingdom. We render service to the spiritual kingdom and king by serving our fellowmen in the civil kingdom. There are some worthwhile citizens found in the civil kingdom who, sad to say, are not in the spiritual kingdom. Some are members of both the spiritual and civil kingdoms who are of little value or worth to either. But the greatest citizen, the one the most useful and helpful, in the civil kingdom, is the one who is likewise a citizen of the spiritual kingdom of Christ and who is incorporating the principles of the kingdom of Christ in his daily life as a citizen of the civil kingdom. The person who receives the respect, esteem and honor of his fellowman is the one who exhibits in daily life the characteristics of the head of the spiritual kingdom—Christ Jesus, our Lord. Poor living, living according to the principles

of Satan's kingdom, hurts the cause of Christ more than even poor preaching in the pulpits. The demands of the spiritual kingdom are set forth in the following scriptures (Micah 6:8; Eccl. 12:13, 14; Titus 2:11, 12; Matt. 7:12; 2 Peter 3:11).

Let Christians resolve to support the kingdom of Christ with their lives, and money, as well.

Another responsibility involved in citizenship in the kingdom of Christ, as in a literal, material kingdom, is to defend the kingdom against all enemies. It is the duty of the citizen of the earthly kingdom to defend the government against its avowed enemies, saboteurs, fifth columnists, law violators, and all enemies subversive of the best interest of the nation. In the spiritual kingdom we must defend the kingdom against the enemies of the truth, the avowed enemies, saboteurs, fifth columnists, and ungodly. Jude admonishes, "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). Paul gives the nature of our weapons, the armor of our warfare, and recommends the wearing of the armor, and the use of the weapons against the enemy (1 Cor. 10:3-6; Eph. 6:10-18). The kingdom of Christ must be defended against false teachers of false doctrines from within or from without (2 Tim. 4:1-7; Acts 20:28-32).

A third obligation resting upon the citizens of the spiritual kingdom is to extend the kingdom; that is, to

gain new converts, and take new strongholds, from Satan's kingdom or territory. Jesus, the king, gave the orders for enlarging the kingdom when he said to his apostles, his ambassadors, "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15). Again, when he instructed his disciples, "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Luke 10:2). Paul, by the Holy Spirit, said to Timothy, "These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14, 15).

Again, he makes known the plan of God to the faithful in Christ Jesus at Ephesus concerning the work of the church, "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 2:10, 11); "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3:21). In writing to the church of the Thessalonians, Paul stated, "For from you hath sounded forth the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith to God-ward

is gone forth" (1 Thess. 2:8). The Philippians were "seen as lights in the world, holding forth the word of life," "in the midst of a crooked and perverse generation." So, as citizens in the kingdom, we should, "Go out in the waving fields and gather some sheaves to-day."

Since the kingdom is established in fact, people may enjoy citizenship in it in fact. Becoming a Christian, a citizen of the kingdom in fact is a serious matter. We understand this idea in matters of citizenship with reference to civil governments, in contracts, and membership in fraternal orders. Being a Christian in fact, is more than being a Christian in judgment and heart. Is one a citizen of the United States because he has decided it is the greatest nation on the earth, and because his sympathies, and desires are all with the U. S., if being a foreigner here, he has not complied with the laws of naturalization? Certainly not. Is a man the husband of a woman, though he has decided she is the only one for him, and his sympathies are with her, when he has not taken the vows of matrimony? No. Then from the same reasoning one is not a citizen of the kingdom of Christ if he has not been "born again" by complying with the conditions of Christian citizenship. Again, we do not think it unreasonable for a king or government to demand that one comply with certain laws of naturalization to become a citizen. Then why think it unreasonable that Christ

demands compliance with certain regulations in becoming a citizen of his kingdom?

Finally, one may have a nominal faith in God, the Bible, in Jesus Christ, in the church and benevolent works, which are the fruits of Christianity, but refuse to comply with the laws of adoption into God's family and never become a citizen of the kingdom of heaven. One may partake of and enjoy many of the blessings resulting from Christianity and yet be lost, for not obeying the gospel of the Son of God, and becoming a citizen in the established kingdom, becoming a Christian, in fact. May those who hear the gospel, or those who learn it, by reading a gospel sermon, obey that gospel and become heirs of eternal life, citizens of the kingdom of heaven, the church of Christ on earth. One must believe in Jesus as the Christ, must repent of his sins, confess his faith in Christ, and be buried with him in baptism and raised to walk in newness of life, to obtain citizenship in the kingdom of Christ.

III. Conclusion.

Kingdoms of the earth rise to power of a world-wide extent, sway the scepter of authority over the peoples of the earth, and then slowly, but surely, yield to the mutations of time and perish from the earth. Lordly Babylon lifted her proud head to rule the people of earth, but then, in her fatness and revelry was overthrown and soon forgotten. Imperial Rome raised her head sublime and from the seven-hilled city ruled the

nations of the earth, but then crumbled and ceased to be. Napoleon, with his ambitions of world-wide dominion, though conqueror for a time, yielded to time, his kingdom toppled and he, the man of destiny, became an exile on a lonely isle. Kingdoms of this earth pass away, they cannot endure; but the kingdom of Christ shall endure forever and shall not pass away.

THE CITIZENS OF THE KINGDOM ORGANIZED FOR WORK

By L. R. Wilson

My subject presupposes that the kingdom of Christ has already been set up and all Christians are now citizens thereof—indeed, the theme of this entire lectureship assumes this fact. It is superfluous therefore for me to elaborate on this phase of it. Paul took it for granted the Philippians well understood his meaning when he said, “our citizenship is in heaven” (Phil. 3:20). They were so familiar with the idea that the apostle used an elliptical sentence—putting the term “heaven” for the church, or kingdom of heaven. Matthew often referred to it as “the kingdom of heaven,” while Paul frequently spoke of it as a “heavenly place.” It is designated by these high terms because it is a spiritual institution, heaven-born, and blood bought.

An article appeared in one of our papers a few days ago from the pen of a very able brother in which he declared the terms “organize” and “organization” were not to be found in the Bible. Such timely warnings are needed; I thank God we have brethren with the vision and foresight to warn of the dangers which some of

us might not see were it not for them. However, we should not beat a retreat at the sight of the first danger signal. Danger signs should serve to keep us on our guard but they should not deter us from pressing the battle for truth and right. Ideas are sometimes expressed in the word of God where more than one English word may be used to convey the meaning. The term "organize" has been so overworked by the religious bodies that the very meaning of the word is repulsive to some of us. When I lived in Tulsa, Oklahoma, I was told that one of the denominational churches there had thirty-seven organizations within the congregation. A member of another denomination there told me they had eighteen different organizations in the church she attended. The denominations are top-heavy with organizations. No one knows this better than they. For several years many of the denominations have been seeking to get rid of some of their organizations but they do not know how. The organizations have fastened their tentacles around them with a death grip; it is impossible to destroy the organizations without destroying the denominations also. This fact is so clear that those of us who are free from the encumbrances of human organizations are determined never to become a victim of them. Although these men-made organizations loom before our eyes as huge monsters, threatening to devour us, we ought not to be afraid of

anything of which God is the Author.

Let me now give you a picture of the New Testament church—which is the kingdom of Christ—and the Divine arrangement which God has ordained to govern this sacred institution.

I. Christ is the head of the church. Paul very specifically says, "And he is the head of the body, the church" (Col. 1:18). Again he says, God "wrought in Christ, when he raised him from the dead, and made him to sit at his own right hand in the heavenly places, far above all rule, and authority, and power and dominion and every name that is named not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:20-22). From these scriptures we learn that Christ was made the head of the church—or kingdom—after his resurrection. Since he was raised to die no more (Rom. 6:9) it is not possible for him to die out of office. He cannot then have any successor or vice-juror on the earth. Christ is as much the one and only head of his church today as he ever was, and all our orders must come from him.

II. The apostles of Christ are still in the church. While Jesus was in the flesh he chose twelve disciples to be with him, whom he later named apostles, and gave them the first place in the church (1 Cor. 12:28).

These twelve were his plenipotentiary representatives and assigned to special duties.

(1) They were chosen to be Christ's witnesses. Just before his ascension Jesus said, "ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria and unto the uttermost part of the earth" (Acts 1:8). Ten days thereafter Peter boldly declared, "This Jesus did God raise up, whereof we are all witnesses" (Acts 2:32). At the house of Cornelius the same apostle again said, "Him God raised up the third day, and gave him to be made manifest, not to all people but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead" (Acts 10:40, 41). We still have the testimony of these witnesses today, and it need not be repeated. This testimony will stand as long as the world stands.

(2) The apostles were chosen to be Christ's ambassadors. Paul said, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God" (2 Cor. 5:20). As Christ's ambassadors the apostles were the executors of his will. They had authority to bind and to loose on earth (Matt. 16:19; John 20:22, 23). This work was of such a nature no one could succeed them in it. What they bound—by the guidance of the Holy Spirit and special powers giv-

en unto them—is still binding, and what they loosed is still loosed.

(3) The apostles were to be judges of God's people. This Jesus stated in the following words: "Verily I say unto you, that ye who have followed me in the regeneration when the Son of man shall sit on the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). It cannot be denied that "the regeneration" of the world is not going on, and Christ is now seated upon the "throne of his glory." This being true the apostles are now seated upon thrones and judging "the twelve tribes of Israel." Certainly the "twelve tribes" signify all of God's people. God no longer regards the flesh of any man. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter" (Rom. 2:28, 29). Again Paul says, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3:28, 29).

The "twelve tribes of Israel" signified all of God's chosen people in ancient times; all Christians are his chosen people today, and as such they constitute the "true Israel of God." The apostles were seated upon

thrones from the first Pentecost after the resurrection of Christ and have thus remained ever since. They do not occupy material thrones any more than Christ now occupies a material throne; they are enthroned in the hearts of men, and are now judging the Lord's people by what they wrote. Not only are we judged by the words which Christ spoke while he was on the earth (John 12:48) but we are also judged by the words of the apostles—his chosen ambassadors. The threefold work of the apostles was of such nature it was to continue throughout the ages. It was not such that other men could ever take their places; nor was this necessary. What they did is as much alive today as it was while they remained on earth. We have apostles in the church then today, but they are the same apostles we had when the church was first begun.

III. In apostolic times the Holy Spirit ordained elders in every congregation (Acts 14:23). These were called overseers, pastors, presbyters or elders (Acts 20:17, 28). It was the duty of these to take the spiritual oversight of the congregation. They were God's shepherds—under Christ, the Chief Shepherd. They could make no laws for God whatever. Their duty was to familiarize themselves with the law which the head of the church has already given and declare it unto others. Moreover they were to protect the flock from false teachers and look after the spiritual needs of the individual members, just as a shepherd looks

after the needs of all his sheep. The chief business of a shepherd is to see that his flock is properly fed, watered, sheltered and protected from wild animals. This is the relation God's under-shepherds sustain to the congregation over which they are today. Let us not forget that a shepherd goes before his sheep and leads them, but he must exercise care not to get too far ahead lest the sheep lose sight of him and wander away. God's shepherds should lead their flock, but they should be careful that all the sheep remain in sight lest they be lost. It would be interesting—though tragic, I am sure—to know how many members are lost every year because the elders lose sight of them, and they lose sight of the elders?

IV. In apostolic times each congregation had a plurality of deacons (Phil. 1:1; 1 Tim. 3:8-13). The term "deacon" signifies a servant. It is not the word for bondservant, or slave. It signifies one who serves in some special sense. The duties of the deacons were of a material nature. This is evident not only from the word itself but from the need which arose in the Jerusalem church, which occasioned the appointment of the first deacons (Acts 6:1-6). When it was called to the attention of the apostles that the Grecian widows were being neglected in their daily needs they "called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among

you seven men of good report, full of the Spirit and wisdom whom we may appoint over this business." The deacons then looked after the "business" of the church. This is a broad term and may comprehend all the material needs of the congregation. A man chosen as a deacon should be a man of some business ability. Any real business man will exercise judgment in the conduct of his affairs; so also with the affairs of a congregation—if they are the sort of deacons they should be.

V. The New Testament church had evangelists in it. The apostle Paul stated their duties in these words: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season: reprove, rebuke, exhort with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and will turn aside unto fables. But be thou sober in all things, suffer hardships, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4:1-5). The primary job of an evangelist is to "preach the word." No greater work was ever given to any man than this. We need to keep on our guard lest we make the preaching of the gospel a secondary matter. Ringing door bells, making good-will speeches for wo-

men's clubs, and directing young peoples' social activities may be important but they should never overshadow the preaching of the gospel. Whatever else an evangelist may be he should make his preaching first and foremost. To come before an audience with a rehash of illustrations and incidents which have been used over and over is inexcusable. Although an evangelist has the same gospel to preach ever and ever he should strive to present it in the most simple, powerful yet pleasing manner of which he is capable.

Before I pass from the work of the evangelist let me observe that the amount of traveling a man does has nothing to do with the message he preaches or the duties he performs. The tendency to distinguish between a man who settles down to preach in one place and a man who travels about is growing. We often speak of the "evangelist" assisting the "local preacher" in a revival. Sometimes we see reports in the papers from brethren who are giving up "local work" and going into the "evangelistic field." Our intentions may be good but our use of terms may cause a misunderstanding in the duties and the labors of those who preach the gospel. An evangelist is any one who preaches the word. He may devote all his time to preaching or he may devote very little to it. But whether he gives much or little of his time to preaching he is an evangelist. Only a few years ago we heard much about whether the New Testament churches (con-

gregations) had "full-time" preachers to labor with them. The truth is they often had several evangelists who devoted all their time to preaching. It is a great mistake to look upon preaching as a "profession." It is no more a profession than is the work of an elder or deacon. Preaching the gospel is a work which is inseparably bound up with our Christian life. Every Christian should be an evangelist. Do not misunderstand me. Not all Christians should leave all secular work and expect others to support them liberally while they preach. Only those who can render a service of such importance that brethren are glad to support them should wish to do so. It is regrettable that some brethren are always "hunting a place" to preach—i.e., they are hunting a place where they may receive enough for their services that they will not have to do any other work. A man should make himself so useful in preaching the gospel, his brethren will not let him do anything else. No man is worthy to be called an evangelist who looks upon his work as a profession.

VI. A church must have a membership. We should not think of "the membership" however as excluding the evangelist, the elders, and deacons. The membership of any congregation embraces the entire body. It is unfortunate that we have created somewhat of a gulf between the general membership and the men who take the oversight of the spiritual and material affairs of the congregation. Every member

is important to the body. When every member comes to realize he has an important place to fill, and a work which is vital to the body as a whole, he will be more concerned about his duties.

You can now understand what I mean by the organization of the citizens of the kingdom. Christ is the head; the apostles whom he chose are his plenipotentiary representatives; the elders in each congregation are the servants especially chosen to look after the material needs of the local body; the evangelists are those who preach the word, whether they devote all their time to this particular work or only a part; the membership of any congregation comprehends the entire body, regardless of the work each does. This is a very simple arrangement, and the beauty of it is this simple arrangement is the most efficient known to man. The reason is, it is God's arrangement. Men err when they seek to improve on God's divine order. This simple order, however, should not prevent us from doing the work God has given us to do in a systematic way. The truth is, it should afford us the very opportunity we need for doing all our work in a decent and orderly way. Nothing can be done effectively in a haphazard and indifferent manner. It has been said, "Order is heaven's first law." In doing the work God has assigned to us let us do so in the most orderly, systematic way of which we are capable. One of the qualifications of an elder is that he should be "orderly."

It is generally conceded that God has given us a three-fold work. The first is that of preaching the gospel, by which the world is to be saved. The second is that of edifying the membership of the body. This must be done through the constant teaching of God's word. The third work is that of caring for the material needs of the membership. The first two duties have to do with man's spiritual needs, and come under the direct supervision of the elders. In this work they may be assisted by one or more evangelists whom they may choose. The material needs of a congregation belong primarily to the deacons. The first requirement is for each and every individual to know what his work is and to qualify himself for it in the most efficient manner, then perform his work with diligence.

Let us note some matters now regarding the systematic methods which may be used in doing the work God has assigned to us. We cannot give too much study to a question of this kind. Evangelizing the world is a much bigger task, and far more important than many of us have suspected. In order to accomplish the greatest good we ought to have some well-laid plans. The man who ambles along, trying to decide where to go, usually goes nowhere. The same is true with a congregation. The elders of a congregation should carefully consider the various ways of teaching the gospel and the most effective means of doing so.

In selecting a man who can give all his time to the

preaching of the word the elders should use the greatest care possible. When they have made a choice they should then do all they can to assist the one they have chosen. Evangelists sometimes find their task quite difficult because they have so little encouragement and cooperation from the elders. On the other hand the man who has been asked by the elders of a congregation to devote his time to the preaching of the gospel in any locality should keep close to the men who have placed their confidence in him, and who hold his hands up while he thus labors. Most church troubles originate with the elders and evangelists. Sometimes a preacher is so devoid of judgment and sincerity that he divides the elders of a congregation in the hope of achieving some selfish purpose. Such a foolish act is a heinous sin before God. As long as the elders and the "full-time" evangelist of a congregation labor together in perfect accord there is little likelihood of any serious church trouble. The first duty of the elders is to map out a constructive program of teaching—with the full cooperation of the evangelist and deacons—then present the program to the whole congregation in an intelligent manner and ask the entire membership to cooperate in carrying it out. When this is done seldom will there be any difficulty in accomplishing that which has been planned. We often complain at the membership generally because they do so little, when as a matter of fact they have never been given anything to do;

and if they undertake to do anything of any importance without the advice and approval of the elders they meet with a rebuff.

In addition to the "pulpit preaching" expected of the "full-time" evangelist most congregations have some class teaching on Sunday morning, Sunday evening, and through the week. If such teaching is systematically and effectively done some one must supervise it. Usually it is best to have one of the elders do this directly. For example, one elder may be appointed to have the direct oversight of the Sunday morning Bible classes for a period of one year. He then may ask those to assist whom he thinks will serve best. All the teachers and helpers in this work are then directly responsible to this one, who is responsible to all the other elders. Another of the elders may be asked to supervise the Sunday evening classes, who likewise selects the teachers, leaders, and those who are to serve in a public way in this work. Another may be asked to look after the services which are regularly conducted through the week. Every congregation should have some systematic plan for distributing printed matter. One of the most effective means of teaching is through the printed page. Every congregation should set aside a certain amount each year for the distribution of gospel literature. One of the elders may be given charge of this part of the work. Where there be any radio work one elder may be assigned the job of looking after it. Us-

ally the "full-time evangelist" does most of the actual work of this kind, yet there are many details which must have special attention in this work, and the assistance of the elders can mean much toward its success. Nearly every congregation stresses "visiting" by the members. Certainly we cannot emphasize personal work too much. Every member of the congregation should be a personal worker. But in addition to this some systematic order of visiting may be mapped out which will help. All new members should be visited and encouraged. All prospective members should likewise be called upon. Then the sick need visiting. Many times they are in need of both material and mental assistance. If the right people call on these it may mean a great deal to them. If the wrong ones call on them it may do more harm than good. There is certainly a great need for some constructive work along this line in most of our congregations. One of the elders may have charge of this part of the work. Nearly every congregation expects the "full-time" evangelist to "assume" all the duties of the elders, together with the preaching of the gospel, and to make good in all of them. If he fails then he is eased out and another man is called. We should not expect the evangelist to give all his time to preaching, and do the work of all the elders, all the deacons and sometimes the work of the janitor too.

The best reason for placing one of the elders in

charge of each of these various duties is that each may assume a definite responsibility. When all of the elders together presume to look after all of these duties as a body they are usually neglected. There is an old saying, "What is everybody's business is nobody's business." When all the elders taken together try to look after all the work together it is usually not done. But if one man be made responsible to all the others for the doing of a specific job then it has a chance of being done. This is simply doing the work God has given us to do in a systematic and orderly way—and in the most efficient way.

The work of the deacons should likewise be done in a systematic way. The first job is to plan the finances. This should always be done in advance of the needs. For example: The deacons should carefully consider the financial ability of the congregation and the work it should do. In view of these matters they should go over each item of work carefully and decide about how much will probably be needed to take care of the various needs of the congregation. We usually speak of this as preparing a "budget." Call it a budget, an estimate of the expenses, or whatever you wish if some foresight is not exercised in such matters a congregation will not only find itself embarrassed many times but will fail to perform the work it should. When the deacons have estimated the expenses of the congregation it should then be presented to the elders for their

approval. It is certain the deacons cannot function independent of the spiritual overseers; neither can the elders succeed without the cooperation of the deacons. When the elders, deacons, and evangelist have agreed on a financial estimate of the congregation's needs and presented it to the entire membership—together with the way and manner such finances are to be used—the congregation will nearly always support the program presented. Of course, such a program will have to be kept constantly before the members. If it is not many will forget about the needs of the work and will wonder if it really is being done.

In addition to the planning of a budget for the whole congregation, which should be done by all the deacons, there are many other duties which they should see after. To illustrate: One of the deacons may be appointed by the others to look after the building and the grounds. He may watch about the needed repairs of the building, the employing of a janitor, the care of the building in every detail. If a light globe is needed, if a bench or chair needs repairing, if the roof begins to leak, if the yard needs cleaning, if the janitor is not doing his work as he should, let all reports and complaints be made to the one who has been appointed to look after such. Another deacon may be asked to look after all the charity work. This is not the preacher's job. Suppose the preacher is asked to give aid to a half dozen families in a single month. He

modestly replies each time, "One of the deacons has been appointed to see after such work; I will call him at once and ask him to attend to this matter." The one who has been selected to see after such work ought not to have to wait and talk it over with all the other deacons and elders before coming to a decision and doing something. The case may be urgent. Such a person may err in judgment sometimes, but the congregation should stand by him as long as he has this job assigned to him. If he should make too many errors then the deacons may appoint another to do this; but as long as one of the number is acting in this capacity he should take his work seriously, exercise his best judgment, and the others should stand behind him in it. Another deacon may be asked to keep the books, write all the checks, pay the bills and act as a treasurer. This is quite a job in a congregation of any size. His accounts should be rendered monthly and the congregation should be kept informed of exactly what is being done. In order to help this one to keep his books straight and allow no grounds for criticism, the other deacons—at least some of them—should aid in counting the funds when they come in so that there can be no question as to the amount the treasurer has to spend. Regardless of the particular duty assigned to any deacon he is directly responsible to all the other deacons, and they to the elders, and to the whole congregation. And lest we forget we are all directly responsible to God.

I may be asked now, if all these various duties are carefully and effectively looked after by the elders, the deacons, teachers, and others who are chosen to help in certain capacities, just what is the "full-time" preacher going to do? Friends, a man who devotes his time to preaching the word, if he be worthy of his high calling, will find plenty to do. In the first place, if he preaches and teaches an average of once each day—and most of them will average more than this—he will need some time for adequate preparation. But he ought to use this time and not squander it. When he goes into the pulpit he should realize the weight of responsibility resting upon him. He should understand that the destiny of souls is in his hands; hence, he should present the message of salvation in the most effective manner possible. In addition to the sermons he preaches and classes he teaches, the preacher will find many opportunities for suggesting ways and means to the elders and deacons for more efficient work; he will find numerous opportunities for preaching and teaching outside the four walls of the church building; he will find many opportunities of aiding in the circulation of gospel literature; he will have many cases called to his attention by one of the other members of the congregation where he will need to go in person and do a special work which no one else is able to do. The evangelist will find more work than he can possibly

do even when all the others are doing their work to the extent of their ability. Indeed, the more work all the other members do to promote the kingdom of God the more opportunities will be presented for the evangelist to teach the word of God and thus fulfill his ministry as God would have him do.

You now understand what I mean by the citizens of the kingdom being organized for work. God has given the organization, and assigned to us the work he would have us do. We need no other organization. Every thing we need to do can be done in the most effective and efficient manner conceivable through the simple organization God has given. When each and every individual in the congregation—the evangelist, the elders, the deacons, and all the others realize the importance of doing the work for which they are fitted, and doing it gladly and thoroughly, then we will have the citizens of the kingdom at work.

Now that we have this plan of work, which is so simple and so efficient, let us really work. No plan or system is of any value unless we use it. The parable of the one talent man should never be forgotten. He was lost not because of anything he had done, but because he failed to do anything. In the parable of the vine and the branches the dead branch was broken off, not because it bore sour grapes, but because it bore no grapes. One of the greatest tributes to Jesus was, "He went about doing good" (Acts 10:38).

With the organization our King has given and the advantages we have over others because of this divine arrangement, and with God's Holy Word to guide us, we cannot fail in the work he has for us to do—if we work. Our job is a big one, but not impossible. If we work at the task God has assigned to us with the zeal and enthusiasm he would have us work we cannot fail. I have never had any doubts regarding the final victory. Our cause is right; our Lord and King is leading; with an unfaltering trust in him, and a determination which will never surrender we will conquer in his name. Tonight I call upon every child of God to resolve in your heart that you will go forth to battle for truth and right, that you will dedicate your life, your strength, your all to the cause of King Jesus until the struggle is over and final victory has been won. To you who are yet in the kingdom of darkness, I appeal to you to remain where you are no longer. Leave the ranks of the foe, enlist under the blood-stained banner of Prince Emanuel, and go forth to battle with us till all the world has been won for Christ. If you remain in the kingdom of darkness then you will go down in defeat and everlasting ruin at last. If you become a citizen of the kingdom of our Lord and King, and bravely fight for his cause you may be sure of final victory.

EVERY CHRISTIAN CITIZEN A TEACHER

By Byron Fullerton

Brethren and Friends:

I esteem the invitation to appear on this program as a great honor, and I am deeply grateful to all concerned for opportunity that is afforded. I am also pleased with the subject which has been assigned me. That subject is: "Every Christian Citizen A Teacher."

Statements from the word of God, together with considerable experience in the teaching field have given me some insight into the importance of teaching the word of the Lord. Let us look at some of what the Bible says about its importance. As Matthew records the great commission, Jesus told his disciples to go teach all the world, baptize those that were taught, and then to further teach those who were baptized. This command is the basic one that makes and develops Christians. It is the fundamental command of Christianity. Paul tells us in Rom. 10:17 that faith comes as a result of learning the word of God. In John 6:44, 45, Jesus tells us that no man can come to him except he be taught. It is impossible for any human being to be saved without this teaching.

Let us look at the matter in another way. When men are taught anything they have the power to listen with the intention of understanding, or to give a very lax attention to the matter with the idea of neither understanding or believing what they hear. When they give a listening ear they consciously or unconsciously weigh the matter and decide whether to believe, or to disbelieve the thing taught. If genuine faith in that which is taught is produced action based on the faith then follows. Action depends then on the thing taught and not on something else. If action is in harmony with the teaching and that which is believed, the conscience approves. The approving is dependent on the teaching and the believing. The order then is 1. Teaching; 2. Listening Ear; 3. Believing Heart; 4. Obedient Life; and 5. Approving Conscience. Let us look at some familiar examples of how this works. The mother of India is taught that if she throws her babe to the sacred crocodiles, and the baby is caught and eagerly swallowed, the wrath of her God is appeased. She listens to this teaching, she believes it, she acts on it, and her conscience approves. Mine and yours would revolt, because we have been taught to the contrary. In ancient times certain people were taught that Moloch was a god that demanded a sacrifice of children thrown into a fiery furnace. They lent a listening ear to this teaching, they believed, acted and their conscience approved. The approving

conscience was in harmony with the teaching. You and I have been taught the truths of God's eternal word, we have listened with an open heart, we have believed, we have acted according to the teaching, and the faith that it produced, and our consciences have approved. We have been taught that we should not forsake the assembly, of the necessity of partaking of the Lord's Supper. We have listened to this teaching, we have believed it, and when we act accordingly our conscience approves. When we fail to do it our conscience disapproves. I am sure that we can see that teaching is the basis of all of our ideas, of our ideals, of our convictions and of our actions in harmony with these convictions. Of course I am using the term "teaching" in its broad sense to include all that we are taught in every way, and not just what we receive in a formal way in the class room.

From these scriptures and this reasoning we can see that the basic work of the Christian citizen is the teaching of the word of God, which produces the faith that in turn produces children of God.

As an organization the church is responsible for this work of teaching. In Eph. 3:10 Paul tells us that it is through the church that the manifold wisdom of God is to be made known. In 1 Tim. 3:15 he says that the church is the pillar and the ground of the truth. As a body the church is the Lord's institution for doing this work. But, since the church is made up of indi-

vidual Christians that places the responsibility squarely on the shoulders of each Christian citizen. In the parable of the talents Jesus teaches us the lesson of personal responsibility according to our ability. The five talent man was not held responsible for having five talents but for the use he made of them. The one talent man was not held responsible for having one, but for the use that he made of it. He was not condemned because of having only one, but because he went in cringing fear and hid that which was entrusted to him. God says in Eph. 4:16, "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Notice that it is by that which every joint supplies, and the work that each part does that the body is increased and edified. The body cannot be stronger, or more effective in its work than each part. In John 15 Jesus gives us the lesson of the vine and the branches. He tells us that each and every branch is to bear fruit, and that all that fail to bear fruit will be cut off and cast into the fire. The responsibility of teaching then, falls on each and every citizen of the kingdom.

Let us go back to the church for a moment, and consider further its part in this teaching. Since it is through the church that God has ordained that his manifold wisdom is to be made known, it is the work

of the church to get the gospel to the people of this world. He has ordained that this shall be done by preaching and teaching. The church is local in its nature so far as this teaching is concerned. The directors of the work of the local church are its elders. The first responsibility for this teaching then rests on those godly, consecrated men who are the elders of the various congregations. They sometimes make the mistake of leaving this directing to the preacher, but they cannot thus shift their responsibility. When they accepted the work of an elder they took upon themselves this great responsibility of taking the lead in giving the life-giving word of God to the world.

These men should carefully supervise the teaching program of the church over which they are the overseers. They should choose the teachers of the various classes, and see that the teaching is properly done. They should instruct each individual in the work that he as an individual may do at some other place than the meeting house, and at some other time than when the church has assembled together. It is also the work of the elders to see that each member of the church has an opportunity for training in how to go about the part of the teaching he should do. There is no more important part of God's plan than the great body of elders who direct the teaching program of the church throughout the world. Honor to them.

In preparing the individual for teaching, the first

duty of the church is to furnish him with the knowledge that he shall in turn impart to others. That is God's order, as it is given unto us by Paul as he wrote to Timothy. He has to teach to other good men that which he had received, and they, in turn, were to teach others. The first responsibility of the church in its teaching program is to furnish each person who will come, especially each Christian, with the opportunity to learn from the Bible, under the very best situation possible.

Of course the primary factor in getting this done is the group of men and women who make up the teaching staff of the local congregation. The elders have the responsibility of seeing that the very best men and women available are chosen to do this work. These teachers should have the very best opportunities possible for training in the art of teaching. Each state in the union spends millions of dollars training those who are to teach our children the secular subjects in the public schools. We all recognize the wisdom of this if we are to continue our system of popular education in this country. It is an absolute essential under the present system. Yet, when we think about teaching the word of eternal life, some among us have the idea that just anybody that knows a little about the Bible can teach it as it should be. Some even have the idea that if a person is popular with the members of the class, that they are qualified to teach people the Bible,

the knowledge of which is essential to their eternal salvation.

I once held a meeting for a church that had a member of a denominational church teaching the young people's class, just because he was a teacher in the public schools, and popular. The very first requirement for a teacher of the word is that he or she must be a Christian, for how can he teach another to be something that he refuses to be. Then the example of having the leaders of the church allow such people to teach weakens the position of the church in the minds of all. They get the idea that after all denominationalism is not so bad, or living unchristian lives is not to be severely condemned. We teach too much by the life that we live to think of allowing any but a faithful Christian to teach a class. The ability of the elders to do their work would be questioned if they allowed such a thing to happen. I cannot be too emphatic about this matter of allowing worldly people to teach the Bible to our children. Such people cannot teach it as it is, and be true to their convictions.

The next requirement of a teacher is that he have a wide general knowledge of the Bible, and a detailed knowledge of the lesson that he may be teaching at any particular time. Some would remind us that character is the object of our teaching, and that a knowledge of these facts is of minor importance, but I am reminded that Jesus said we must know the truth in

order to be free. I am also sure that the greatest protection we have against false doctrine is a real knowledge of the truth. It is certainly true that the building of Christian character is the purpose of our teaching, but it is equally true that stable character is built on truth that is known. This body of facts from the Bible is the framework on which we build the character that is the objective of Christian teaching. Teachers in our public schools are required to know much more of the subject than they will ever teach. This is supposed to give them an insight into causes and effects that are an advantage in making facts clear to the pupils who are being taught. Teachers of the Bible need to be equally well prepared, so that they may make clear the teachings of God's word.

Some people have a natural ability that will help them in developing into good teachers, but this, like musical ability, must be developed. A person may have some natural ability as a mechanic but, unless he has some training in using and developing this ability he will never be a mechanic. The same thing is true with those who have some natural ability as teachers. This ability can be increased and developed by proper training. The state recognizes this and spends the money spoken of before. An untrained teacher can do a lot of good teaching the word, but a trained teacher can do much more. It is the responsibility of the church under the leadership of the elders to see that this abil-

ity is developed. Too much depends on this teaching of the Bible to let the matter of developing our fine men and women into really capable teachers go neglected. We are dealing with eternal destinies and the souls of men.

Our teachers need not only a knowledge of the word that they are to teach, but they also need to know those they teach. There is much difference in the nature of a four year old child, and one twelve years of age. Their ability to comprehend that which is taught is entirely different. A different method of teaching is needed. Yet in many places we still send not only an untrained teacher in to teach these beginners, but even one who has made no preparation for this particular lesson, and often knows nothing of the facts of the lesson. If it is at all possible to do better it is criminal neglect of the opportunities not to do better. Not only are facts being learned by the child, but attitudes are being formed that will help to lead to heaven or hell. A teacher needs then to know the age characteristics of the group she is to teach, their capacities, their ability to comprehend, and the method of teaching that is best suited to all of these.

The next thing a teacher needs to know is the method of teaching that will get the best results considering all the conditions under which she has to work. To do this she needs to know a variety of methods, because different situations will probably demand different

methods, or at least some variation of the method. It is the duty of the church under the leadership of the elders to provide this training for the teacher. If the teacher has had training for teaching in the public school she should be able to apply these methods to the teaching of the Bible, but most are not able to do so. There needs to be special training in applying methods to the Bible teaching. There ought to be training schools conducted by every church.

Some think we ought to spend all of our time and money on preaching, and little or none on class room teaching of the Bible. Surely, no one would seriously propose that we do less preaching. It ought to be increased. No one would question the method of gospel meetings, evangelistic efforts which have been the main reliance of the church for growth. These meetings are our principal means of getting the gospel to the unsaved. The church that ceases to be evangelistic in its efforts will die. The Lord meant for his word to be preached. But, the basis of all gospel preaching is teaching. About the only difference that I can find between preaching and teaching is the exhortation and rebuking that is done in the preaching. Teaching, rebuking and exhortation make up our preaching, but teaching is always basic.

People do not attend gospel meetings in crowds as they once did. The automobile has enabled them to go to so many more places that these meetings are no

longer the social affairs that they once were. Ordinarily we have a very few in our audience who are not members of the church, or children of members. The Lord has told us to teach, but has not told us that there is a definite time, or a specific place or method to be used. He has given us examples of different times and different methods. Jesus used the method best adapted to the circumstances. That is what we should do. If we cannot teach the unsaved in our gospel meetings, because they will not come, we certainly ought to devise other means. A successful teaching program is no doubt one of the best ways of doing this thing that the Lord has told us is so vital to his work. This teaching program cannot be successfully carried out unless we are willing to provide the means of doing it. Rooms must be provided. Certain materials are necessary if the teaching is to be done effectively. But, the main factor is the teacher. It will always be the teacher. The personality of the teacher colors everything taught. This brings us back to the statement made previously that these teachers need to have special training for their great task. Our children, and all who come to us for instruction are accustomed to the trained teachers and the facilities of the public schools. How can we expect our children and others to be very interested when we bring them to our classes in the Bible and have not made provision for them to be successfully taught? We are saying to them that we do not regard

the Bible teaching very highly, or we would make greater provisions for teaching it. They will get the idea that we, who are the followers of the Christ, regard the matter lightly. They will naturally get the idea that it is not of very great importance. This is the natural conclusion, and we are responsible for their reaching it.

I have not forgotten my subject, "Every Christian Citizen A Teacher." These things have been said about the class room teacher of the Bible to emphasize the point that the individual must have training in order to do the individual teaching that is our subject. He has the right to this training so that he may successfully do his part in the Lord's plan of using each and every Christian in teaching the word.

Thus far we have studied the work of the elders and the teachers of our Sunday morning Bible classes. There is another vital factor in the teaching program of the local church, and that is the preacher. As pointed out above, he is primarily a teacher. A sermon that does not have some teaching in it is not substantial. It does not give the proper foundation for the exhorting or the rebuking that may be done. In this teaching the preacher presents facts that are logically arranged. He is using the lecture method of teaching. The facts that he presents are the basis of the action that he hopes will be the results of his preaching.

In addition to his work of teaching the preacher is

generally looked to for a certain amount of leadership. In many places he is the leader. The elders either forsake their task, or the preacher just takes it over. This is not as it should be. The elders have their work to do, and ought not to try to shift it to some one else. The preacher has plenty to do without taking the work of the elders. But, as pointed out, he is a vital factor in the program of the church outside of the pulpit work he is to do. His ambition should be to not only prepare people for obedience to the gospel, but to assist in the preparation of every member to be a teacher. By his preaching, his leadership and his attitude toward the matter he exercises much influence over the teaching program of the church. He should recognize that his work is much more effective if he has the cooperation of all in this matter of teaching. He ought to be enthusiastic about teacher training, and about the elders taking the lead in getting the whole congregation to teach.

After the individual has the necessary information as to what he is to teach, and some knowledge of how to present it to those whom he may have the opportunity to teach, he is in need of still further instruction. He may know the subject matter, and how to present it in the class room, but he probably lacks information on how to get the opportunities to teach others individually. Shall he just go calling on his neighbors and tell them he wishes to talk to them about the matter

of their salvation? He may get results that he does not want if he just goes bluntly about it. Some one who knows how to do what we sometimes call personal evangelism should give him instruction in methods of doing this. The elders and the preacher should cooperate in doing this work.

The Federal Council of Churches has substituted a program of intense personal evangelism for the old fashioned revival meetings. Failing to get audiences and to increase their membership by the old methods they have turned to another. Just another illustration of the failure of denominationalism. The church of the Lord can never afford to forget the Lord's command to go and preach his gospel. This command ought to ring in our ears continually. We need to be still further awakened to the need of evangelism, or missionary efforts. We cannot afford to follow the methods that have failed with the denominations. They have failed and we ought to learn by their failures.

But, personal evangelism is one of the Lord's methods of getting the gospel to the unsaved. There were other teachers in the early church besides those who taught publicly. In Acts 8:1-4, Luke records for us the fact that the disciples were scattered abroad from Jerusalem, except the apostles, and that those who were thus scattered went everywhere preaching the word. These were not what we today call preachers. The apostles were not among them. Most of them were just good

citizens of the kingdom. Later we have the account of the work of Aquilla and Priscilla. John tells us that Andrew went and brought his brother to Jesus. This kind of personal evangelism should go along with the public proclamation of the word. Neither should be substituted for the other. They should rather supplement each other. The Lord intends for us to use all scriptural means at our command for the extension of his kingdom. Personal evangelism is the personal contact method, it is using the sword of the Spirit hand to hand. It uses all of the army of the Lord instead of just the preacher. It means work and responsibility for all. There is nothing like responsibility, that can be carried, for developing interest, character and ability. It uses every Christian citizen where he can do the greatest amount of good. It strengthens each and every one who engages in it. If one asks another to be a Christian he feels a personal responsibility for setting the right kind of an example before him.

Another thing the teacher who is going to do this personal teaching needs to know is the attitude he should take as he goes out to teach. We hear a lot these days about "hard" and "soft" preaching. I confess that I do not always know what is meant by these terms. I am sure there would be no controversy if we were willing to take all the Bible teaching on the matter. Paul told Timothy that the servant of the Lord

should not strive, but be kind and longsuffering. Paul writing to the Thessalonians told them that he was gentle as a nurse among them. In chapter five, verse fourteen, he tells them to warn them that are unruly, and to be patient toward all men. In 1 Tim. 6:11, he told Timothy to follow love, patience and meekness. In chapter two, verse twenty-five, he told him to meekly instruct them that oppose themselves. Writing to Titus he gave instructions to be gentle, showing all meekness toward all men. Christ set the example in the use of these traits. If a person showed a disposition to learn what he was teaching he was not severe. Usually he took the attitude of a teacher toward his pupil. This instruction from Christ and Paul cannot be ignored. It is there and it is correct. But, some would remember only these truths and ignore others. They would think only of the kindness and longsuffering we are to manifest in our attitude toward others. These ought to characterize what we do, but we need to get all the teaching on the subject.

Let us look at the other side of the issue. Paul instructed Timothy to use the word to rebuke, reprove and correct. In 1 Tim. 5:20, he said, "Them that sin rebuke before all." In writing to Titus he gave instructions that certain persons should be rebuked. God tells us in 2 Tim. 3:16 that his word is profitable for reproof and correction. In 2 Tim. 4:2, he told Timothy to reprove and rebuke with all longsuffering and doc-

trine. In writing to Titus he gave instruction to rebuke them sharply that they may be sound in the faith. We find there were times when Jesus rebuked severely. No more stinging rebukes were ever delivered than some that Jesus gave. On Pentecost the apostle Peter told the Jews plainly that they had wickedly slain the Christ. He did not mince words. They knew that he was talking about them and to them. We cannot ignore these instructions any more than we can ignore those that seem to be of the other type. If we will just remember that the Bible talks about both of them we will have our problem solved.

On Pentecost Peter first taught those assembled there. He reasoned with them on the prophecies and the facts that proved Jesus to be the long-looked-for Messiah. He taught them carefully and logically. After teaching came the stern rebuke for their sin. He did not hold back. He did not equivocate. He was blunt in telling them that they were the guilty parties. They could not doubt what he meant. He caused them to cry out and want to know what they could do about the matter. Then he proceeded with his instructions. The rebuke based on the teaching accomplished its purpose. Later before the Sanhedrin court Peter was severe in his rebuke of those who were in a position to know better, those who showed no disposition to learn. When Stephen was before the council, he first preached to them long and carefully. After the teaching, he

was severe. Like Peter he did not mince words. They knew that he was talking about them. If we follow the account in Acts we will find this was the rule generally followed. First was the teaching. Sometimes there was rebuke, sometimes not, depending on the conditions. Always the instruction preceded the rebuke. Some are inclined to reverse this order. They want to rebuke first, then argue, and then try to teach. The rebuke coming before the teaching, and the attitude of arguing the proposition usually causes the person whom we would convert to turn away the listening ear. It is no trouble for one who knows the truth to win an argument with some one who is in error. But, if we go about the matter in such a way as to win the argument and lose the soul of our pupil we have lost. Please do not get the idea that I am talking about public debates. If these are carried on properly they are fine.

The whole matter resolves itself into this; if we are going to teach we ought to have the attitude of the teacher. This takes a lot more patience than many of us manifest. If a person is not inclined to give heed to what we tell him right from the very first we are inclined to rebuke. The rebuke might be in order, if we are sure that the person is a wilful sinner. Usually a person thinks he is right in what he is doing. He is just in error concerning what he has been taught. He would like to do what is right, and thinks he is. To

such a person we should say, "Let us sit down and study this matter. I will listen to what you have to say, and then you listen to me." This is the attitude of students. Here we have the proper setting for reaching the heart of the one we would like to reach. In this we will have to expose the error, and present the truth. If we get the other to seriously studying we have opened up the way for his conversion, for the gospel is the power, and the truth will have its way in a good and honest heart.

Suppose we find one who is unwilling to learn? What should be our attitude then? First, we should be careful not to let him get the idea that we think he is hopeless. It is a trait of human nature that people try to be about what others think they are. If we take the attitude that he is wrong because he wants to be wrong, he may think we are right. Then we can do nothing to help him. If we are sure the person is hopeless, and will continue in error, the only thing is to rebuke him, and then try to see that he does as little harm to others as possible. But, many of those who seem unwilling to learn are not hopeless. I have known some who seemed like this who afterward made fine, useful Christians. We should never forget that the gospel is the power, and that it is really powerful. We may give up hope, but does the Lord give up? Perhaps the person who seems like this is merely trying to cover up his true feelings. He is too proud to give up

without a fight. Perhaps he is only waiting for some excuse to start in the other direction. Perhaps a stern rebuke will wake him up. If we feel sure that this is the thing needed we should not hesitate to give it. Still we should let him know that the rebuke is not administered because we are angry, or just because our feelings are aroused. A rebuke administered when emotions are aroused is apt to arouse anger and resentment on the part of the other. Let us remember love, meekness, patience and longsuffering.

In endeavoring to teach those who disagree with us we ought not to assume the attitude that we are right and they are wrong, and we are glad they are wrong. We realize that they are wrong, but we ought to let them realize that we are sorry that they are wrong. A friendly, helpful attitude is the correct one. We are certainly not glad that any person is in error. We are not glad that false teaching has been done, that people have listened to it and their conscience has approved of their acting on this false teaching. God tells us through the apostle Paul as recorded in 1 Cor. 13, that love does not rejoice in that which is evil. It is human nature to rejoice that we are right and the other person wrong. It gives us a feeling of superiority, but it is unchristian to rejoice that another is wrong. It is right for us to be thankful that we have, by the grace of God, found the truth. But it is not right for us to rejoice that another is in error just in order to give

us a feeling of superiority. The attitude of bigotry is the attitude of the Pharisees which was so severely condemned by our Lord. It is one a Christian should not have.

Our attitude ought not to be that we are right, but that the Lord is right. Whatever he has said in his word is bound to be right. We then are primarily interested in what the Lord has to say about any proposition. We should approach those whom we would teach with this in mind. We should say, "Let us see what the Lord has had to say." It then becomes a cooperative search for the truth with you doing the leading, because you have the knowledge of where to go to find the truth as the Lord has revealed it. For, while we are teaching we are still students. The true Christian will always be a student. He is continually searching the word for the deeper truths that God has revealed. This attitude will do much to open up the way for us to present the truth to those whom we would assist in becoming children of God.

Some seem to be afraid that if we present the whole truth to a person we are liable to turn him away. We are afraid to tell the whole truth for fear we will fail to convert him. We need to remember that anything the Lord has said, and that is needed by the person, should be presented. It is our duty to present the truth. The Lord has revealed it and it is truth. Our duty is to present, to teach as the Lord has revealed,

and it is the Lord's part to give the increase. This fear of the consequences of the truth is entirely ungrounded. It is human nature that the best in us shall be aroused by that which is difficult. It is the evil side that is aroused by that which is easy. There is a strong appeal in that which arouses the best within us. In the Reader's Digest recently there was a statement that people are attracted most to that which stays most closely to the difficult and challenging teaching of Christ. Our secular writers recognize the psychological truth behind this statement. In religion we look for the truth. We desire to be just as secure in this as it is possible to be. We want to be lifted up and set on a higher plane by the religion we profess. If it does not do this we do not desire it. We need not be afraid of teaching just that which God has given us, so long as we do it in the spirit of humility, and have the right attitude toward those we would teach.

The individual, as well as the public teacher or preacher of the word will find that it is a hindrance if he holds bitterness in his heart toward any person. Bitterness in the heart will be manifested in what we say, and the general attitude we take. The only thing to do with bitterness is to root it out. A spirit of bitterness is the opposite of the spirit of Christ. The Jews persecuted Paul, severely and yet he said that the great desire of his heart was for their salvation.

He even went so far as to say that he could wish himself accursed for their sake. This is the proper spirit to be shown if we are to make the right impression on those we would teach. Bitterness manifested turns the person away from us. He will naturally think that there is something lacking in the religion of the person who shows this spirit, and he will be correct. Hatred and bitterness do not go with Christianity. However, we should not confuse plainness of speech, boldness in declaring the truth, with bitterness. Some are so afraid of offending those outside of the church that they tremble when a preacher speaks plainly. On the other hand it is not necessary for any one to get the idea that we are bitter just because we speak plainly, if we remember the golden rule, and exhibit the spirit of fairness in what we say and do. The spirit of fairness is one that goes a long way with the people of America. If people get the idea that we are unfair they are apt to sympathize with the one who teaches error. He becomes something of a martyr in their eyes. This personal sympathy will probably mean sympathy with the erroneous teaching and this is the opposite of what we want. The spirit of fairness is a manifestation of the spirit of Christ. Christ and Paul took no unfair advantage of their opponents. Neither should we.

We can be militant in our teaching and preaching without sincere people getting the idea that we are

just naturally belligerent, and that we are just looking for a dispute. Plain, positive teaching and humility go together, although some seem never to have found it out. The early church prayed that they might speak with boldness, and we ought to pray the same thing.

The use of personal evangelism is one that we have allowed the sects to take away from us entirely too long. God did not intend that the generals, and commissioned officers in his army should be the only ones to do the fighting. He intended that his whole army should carry on the fight. That is the reason we find so much said about personal responsibility. Each and every Christian should realize that he is indeed and in truth his brother's keeper. It is the very essence of Christianity that we should be interested in the welfare, especially the eternal welfare, of others. Every Christian citizen a teacher means that the whole army is being used against sin and unrighteousness. This is what the Lord intended his church should do.

A realization of our neglect of this vital matter in the past ought to arouse us to our duty. It ought to cause us to repent, and that means that we will begin at once to make use of all the forces of righteousness in the warfare against sin and error. Perhaps it is, after all because of the habit into which we have fallen of allowing the preachers to do all of the evangelizing. Perhaps we have copied too much from those around us. Our greatest hindrance is the fact that most of us

preachers do not know much about personal evangelism. I am ashamed to say that I do not know what I should about the practical side of it. This part of my training has been somewhat neglected. But I realize the importance of it, and am working to overcome my neglect of it in the past. We all ought to awaken to repentance in the matter. Elders ought to be aroused to where they would get away from the idea that our evangelistic program begins and ends with the public services at the meeting house. Each of us ought to pray for the strength to prepare ourselves for the doing of this teaching that is absolutely essential to the salvation of those for whom Christ died.

Of course it ought to be impressed on all of us in this connection that we all are teaching very forcefully by the lives that we live. We probably have no idea of just who is looking at us, and seeing just how we interpret to them the doctrine of Christ in the things that we do. Paul told the Corinthians that they were his epistles, and so are we today. We are the interpreters of the Christ to all with whom we come in contact, and especially to those who know little of Bible teaching. We write in every heart the things that we do. This is an advantage for us. It is really the most effective teaching that we do.

To do this individual teaching effectively we need to be definite. We need to concentrate our efforts. Choose some certain individual, and plan how to make

the contact with him. Then using the word, and the principles that have been set forth previously, be persistent in our efforts to teach him. Our persistency must not cause us to become obnoxious to the person whom we are teaching. If we do we shut ourselves out from the opportunity of being of help to him. Being persistent without being a nuisance is an art that is not easy to learn. It means using a great deal of skill. But it can be done, if we exercise patience. It may be that we will have to do some teaching, and then wait a while for another favorable opportunity to begin again. It takes time for teaching to be assimilated. We need to sense when this time has come. Here patience and persistence are our watchwords. Of course this concentrating of our efforts does not mean that we are to work on just one person at a time. If we do not concentrate we are apt to do nothing at all. "Just anybody" usually means "nobody." We also need to set aside the time when we will do this teaching. If we do not we will never have the time. None of us can say that we do not have the time for this is just a matter of planning our work. The busiest people are those who can find time for still more work. Those who cannot find the time are those who do little or nothing.

Another point that might be mentioned as being practicable is the idea of cooperation in this teaching. If we find that we are not getting along as we should

in our teaching efforts we should select some other Christian whom we think should be suited for the task of helping us. We are not after personal glory. We are working for the salvation of souls. Sometimes it might be better for two to work together on the same person. This personal evangelism campaign of the Federal Council uses the method of sending people in pairs. Jesus used it during his work on earth. We also need to know all we can about the person whom we are trying to teach, his habits, his likes and dislikes, his hobbies, his occupation, and his religious convictions or lack of them. All of these help in teaching him. You say all of this is a lot of effort and trouble. I agree that it is, but it is certainly worth it. Can anything be more useful in the kingdom of God than getting all the Lord's army into the fight against sin and error, using the sword of the Spirit, which is the word of God? Can anything bring us a greater thrill than leading souls to Christ? Seeing someone walk forward to accept Christ as a result of teaching that we have done will more than repay for all the work we may do in this field.

Of course, the great difficulty in getting this work done is arousing the desire to do this personal teaching in the hearts of all Christian citizens. This is the work of the preachers and elders of the local congregations. It can be done by teaching along this line, by raising the spirituality of the children of God, by increasing

their love for the souls of men, and by persistent preaching on the subject. This is the way we have increased the power of the church to give. It has taken years to build it up to where it now is, and there yet remains much to be done. We are far from reaching the peak in giving. Carrying out this plan of the Lord for all of his citizens to carry their part of the teaching load will take a lot of work, and it cannot be done in a short time. Like everything the Lord has commanded, it can be done with intense work and patience. Preachers, elders and all others making a concentrated effort will do the job. Let us arise and do it!

OPPORTUNITIES IN THE SOUTH AND SOUTHWEST

By Frank L. Cox

Introduction

“For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord’s money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that

received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth" (Matt 25:14-30).

"Opportunities" is the big word, the consuming thought, during this lectureship. We have just read the parable of the talents, which is a parable of opportunities. A talent, a certain sum of money, placed in

man's hand represents an opportunity for service. In the parable of the talents we see:

I. Opportunities given. A certain lord, going into another country, called his servants before him and entrusted unto them his talents, or goods. Our heavenly Father has given unto us, his servants, wonderful opportunities—many and varied opportunities. The greatest of all the opportunities entrusted unto us is the opportunity to evangelize—to preach the everlasting gospel in those regions where Christ has not been named.

We have been reminded that there are teeming millions of people in Africa, in India, in China and other parts of the world who know not God, who are in the darkness of sin and death. Countless opportunities are in those fields.

We have been reminded of the millions in our own nation—in the Northeast, the Northwest, the Middle-west—to whom the pure gospel of Christ has never been preached. Countless opportunities for doing good are in our own nation.

But we now come to a consideration of opportunities in the Southwest—in our own section of the nation. Millions of people in our section know little or nothing of Christ and his simple plan for saving the world. They are lost, unsaved.

There are innumerable opportunities to preach the gospel to the lost at our very doors. Perhaps there is

a person living just to the right, or to the left, or across the street, or on the same farm, or on the same block who knows nothing of God's forgiving mercy. Perhaps a fellowman who walks and works with you day by day, or who lives beneath the same roof is not a Christian. Oh, the opportunities! We do not need to search for them—we have only to lift up our eyes to see them. A harvest of souls is at hand—ready and waiting.

II. Opportunities used. Two of the servants in the parable made the proper use of their talents. Many disciples of Christ, likewise, are making the proper use of their talents—at every opportunity they are preaching or teaching the word of God to the lost.

Opportunities used bring upon the user heaven's praise and commendation: "Well done, thou good and faithful servant." The Lord is pleased and commends us when we prove ourselves useful in promoting his cause and kingdom.

Opportunities used are multiplied. The talents of the faithful servants were greatly increased. "For unto every one that hath shall be given, and he shall have abundance." Whatever opportunities may come to you, use them, use them diligently, use them faithfully. They will grow; they will increase. You will grow and increase your strength as you fulfill your duty to man and to God.

Opportunities used bring joy to the user: "Enter

thou into the joy of thy Lord." We enter the house of joy through service. There is no joy comparable to the joy that is derived through the saving of a soul.

III. Opportunities unused. We are aware of the fact that opportunities are frequently abused, murdered. But in the parable of the talents, the opportunities were merely unused—buried, neglected. It is sinful to abuse our opportunities. It is also sinful to neglect our opportunities. Many of Christ's disciples commit no criminal acts—they do not murder; they do not commit fornication; they do not rob banks; but they sin in that they neglect to do the good which is in their power to do. He who buries his talent—leaves his opportunity unused—is guilty of a sin, a damning sin.

An opportunity unused brings heaven's condemnation: "Thou wicked and slothful servant." The Lord sternly rebukes those servants who make no use of their opportunities. It may be a small matter for men or for brethren in the Lord to rebuke us—such a rebuke may not be deserved. But it is a matter of serious proportion when the Lord rebukes us—the rebukes which the Lord administers are always deserved rebukes. All the idle, slothful, neglectful members of the church stand rebuked before the Lord.

An opportunity unused is lost—taken away: "Take away the talent from him, * * * from him that hath not, even that which he hath shall be taken away." Just here we are reminded of an unfailing law which

is as true in the spiritual realm as in the natural: That which we neglect is taken away. Strength unused becomes weakness. Opportunities neglected are lost—they slip from our hands. He who neglects to use his power, will lose his power.

An opportunity unused brings heaven's curse: "Cast ye the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth." Disciples may be lost, eternally lost, cast into the darkness of the outside, because of neglect of duty. Criminals are on their way to hell. So also are those people who wear Christ's name, sit at his table, but bury their talents. Opportunities unused will bear witness against us when we stand at last before the Judge of all the earth.

OPPORTUNITIES AMONG THE OTHER RACES IN THE SOUTH AND SOUTHWEST

By Harry Payne

The first word in our title challenges our attention and calls for some explanation. "Opportunities." My dictionary (Webster's Collegiate, 1936), reveals the following definition: "Fit or convenient time; chance." We ask, "For what?" Therefore we associate some verbal idea of thought or action with the idea of "favorable time or good chance," and we call the combination "opportunity." Some have felt and stated that opportunity comes only once or very few times, and goes unreturning on her silent way; but, in my opinion, the truth is more nearly expressed in the following lines from the pen of Walter Malone:

"They do me wrong who say I come no more,
When once I knock and fail to find you in;
For very day I stand outside your door,
And bid you wake, and rise to fight and win.

"Wall not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

"Art thou a mourner? Rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven!
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

Looking at our title again, what is the meaning of "other races"? Considering the American people as the amalgamation of such a diversity of races, we might with difficulty attempt to draw the line; but in this article we will take "other races" as those who differ most pronouncedly from the general American populace—both or either in color or language.

Again, the limits of our survey are widely extended—almost as boundless as the clear blue skies that cover them—the South and Southwest. This region, to us at the present will comprehend Virginia, North and South Carolina, Georgia, Alabama, Florida, Mississippi, Tennessee, Kentucky, Arkansas, Louisiana, Texas, Oklahoma and New Mexico. Quite a territory—and one that is filled with possibilities that make for opportunities to preach and teach the unsearchable riches of our Master's matchless gospel.

Let us glance at some matters connected with the population of our great South and Southwest. According to the latest complete census figures at my command (the 1930 census records) there are approximately 37 million people in this area. Of this number there are in the neighborhood of 9 million Negroes, about one million Mexicans (mostly in Texas, Oklaho-

ma, and New Mexico), and a generous million or more among other distinct races of people (as Germans, Czechs, French, Italians, Indians, Japanese, Chinese, Filipinos, Hawaiians, et al). These latter present no very clearly-marked lines of separation from the general population as a rule, through there are exceptions in certain localities—as the German settlements of central Texas, the Indian reservations of Oklahoma, or the French sections of Louisiana.

What of the gospel preachers among these 37 million people? Here are to be found about four-fifths ($\frac{4}{5}$) of the total number of our preachers of the church of Christ—approximately 2300 of our 3000 among the white, around 225 of the near 300 among the black, and four out of the seven Mexican preachers. What does this show? It is a startling revelation even for our own white population. There is only one preacher for about every 10,000 among us; but, among the negroes one for every 35,000, and for the Mexicans only one for every 200,000. A deplorable state of affairs! Are there not opportunities outcropping here? Let us notice some of them.

1. To train and support preachers and teachers

Looking at the above, we can certainly find evidences of a need for more trained workers—workers that need “not to be ashamed, handling aright the word of truth.” Is the time ripe? Are the chances good? The answer is apparent.

The outstanding work of such powerful proclaimers of the word as Keeble, Hogan, Miller, Paul English (deceased), and Vaughner—with many others—has proved itself time and again. We need more such faithful men! True, they are not to be had by the wishing, nor by the wholesale method of selecting. Conscientious, capable young men must be filled with the desire to be leaders. And they must be trained. Where? A pertinent question—where? Here Lady Opportunity certainly beckons to us. Help is sorely needed by those among our colored brethren who are interested in founding a school. Brother G. P. Bowser, of Ft. Smith, Arkansas, has been endeavoring to get one under way for several years. If we are wide-awake, looking for opportunities—here is one. Probably most of our efficient colored preachers (and, brethren, they preach plainer and more forcefully—and, incidentally, with more results—than the great majority of us) obtained their training by going along with and imbibing the methods of some other gospel preacher of more experience among them. A good way, indeed—but they all cannot afford to do this, nor can a very considerable number be trained in this way. A plan surely could be and ought to be developed at this point. An opportunity!

We all know the tendency among the colored people to depend on the ones they are pleased to call “our white brothers.” Their financial condition is usually

at a low ebb—and much teaching is needed among them on the great subject of Giving. (Please show me where it is not needed!) At any rate, a large part of the support for their preachers must come from us. And what kind of a program of support for the colored race—that people which is at our very door and in our own kitchens—does the average church among us have? Brethren, the Negro work, in most cases, will have to be nurtured and supported by the white people for many years to come. Call a colored preacher—a good one—to your city or community (if, of course, there is a Negro population there); support him financially and otherwise; and watch him convert a surprising number of his people—and generally some white people for good measure. For an example: Luke Miller conducted a meeting in Temple, Texas, last summer (1940) through the combined efforts of the two white congregations in that little city. Results: a congregation of 75 souls was established; a short, eye-opening debate was conducted with a sectarian preacher with good results; the white Christians were strengthened. There had been no colored church there previously. Such an illustration brings us face to face with another opportunity.

But before passing from this thought (our opportunities to train and support preachers), we would fail in our purpose not to take a look at Mexican work. We saw that the major portion of Mexican population is

in Texas, New Mexico, and Oklahoma, the latter having only about 8,000. Of this population, numbering near a million, there are only about 400 members of the New Testament church. And only four or five native preachers.

Some of us wag the head and give up with the thought that the great majority of the Mexicans are nominally Roman Catholic. So they are, but that does not lessen the vital force of the Great Commission (Mark 16:15, 16). It only magnifies our obligation to train and support workers for this great and difficult task. To be sure, we need more men who understand the nature and philosophy of these Mexican "strangers within our gates." We have, in men like Dias, Esquivel, Rodriguez, Cantu, and Zamorano, the nucleus of a powerful force of gospel preachers. They need help—and need it bad! Their work has long been done in quietness and relative oblivion—as far as the average one of us is concerned or aware. But there is now a spark of brighter light appearing though slowly it may be coming. More support, yes, much more support, must be forthcoming before the great harvest can be successfully reaped. As with the colored people, this help will have to come from us. Several faithful, hard-working brethren among us have been laboring with our Latin-American people for a number of years. Chief among the "old guard" are Brethren H. L. Schug, John F. Wolfe, Jesse G. Gill, and J. W. Treat. Their

perseverance and determination is heartening. Other men are being fired with the zeal—the spirit of true missionaries—and are doing much for the cause among the Mexicans. Among them are Brethren T. R. Atkinson, H. T. Steadman, W. J. McDonald, and William McDaniel. All of these mentioned, together with the Mexican preachers, should be encouraged and sent to break the Bread of Life to our Catholic friends of the South.

To my mind, one of the greatest opportunities we have anywhere is to be found in the support and encouragement we can give to Brother Wolfe and Brother Atkinson in their noble efforts at El Paso. “The Pass of the North” it is called by the Mexicans—and it can well be that pass through which the “light of the glorious gospel of the Son of God” may be shed abroad into Old Mexico. A strong Mexican congregation at El Paso, supporting and being aided by all of us in supporting the proposed Training School for Boys and young men, under the able guidance of Brother Wolfe and those who will be his assistants as teachers, you accomplish mighty works in our Master’s name. Worthy of our attention and aid? What could be worthier than the possibility of disseminating the word of God, the seed of the kingdom, to the Latin-American populations of Mexico, Central and South America. Let us remember the Escuela de Proftas (School of Prophets)

—name of the Boy's School of El Paso—and support its noble efforts.

As to the other races among us—Indian, French, German, et al—even less has been done among them than with the negroes and Mexicans. Much can be done by us in our mother tongue, though many German Lutherans prefer their sermons in Deutsche, though there are many Acadian French in southern Louisiana, and though the Indians of Oklahoma, New Mexico, and North Carolina still hold to their native Cherokee, Hopi, or Creek languages. For the most part, even with the Mexicans, much can be accomplished among them, especially among the later generations, by preaching to them in English. Therefore, preachers and workers for this field ought to be trained and supported. Too many times it is sadly true that a congregation of 200 to 500 members will make such a statement as this: "We can't spare our regular minister for that sort of work—and we are not able, after we take care of the bills here, to support anyone else in doing such a work. Besides all that, it does not build us up here." Opportunities crushed to earth by selfishness, stinginess, short-sightedness, spiritual stupor.

2. To Assist in the Regular Services and Building Programs

Connected with the former opportunity—and joined hard to it—there follows the chance and obligation to

"see the work through." Here is where we so frequently fail—even in the mission work we attempt among our own race. A real problem and a golden opportunity is couched here. Who will meet and grasp the opportunity? Who will face the difficult problem?

An illustration: Brother Hogan is called to conduct a meeting. A great ingathering results. Then Brother Hogan has to be on his way to other evangelistic endeavors. The white brethren heartily enter into the support of the colored work for a time. Some of the leaders even go and help conduct services (very few). But about December or January the ardent spirit and helping hand is on the wane—and finally the struggling band of poor and untaught Negroes becomes "that worthless, impossible, thick-headed bunch." How may we remedy this situation? An injection of perseverance, or more expressively, "stick-to-it-ive-ness," would work wonders. Let us work on in the face of and in spite of seeming defeat. Again, a suitable place of worship would prove immensely beneficial. This is recognized in any endeavor—and should be remembered in our work with our "other races." And, as to the house of worship, let us not erect it or move it to some secluded, out-of-the-way location on an undesirable piece of property—'way over yonder in the back part of town. Our help should always be with the best interests of the cause as a whole at heart in all cases! Help with brotherly love and good common judgment.

All of these are opportunities. Without a doubt they are! They cannot be grasped in a day—but they will still beckon tomorrow, if tomorrow shall be. Let us do what we can with what we have—not forgetting to assist the “other races,” for their souls are precious in the eyes of the Lord.

3. To Furnish Literature and Use the Radio

Had you ever thought of giving a tract or a leaflet containing solid, fundamental gospel truths to a Negro, Mexican, or Indian? Surely you had, for we all know the value and power of the printed page. But do we really and conscientiously grasp our opportunities to use it effectively? Yes, it takes money to print, buy and distribute tracts, pamphlets and other gospel literature; therefore, it calls for a sacrifice on our part, again and again, in order to supply that worthy reading matter which will pay for itself many fold. Any well-written and simply-worded tract written in English can be profitably given to your Negro cook or wash woman, or can be distributed by the members of the colored church of your community. You could even subscribe to the Christian Counselor, edited by Brother Marshall Keeble at Nashville, Tennessee, or to the Christian Echo, put out by Brother G. P. Bowser of Fort Smith, Arkansas. Put these in the hands of some conscientious colored family, or leader of the church, with the

urgent request that they read the papers and pass them on to others. Try it! It will work!

On the other hand, among those who can only read or converse in another language, there will have to be some translating as well as printing expenses met—especially of those worthier pieces of gospel literature among tracts and leaflets. We have seen that some commendable work is being done along this line by our brethren, though the most of the material used comes through the American Bible Society. Those who are leading in the Mexican work are planning some things at this point. Brother H. R. Zamorano, at the direction of Brother Schug, et al, is now putting out the paper called *El Camino* (The Way)—a Spanish periodical. This has been the only thing available among the Mexican workers—and even it sometimes failed to show up at the regular time because of lack of support. Besides, it has had to serve the purpose of periodical, tract, pamphlet, etc. Let us help Brother Zamorano put out his paper regularly. Subscribe for the paper and send it to some Mexican family. Again, there is the need for more literature—Bibles, Testaments, tracts, etc. No end of possibilities here, if we are just awake and alive to them!

The radio can be a potent element in conversion of the "other races"—though not as many of them possess such a household luxury as do we. Preaching in English will do great good for the Negro and other

English-speaking people—but to do the most good among the Latin-Americans the radio teaching should be in Spanish. This could especially be effective at points like El Paso, Del Rio, and along the border. Brother Walter W. Leamon's proposed program over a valley radio station will certainly bear fruit among the Mexicans there. Is this not an example of a specific opportunity and are there not many others similar or related?

But, brethren, in order for us to grasp the three great opportunities pointed out above, there are some inescapable needs among ourselves. First, we need a changed attitude—a different spirit in general—toward the work among other races. We hold so tenaciously to the idea of "We're better than you are"—regardless of our preaching about going "into all the world" and preaching the gospel "to every creature." God may not be a respecter of persons, but we are! We must cease to hold these narrow prejudicial views which cause us to act out of harmony with God's eternal truth.

Brethren, we must come to the point that we are as willing to work for and pray fervently for and pay regularly for conscientious laborers among the "other races" as among ourselves. Let us lift up our eyes and raise our vision beyond our home congregation. Let us intensify our efforts along all missionary lines.

Second, and inseparably related to the first, we need

to open not only the coffers of our hearts and souls, but those of our earthly material possessions in support of this great and noble work of saving the lost. It takes and will ever take liberal and regular giving to take advantage of our opportunities. Let us put mission work on our church program—on our budget (inflexible though it may have become). And may God help us not to be like the big, able wealthy congregation that was spending \$500 per month on its regular work at home, but had found no suitable opportunity to spend more than \$10 per month on any sort of mission work among others. Let us not overlook the Mexican, the Negro—nor, indeed, anyone—in our faithful discharging of the Great Commission of our Lord and Savior Jesus Christ.

OPPORTUNITIES IN THE SOUTH

By Paul L. Wallace

Of the estimated 300,000 members of the church of Christ in the United States, approximately 250,000 live in the territory denominated the South and Southwest. The section under consideration in this paper is then the most completely evangelized in the United States, and yet, after a correspondence with ministers living in these states, the writer was impressed with the seemingly unlimited field of labor. The hem of the garment has hardly been touched. For example, only 1.4% of the total population of Texas are members of the church of Christ, and Texas has more men and women worshipping after the New Testament order than any state in the Union. This will give an idea of the opportunity among the Anglo population in this area.

It is almost impossible to quote accurate statistics. The 1936 census bulletin and the "New Directory of the Churches of Christ in the United States" (compiled by Brother Leslie G. Thomas in conjunction with the U. S. Census Bureau) while very informative are

at best only summaries. Allowances for error must be made.

1. Texas.

Texas, with a population of 6,000,000 people, has nearly one thousand congregations established after the New Testament pattern. 85,000 men and women are members of these churches. Despite the fact that there are so many churches and despite the fact that the number of evangelists giving full time to the ministry of the word is legion, there are fifty counties in Texas (with a population of 750,000) in which there is no, or at least, very little, preaching being done. Of the 254 counties in this state, 121 county-seat towns have churches supporting a full-time minister; 76 county-seat towns have churches without a full-time evangelist; and 57 county-seat towns have no congregation at all. Among these towns are: Woodville, Coldspring, Rio Grande, Ft. Davis, Stiles, Guthrie, Boerne, Stratford, Hansford, Lipscomb, Canadian, Stinnett, Channing, Wheeler and Panhandle. Do not forget that this field of labor is at our very door—in the state that boasts more members of the church than any in the Union!

2. Louisiana.

Joining Texas on the east is the state of Louisiana with its far-famed city, New Orleans. Louisiana has

2500 members worshipping in fifty-two communities. Shreveport, one of the larger cities, has two very zealous congregations; Monroe has a fine church; and many of the smaller cities (such as Haynesville) have thriving congregations. Upon the other hand, prosperous cities such as Lake Charles and Duncan Hill have no congregations. In Baton Rouge where there are fifty members, the Nashville churches are helping to support Brother A. W. Johnson. This promises to be a profitable work because the field is vast and Brother Johnson is an exceptionally capable young minister. New Orleans, the largest city in the South, has a population of one-half million. Brother R. W. Turner has been laboring in this city and its environs for more than six years. As a result the little band that began meeting in a vacant grocery store building in May, 1935, has now grown to more than a hundred active members and owns its own building in a very satisfactory location. This is a very promising foothold and yet as you can easily see, only 1/50 of 1% of the total population of New Orleans are members of the Body of Christ. In other words 99.98% of the people in New Orleans are still in need of the gospel.

3. Mississippi.

Mississippi is not altogether a neglected field as the gospel has been preached for many years in the northern section of the state. Brother J. F. Doggett esti-

mates that there are 150 congregations in this part though many of them are weak, numerically and financially. Out of a white population of 900,000, only twelve preachers are devoting full time to the work and some of these receive outside help. Brother Doggett was not aware of a loyal congregation south of Natches, Hattiesburg, and Jackson. This would leave Biloxi, Gulfport, Pass Christian and other coastal towns practically untouched. These are all prosperous and rapidly growing centers. Mississippi is one of the few states that can be considered religious in the broad sense. It is strongly denominational but the disposition of its people, its climate, its roads, its many cities of ten to twenty thousand population and its closeness to stronger churches make it one of the better fields in the South for evangelistic work.

4. Alabama.

Alabama has 250 congregations with 20,000 members. In Birmingham, Montgomery, Mobile, Florence, Sheffield, Jasper and many other of its beautiful cities and towns, the work has been firmly established due largely to Brother John T. Lewis, Brother Gus Nichols, Brother A. H. Maner and others who have devoted much of their preaching work to this section. However, southern Alabama has been neglected. Robertsdale, Bay Minette, Rosington, Brewton, Atmore and Coffeetown all have congregations but no minister. Towns east and west of

a line drawn from Selma to Evergreen have no churches. All of these communities would be ripe for evangelistic work. Brother Gus Nichols thinks that Pickens and Tuscaloosa counties especially offer exceptional opportunities.

5. Georgia.

Most everything that has been said in a general way about Alabama and Mississippi might be said about Georgia. 5,000 members meeting in 50 places are holding forth the word of life. Atlanta, Macon, Savannah, Rome and Columbus all have churches while Augusta, Athens and many other cities are in need of evangelistic work.

6. Florida.

Florida, because of the transitory nature of many of its residents, is a harder field than the average Southern State, but is still not as difficult as the average Northern State. There are approximately 100 congregations with 7,000 members and the church is growing rapidly. There are several congregations in St. Petersburg, Tampa and Miami. Among other cities having good congregations are Clearwater, Largo, Bradenton, Cortez, Sarasota, Dover, Plant City, Bartow, Winter Haven, Auburndale, Mulberry, Eagle Lake, Haines City, and Gainesville.

Florida needs many more preachers and especially

preachers who can devote all of their time to the work. Brother Fred B. Walker informed us through the Gospel Advocate a few months ago that Florida needs more than preachers who want to fish and relax during the week and merely preach on Sunday.

7. New Mexico.

During the past ten years the church in New Mexico has had an amazing growth. The church of Christ in New Mexico was first established under the preaching of Brother S. W. Smith at Bethel shortly before 1900 but at present there are more than sixty congregations with a population in excess of four thousand. Even with this progress there is yet much to be done. Of the thirty-one counties in the state, eleven county seat towns have no congregation and in some of them no serious gospel effort has been made. Only recently have efforts been made to permanently establish the cause in Santa Fe, Gallup, Taos, Raton and Vaughn. The places in New Mexico which may seem to be of very little importance because of their small populations are in reality very important because they are crossroads of civilization through which hundreds of thousands from all over the world pass each year. New Mexico is indeed a promising field.

Several of the states in the South and Southwest have been neglected in this paper because of the necessity for brevity, but this will be sufficient to present the

unusual opportunity before us. May we fulfill our obligations and receive in the end the blessed judgment, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

OBLIGATIONS OF THE CHRISTIAN TO THE STATE

By R. B. Sweet

What a Christian's obligations are toward his government is of paramount importance just now when the government of our own country is arming to the teeth to be ready for possible invaders or, it may be, to take part in destroying totalitarianism; when everyone will have a share in paying taxes for the hugest building of armaments that has ever been made in peace times and will likely exceed even all previous wartimes; when army camps are being built near so many towns and cities in which we live; when every man in the nation between the ages of 21 and 36 must register with the government for possible military training!

The houses of congress are ringing with debate over what we shall do to help those nations which still stand out against the aggression of the dictators. Those debates will result in legislation that will demand from us sacrifices that begin with the payment of taxes and end with the demand that we offer our sons on the altar of liberty. Will we accede to those demands or

shall we refuse to obey such laws. What is a Christian's obligation toward his state?

Let's shift the scene to a time many centuries ago when a prophet of God received a vision from Jehovah and look in on that vision.

"The word which came to Jeremiah from Jehovah, saying 'Arise, and go down to the potter's house, and there I will cause thee to hear my words.' Then I went down to the potter's house, and, behold, he was making a work on the wheels. And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it. Then the word of Jehovah came to me, saying, 'O house of Israel, cannot I do with you as this potter?' saith Jehovah. 'Behold as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.'"—Jeremiah 18:1-10).

Despite this clear vision of Jeremiah that God does take a hand in the affairs of the world, having a con-

cern for nations and directing their destinies, there has been disagreement over what a Christian's obligation is to his state. At least there is lack of agreement concerning how far that obligation would carry a Christian in his activities for his government.

There are three distinct steps in the investigation, or three stages through which our study must develop. Let us begin with the easiest part of the question first. All of us can take the first step together for there is general unanimity on this point. We shall not put this in the form of a question that will invite debate, but will make the positive statement that:

The Christian has the obligation to support his government,

first, in the paying of taxes, dues and customs, and second, in submitting to its laws, except when disobedience to those laws would cause a violation of the laws of God.

The clearest statement of this is found in the first seven verses of Romans 13:

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear

of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath but also for conscience's sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

This passage is the one upon which is concentrated most of the discussions which I have found. However, there are other statements in the New Testament of the same import. For example, we read from Titus 3:1:

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work."

And in 1 Timothy 2:1-4 we find: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth."

Again, in 1 Peter 2:13-17: "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free and not using your freedom for a cloak of wickedness, but as bondservants of God. Honor all men, love the brotherhood. Fear God. Honor the king."

In the light of these plain commands from the New Testament there is no question but that a Christian is to support his government by the payment of taxes. No comment, or explanation have we found that would even suggest that a Christian is to try to evade this obligation. Indeed, we find comments like this from McGarvey-Pendleton commentary on Romans 13:

"For, for this cause ye pay tribute; for they are ministers of God's service, attending continually upon this very thing. . . ." Christians in our age have well nigh universally forgotten that the tax assessor and the tax collector are ministers of God, and many evade making true returns with as little compunction as they would were the tax officials the servants of the devil. This sin has become so universal that it is well-nigh regarded as a virtue."

We hope that Christians are not guilty of tax evasion as nearly universal as these commentators seem to

think, but we must certainly understand that the Christian has the obligation to pay taxes as they are levied by his government. Jesus himself said, "Render unto Cæsar the things which are Cæsar's," in connection with the question when it was put to him as to whether it was lawful to pay tribute. We all remember the occasion of Peter's being asked whether his master paid the half-shekel tax and his answering impulsively that he surely did. Then how, later, Jesus talked with him about it and instructed him to go catch a fish and take the shekel that he found in its mouth to pay the tax for both himself and Peter.

There is general agreement too that Christians are to submit to all the other laws of the land, with this notable exception: when the law of the land would require something of the Christian that he cannot do without violating one of God's laws, then he must obey God rather than men. We have the example of the apostles Peter and John being commanded by the authorities "not to speak at all nor teach in the name of Jesus." This prohibition was imposed, by the way, at the instigation of the religious authorities, not of the civil authorities. But the civil authorities had been called in and were party to the proceedings. "But Peter and John answered and said unto them, 'Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard'" (Acts 4:18-

20). Here is the inspired precedent for the Christian's obeying God's law in preference to some law or direction from men that conflicts with God's law. God's laws are always supreme to all others and must have first place in the Christian's loyalty and observance. Surely, none will argue or take exception to that statement.

Did you notice that three times in that rather short Romans passage it is stated that the civil authority is "a minister of God"? It is also said, in connection with one of these statements, that he is a minister of God "for good."

Thus far, then, there is general agreement: that a Christian not only may but must pay his taxes and observe all the laws of his state that do not conflict with his duty toward God.

The next step in our inquiry is to see whether a Christian has the obligation or the privilege to serve in some official capacity in civil government. Here is a problem concerning which there is a difference of opinion and a parting of the ways although each party claims that his viewpoint is amply supported by the plain teachings of the scriptures. For example, Brother Lipscomb says in part, in his commentary on Romans:

"When men refuse to be governed by God, they must be governed by some power, and God ordains other governments to punish them for refusing his. The

higher powers are immediately introduced to execute wrath on evil doers—that is, the civil officer is God's appointed agent to do what he says the Christian cannot do.

“The fact that God ordains human government is no evidence that it is good for Christians to participate in its administration; but it does indicate that it is good for the purpose for which he ordained it, and is to be submitted to by Christians.”

“Quiet, passive submission that involves no violation of the laws of the spiritual kingdom is the measure and limit of their connection with them.”

“Human government is ordained of God to rule and punish those who are not subject to God. It is to be used and operated by them.”

On the other hand there are remarks like these from the McGarvey-Pendleton Commentary on the same passage:

“As we understand it, the idea which the apostle is seeking to convey is that duties to God and duties to the state are parallel, rather than antagonistic. If the Christian is true to his religion, he need fear neither the state nor God, for God rules, generally speaking, in and through the state, as well as in his providences.”

Moses E. Lard has the following to say:

“All civil governments derive their origin and authority from God, and when doing right, have his sanction. He therefore requires his children to be obedient

to them; and where they fail, they resist not merely the government but him. Civil officers, too, are designed to be for good to God's children, and not a source of fear. Neither therefore must they be resisted."

"The object of all civil governments is to protect their subjects in their great natural rights of person, property and liberty, and suitably to punish evil-doers. In regard to religion, civil authorities must leave their subjects to do precisely what God requires of them, without the slightest interference. So long as they confine themselves within these limits, and to these necessary duties, they are to be scrupulously obeyed."

"There is no legitimate or rightful authority but from God. Authority of a different kind is never from him. He no more appoints governments to do wrong or sanctions wrong in them, than he sanctions sin in man."

Though, of course, it is outside our own literature, it may be interesting to some to hear a couple of comments from Adam Clarke on this same passage:

"As God is the origin of power, and the supreme Governor of the universe, he delegates authority to whomsoever he will; and though in many cases the governor himself may not be of God, yet civil government is of him: for without this there could be no society, no security, no private property; all would be

confusion and anarchy, and the habitable world would soon be depopulated."

"For civil government is established in the order of God for the support, defence, and happiness of society, they who transgress its laws, not only expose themselves to the penalties assigned by the statutes, but also to guilt in their own consciences, because they sin against God."

These remarks made on the Romans passage are typical, I believe, of their attitude toward the entire question of whether a Christian may take part in the affairs of civil government. These divergent views toward the Christian's obligation arise from two different and opposite views concerning the origin and function of government.

On the one hand we find the view that all human government arose in rebellion to God; that originally God meant to govern humanity directly, giving all the laws and regulations concerning the activities of human beings. But humanity rebelled against God's direct government and set up governments of their own in order that they might escape being subject to God's government. Since they were so determined to have their own governments, God permitted it, and to this day allows them to exist although they are in rebellion against his government. Therefore, every human government is evil and is maintained in opposition to God. Since they exist and are evil God uses them, now one

and now another, to punish certain nations which have grown so grossly evil that he cannot longer tolerate their wickedness. This view sees human and civil governments always and everywhere as direct rebellion against God. Since that is the situation, obviously any Christian who participated in the affairs of government in any degree, would be in an institution that exists in direct rebellion against God's beneficent rule; therefore he stands in open rebellion against God. If we accept the major premise, that all human government is in open rebellion against God, then we will have to accept the conclusion that a Christian who participates in them is sinning. And that is an end of all participation in civil government for the Christian.

But is that view of civil government warranted by what we find in the Bible? That a government here and there was violently wicked and in open rebellion against God does not prove that all are. If we condemn all because some were failures, then we shall have to condemn all religion because some of its devotees have been as corrupt and grossly wicked as any human governments have been.

It is claimed by this school that Jesus' purpose was to destroy all human government and that in refusing to be made a king over a restored kingdom of Israel he is teaching that none of his followers may have any part in such a government. Jesus said "render unto Cæsar the things that are Cæsar's" thereby command-

ing support of a human government. Then he is aiding that which he came to destroy. He said himself that, "a kingdom divided against itself cannot stand." Then there must be some purpose for civil government and some duty which a Christian must render to it. The non-participation view presents the impossible situation of Christ's saying support with your money that which is evil. Even though government may be instituted to wreak wrath upon the evil doer, when a Christian supports such a government with his taxes he is maintaining an evil institution that good may come from it. Doing evil that good may come is a principle most emphatically condemned by the New Testament.

At Jesus' trial before Pilate, it was not the civil government that sought his death. On the contrary it was Caiaphas and his henchmen who tried Jesus and condemned him to die on the testimony of perjured witnesses, but they did not have the authority to put him to death. They had to have the sentence passed by the civil authority. That they wrested from Pilate, the Roman governor of the province, by lies and false charges; Pilate trying desperately the while to release Jesus, announcing no less than three times that he could find no fault in him. He even tried to release him without respect to his guilt by taking advantage of their custom of releasing one prisoner during their festival, but Jesus' enemies cried out for the release

of Barabbas instead and demanded that Jesus be crucified. It was the ecclesiastical tyranny that demanded the death of Jesus; the religious racketeers of his own nation. Indeed, the civil governor seems to be the only friend that Jesus had in that mad mob that day. If that is a fair sample of what religion will do, one might very well argue, then we want nothing at all to do with religion.

If an evil ruler now and then condemns all civil government, then all religious teachers and leaders are condemned by what Annas, Caiaphas and their company did that day to Jesus. We know that the wickedness of those envious, religious fanatics is not at all representative of what the religion of Jehovah would have made them has they followed his laws, and that religion is not to be condemned in its entirety because those who delivered Jesus up in envy were failing to follow God's laws for them.

We may say, then, that because some governments went terribly wrong that does not in itself condemn human government. When we read Romans 13:1-7 without any qualifying statements or without some effort to make it fit a particular theory, it seems most obviously to teach that God did institute government for the good of humanity. Listen to it again:

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resist-

eth the power withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is a minister of God, an avenger of wrath to him that doeth evil."

We are told that a Christian may not participate in the government because it is God's instrument for taking vengeance on evil-doers and the Christian is commanded not to avenge himself. Just before the passage read that is in the twelfth chapter of Romans verse 19, it is said: "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.'" And then in 13:4 we read of the civil governor that "he is a minister of God, an avenger for wrath to him that doeth evil." And it continues, "Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake."

Instead of teaching that a Christian must not participate, it seems to me that this passage teaches as clearly as it could be stated that the civil government is approved of God and that it is his instrument for getting certain things done that no individual should

do, Christian or non-Christian. That is to say, it is teaching clearly that government is good; that God has ordained it, and therefore the Christian is not to take the law into his own hands, either to avenge himself upon his enemy, or to be an insurrectionist against the government, but he is to let the law take its course.

"Avenge not yourselves," and if a man "smite thee on thy right cheek, turn to him the other also," surely forbid personal retaliation, but as the government "is a minister of God, an avenger for wrath to him that doeth evil," the Christian should not shirk his responsibility as a part of the government to do his share in its work; "therefore he must needs be in subjection, not only because of the wrath, but also for conscience' sake."

Jesus said "turn the other cheek," but he did not say turn the other man's cheek: not to turn the cheek of the weak and defenseless. Though a man has the right to sacrifice himself he does not have the right to sacrifice others.

"Cut off thy hand," and "pluck out thine eye," are commands that we tone down as being figurative. May not this about "turning the other cheek," also be subject to such treatment?

If every man would observe the directions given in Romans 13 and allow the government, God's instrument for that purpose, to take vengeance for him upon his oppressors, there would be an end of the evil of

mob violence. And that is the very purpose of this passage—to get the Christian to see that he must allow the government to take over in such things as administering punishment to the wrongdoer. This has no bearing on whether a Christian may be one of the officers of that government, for when a government official administers the laws of the land it is not himself, personally, who takes vengeance, or administers punishment to a law-breaker, but it is the law of the land through him that is being satisfied.

In his essay on capital punishment, Alexander Campbell says:

“Civil government is itself a divine appendix to the volumes of religion and morality. Though neither Cæsar nor Napoleon, Nicholas nor Victoria, were, “by the grace of God,” king, emperor or queen; still the civil throne, the civil magistrate, and therefore, civil government are, by the grace of God, bestowed upon the world. Neither the church nor the world could exist without it. God himself, therefore, benevolently ordained magistrates and judges.”

“The Bible has sanctioned republics, and commonwealths and kingdoms, without affixing any peculiar name to them. It prescribes no form of human government, because no one form would suit all the countries, climes and people of the earth. But the Bible, in the name and by the authority of its Author, demands of all persons in authority that they protect the

innocent, that they punish the guilty, and that they dispense justice to all. It also demands of the governed that they submit to "the powers that be," however denominated, as an ordinance of God; not through the fear of the sword, but for the sake of conscience. It inhibits them also from treason, insubordination and rebellion."

We have been discussing the viewpoint that all human government originated in rebellion against God and that God uses one to punish other wicked nations and that, therefore, the Christian may not participate in its administration. The other point of view concerning the origin and function of government has necessarily been touched upon in the discussion thus far. That is, that human government serves a vital and necessary function in the affairs of men, and that it arose to furnish the methods and machinery for accomplishing much good and needful work that would not be done so long as every man is a law unto himself, or even if all men were absolutely obedient to God's spiritual laws.

Whatever may be said of other governments, I believe that it may be stated without the possibility of contradiction that our government in the United States was not created in rebellion against God's laws but to escape the oppression that was elsewhere inflicted upon those who would not conform to tyrannical religious regulations. It was to escape oppression and for the

express purpose of giving men an opportunity to worship God according to the dictates of their own consciences that our government came into being.

Now if it is possible that government may, at least sometimes, be good; not be in rebellion against God, then it might also be possible for a Christian to have part in it as an official or an employee of it. However, it is argued in this and other connections, that the New Testament gives instructions concerning every relationship that a Christian may legitimately sustain toward others. For example, directions are given concerning children's behaviour toward their parents, of parents toward their children, of husband to wife and wife to husband, of a master toward his slave and the slave toward his master, and other such relationships. But nowhere can be found instructions concerning a Christian in a government post. From that the conclusion is drawn that the absence of such instructions is tantamount to a command not to participate in such activities.

If that is true it will cut the Christian out from a lot of things which are very beneficial to humanity. Where are the instructions concerning running a college? concerning the management of a publishing house? May a Christian be a member of a labor union? There is absolutely nothing said about labor unions in the New Testament but thousands of Christians are faced with the problem of participating in such organi-

zations. Nothing is said about trade associations, or labor organizations or professional societies. Shall we conclude that a Christian may not have part in any such thing? What proves too much may prove nothing!

What is the answer? I think that the New Testament is a much more powerful book than even a lot of its staunchest defenders can see. It is a book that does not pretend to give minute regulations for every activity that a Christian may engage in, nor instructions covering every possible relationship. It gives certain broad principles that will develop the spirit into the likeness of the spirit of Christ when faithfully observed and then, guided by that spirit, the Christian is to make some choices for himself concerning his work or profession. Inspired with the desire to serve humanity, he will seek opportunities to be servant of the most, for "he that is greatest among you shall be servant of all." Now, guided by principles of honesty, sobriety, absolute devotion to God and loyalty to his church, with a sincere desire to serve his fellows, he will serve them in the position and capacity where he thinks he can be of most service in keeping with his natural inclinations and preparation. If that place is a government office, or as an executive in industry, or a teacher in the public schools or an administrator in a university, wherever he will not have to sacrifice his

Christian principles, there he may or must serve or he is failing in some measure to use his talents.

When we discard everything that we cannot find called by name in the New Testament we are trying to confine the teachings of the New Testament to too narrow a channel. Though some will do that, there are others who drink deep of the spirit of Christ and that very spirit of outgoing, sacrificial service will cause their Christianity to burst out of the bounds set by the too legalistic, and will overflow into all life where it has opportunity to bring its life-giving influence.

The early Christians withdrew from governmental and many other activities! Suppose they did. They expected Christ to return before that generation died, too, but we see nineteen centuries of time gone into the past and he still has not come. We have to revise our thinking somewhat in that respect. May we not revise our thinking in some other respects also? Their withdrawal from many of the normal activities of human society, led soon into the monastic view of life. We can see what a curse monasticism was to the individuals who isolated themselves from the world and how utterly it failed to interpret the spirit of Christ who said that "the kingdom of heaven is like unto leaven." To have its influence upon humanity, Christianity must be set down into the mass of humanity; Christian service must be rendered where there are

men and women who need its saving influence. To withdraw today from legitimate, helpful service to humanity merely because we cannot find the particular activity catalogued in the New Testament is to practise monasticism at least in a mild form!

We are told to "be ready unto every good work." Did you notice in what connection that is found? Believe it or not, it is found in connection with this very subject of rendering obedience to the civil authorities! Hear it, Titus 3:1: "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." How can one be ready unto every good work, if he refuses to do some good thing which his government calls or allows him to do, just after that admonition to be obedient to authorities?

Not to allow a Christian to participate in any affairs of the government would prevent their making much of their technical and professional skill available for the good of their communities. A water engineer might not help to provide a water supply for his community for most such work is directly controlled by some unit of local government; a civil engineer could not use his skill in the service of society for constructing roads and bridges which are vital in our present manner of living for the smoothest on-go of society; a physician might not place his professional knowledge at the service of his community in the capacity of health offi-

cer. This is not a mere supposition for I have a good friend who is county health officer of a Texas county and has rendered valuable service to his community in his official capacity. All postal employees who are members of the church would have to quit carrying the mail, or resign their clerical jobs in the postal department. A few years ago all Christian railroad men, and there are many of them, would have had to resign when the government took over the operation of the railroads.

Of course, if the teachings of the New Testament demanded it all these would have to make such a sacrifice if they continued to be genuine Christians. But the view that government is bad and that a Christian may not participate in it, may not even appeal to it for aid or protection was certainly not held by Paul for we find him on more than one occasion using his Roman citizenship to protect him from abuse. At one time he accepted the freindly gesture of a military officer and actually took advantage of a military guard to get him safely out of Jerusalem. The guard was such as might have done honor to a great personage, made up of seventy cavalrymen and two hundred infantrymen. It is interesting to notice, too, that the enemy which he was thus escaping was not a wicked governmental clique, but a group of his own countrymen who were frenzied religious fanatics. Again the government was

the friend of Paul as it had been earlier the friend of Jesus.

We find Paul using the opportunity to defend himself before the court of Felix and then before the authorized court of the land in the presence of Festus. On the latter occasion he made his famous appeal to Cæsar. When he was brought for a third time before a governmental tribunal, to present his case to king Agrippa, it was decided that he might have been set free had he not appealed to Cæsar. Since he had made that appeal he was sent on to Rome under the dramatic circumstances that we are familiar with. Paul took his case to the Supreme Court of his day!

He had good reason to know that civil government is a good thing and to teach clearly that Christians are to honor it, obey its laws and support its work with their taxes, dues and customs as he wrote in the well-known thirteenth chapter of his letter to the Romans.

Civil government is the most effective and efficient means for protecting and ministering to society that has yet been devised. Indeed, without it chaos would reign and many genuinely good and beneficial services could not be enjoyed that we now take as a matter of course because we are so accustomed to them.

Government has many functions other than that of punishing criminals and making war. Indeed those represent the minor rather than the major function of

government. Without it there would be no such thing as a stable monetary system that even the severest religious isolationist uses quite freely, apparently without any conscientious scruples. Of course we accept the aid of government every day of our lives. None of us could have come here as comfortably as we did without a government that built good roads over which we came, and regulates the railroads over which some may have travelled. We would not even have received the bulletins and letters concerning this lectureship without a government that maintains an efficient postoffice department. We would not be receiving schooling for our children in a great system of free public schools without it. We have deeds to our property only because a stable government stands back of those deeds and protects each man in the ownership of his property. Our banking system, our interstate commerce, much of our industrial activity, the value of our insurance policies and a thousand other things are what they are only because they are protected, or supervised by civil government. The government protects us through its controlling the issuance of licenses to physicians to practise medicine; to pharmacists and in the inspection of drugs and foodstuffs; in its setting up standard for weights and measurements and even marriage licenses. Yes, indeed, civil government is a vast deal more than wars and rebellion against God!

We believe that good government is good and is not

at all at variance with God's plan for humanity. The greater number of good men, that is, Christians, who have some part in shaping its policies, the better it will be. It is not true that all men in public office are crooks, nor that one must lose his Christianity in becoming a public official. That many of them do is not proof that they have to, or that all do. Men in public office are subjected to terrific temptations, but so are men in places of trust in business, banking and professional life.

Were there enough real Christians in the congressional and parliamentary assemblies of the nominally Christian nations, they would have shaped the policies of those governments and directed their activities so that all of the little and oppressed nations would have had their fair opportunity to deal in and have access to the raw materials that God has blessed the earth with; they would have found amicable means for settling disputes, it may be, and it is quite possible that the world would not now be aflame with World War No. 2. This war has come about because of the selfishness of the great nations, our own not excepted. And that condition obtains because non-Christian men were in charge, at least dominant in the affairs of the nations. Remember that the admonition to "be ready unto every good work," is the concluding phrase of the sentence that begins, "put them in mind to be in subjection to rulers, to authorities, to be obedient."

To be sure there may be some need for choosing here. If a Christian cannot conscientiously hold the office of sheriff, or some other place that employs physical force, he should not accept such an office. But that does not cut him off from doing those things wherein he can render service to humanity. Only the most ardent advocate of non-participation would refuse the protection of police force if he were in a position to need it to prevent physical harm to himself or family. Paul used the military force of his government to give him protection and seemed not to be conscientiously opposed to it.

It is one who hates his brother that is a murderer, whether he commits the overt act, or only keeps that hatred in his heart. A judge may sentence a man to imprisonment or to death without having the slightest hatred toward that man, as a policeman may use physical force in arresting a criminal without hating the offender. They are merely instruments through which the government accomplishes its purposes and in their using such force they are actually, or may actually be doing good, to prevent further violence and to give protection to those unable to protect themselves. Paul says that government is ordained of God for this purpose. To say that all human government is evil, that it originates in rebellion against God, and then to say that God sets up some governments to punish others,

is to charge God with creating things that are evil. We cannot accept such a charge against God.

Alexander Campbell says in his essay on capital punishment:

"In the name of reason, why have a sword in the state, and worn by the civil magistrate, if it be unlawful or unchristian to put any one to death on any account whatever? That would be indeed to "bear the sword in vain"; a thing which the apostles themselves would have reprobated.

"It is not the sheriff's hand—it is not the sword of the executioner. It is the hand of God—it is the sword of his justice that takes away that life which he himself gave, because the criminal has murderously taken away a life which he could not give."

Even capital punishment is strictly in accordance with the spirit and teaching of the New Testament, says Campbell. One serving on a jury that assesses the penalty of death against a defendant, is in no way individually responsible for the death of that man. The man brought it on himself by violating the law that had death as its penalty. However, if one's conscience will not permit him to serve on a jury in a criminal case that may involve the death sentence, our government permits him to be excused from such a duty because of his scruples against capital punishment.

Let us notice another objection to this position, It

is quoted to us that "no man can serve two masters." Right! But a man can serve God only as he ministers to humanity and he may do a great deal more effective ministering in temporal affairs through governmental channels, that is in helping to ameliorate harmful conditions such as a prevalence of gambling, selling intoxicants, or oppressive labor conditions, than he could outside them or through other means.

Again, there is cited the incident of Luke 22:24-30 wherein the disciples were contending about which of them was accounted to be the greatest and Jesus' saying to them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." What bearing has this on our problem? That Christians are not to seek to lord it over their fellow-Christians is clear. But does that forbid a Christian's having any supervisory control over or relationship toward another? Even within the church there are elders who have some sort of supervision over others, or at least have a responsibility to see after their welfare.

But because there are to be no degrees of greatness within the church, does it follow that a Christian may not be in a position in secular affairs where he will have superiority over another person? If so there can be no such thing as a Christian in business where he

must employ help. For immediately he does that, he becomes greater in a business way than the employee. That strict view of the matter would forever prohibit there being such a thing as a college president who is a Christian. No Christian could be an executive in any industry. Nothing would be left to Christians but to be mere clerks and helpers, always in the employ of others with never any supervisory position open to them and in their own business to have nothing larger than they could handle alone. Surely such a severe interpretation is not necessary and cannot be accepted. What Jesus was saying here has to do with the disciples in their relation to each other as followers of Christ and cannot apply to their business affairs: and if not to their business affairs then not to any government office. More Christians carrying their Christian ideals and practices into business and professional life, will make an infinitely better world.

The kingdom of heaven is described in prophecy as one wherein its citizens will "beat their swords into plowshares and their spears into pruning hooks," and within the kingdom of heaven that condition must prevail. Christians are not even to invoke the protection of the government against a fellow-Christian. "Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? . . . But brother goeth to law with brother, and that before unbelievers. Nay, already it is altogether

a defect in you, that ye have lawsuits one with another" (1 Cor. 6:1, 6, 7). But does that forbid a Christian's doing his share in the civil government toward making it and his country better? God has one law for his kingdom, the church, but he also ordains civil government to handle matters that do not come within the affairs or purposes of the church.

Now, let us consider the third and most perplexing problem of all in connection with a Christian's duty toward the state; the one concerning which some have the most difficulty in making a definite decision: the question as to whether a Christian may participate in military service. This is not an academic question; one that we may have to face some day far in the future. We cannot put it off and hope that we may never have to make a decision concerning it for we are squarely up against it every day. From every community some have already gone into the army, training themselves for possible action in battle, and others will be called every few days through the next five years. Shall we evade it and continue to give our young men in the church no guidance or help? I wish with all my heart that it were not necessary to make a decision, nor even to discuss it. But it is no longer remote; it is a present and pressing question that demands an honest and fearless dealing with.

Here, as in the case of the less severe question about holding office for the government, the conscience must

not be violated. Certainly conscience alone is not to be one's guide for it is a creature of education and alone is not a safe guide. God's word must be our guide in things spiritual. But there are those who differ even after having read God's word. Some say that it teaches non-participation; others equally sincere believe that it does permit participation in governmental affairs. But some choice must be made, there being some offices that seem to be good, while others may not be held by a Christian. Then the individual Christian must do only as much as his conscience, taught by God's word, will permit. For if he does a thing that is against his conscience he sins, for "to him who accounteth anything to be unclean, to him it is unclean" (Romans 14:14).

Similarly, with respect to military service there are many of us, perhaps the majority, who believe that it may not at all be engaged in by Christians. A Christian must risk death and even allow himself to be put to death before becoming a soldier in which service he may be called upon to take the life of a fellowman, if his conscience will not permit him to do it without believing it a sin. If one feels that way about it, then he must have the courage to face the issue and resolutely refuse military service, for if he goes into it against his conscience he is certainly sinning.

But there are others who read the same word of God as does the conscientious objector, and they are just

as conscientious, but their consciences do not forbid their serving in the military forces of our nation for a defensive war. Only the individual can answer that question for himself before God. If one can accept the position that his service in the army is comparable to service in the courts of the land, or jury service, or on the police force, and believes that in acting as a soldier he is merely part of a larger police force, then no one should condemn him merely because he sees it that way.

We should be profoundly thankful that our government has made ample provision for the conscientious objector. If one cannot conscientiously participate in combatant service, he will be assigned to some non-combatant branch of the service. If he cannot do even that conscientiously, he will be assigned to some branch of industry under the supervision of civilians.

The armed forces of the nation are in many ways comparable to our police forces. I've never heard anyone object to having policemen to maintain order in our local communities and even use force if necessary to quell a marauder to protect the peaceful citizens of a community. Nearly all of us, I dare say, are willing to see a strong enough police force in any city or town to take care of the gangsters who may be on the loose in those places. Now when gangsterism grows into international proportions, why should not those nations which love peace and order and freedom use a

national or international, police force to resist those gangsters?

If our worship were disturbed by a gang of racketeers we would welcome the police arriving and forcibly restraining those outlaws from interfering with our peaceful worship. If the criminals should try to make us leave off worshipping, or worship only as they chose to direct it, we should not at all object to police power restoring our religious freedom to us. Why, then, should we object to having force used in resisting the international racketeers who threaten to deprive us of our religious and civic freedom.

Again, I say, if there are those who have that viewpoint and can conscientiously become part of that police power that does try to maintain our freedom, why should those who cannot see it that way condemn those who do? Perhaps we do not, but we are likely to consider them as not Christians and may even be tempted to think of them as violent breakers of God's law, merely because they do not see it as we do who will not under any circumstances use physical force to oppose an enemy.

Perhaps it might be more in the spirit of the Master not to demand peace at any price, but to seek righteousness at any cost!

We do not see alike on many other subjects. On very few questions could one find a hundred or more brethren who see eye to eye. Take a dozen controver-

sial subjects and very few would agree exactly on all that dozen items. Mind you, I'm not talking about the first principles upon which we do agree, but about such subjects as a Christian's obligation to the state.

We need a great deal of charity in thinking about each other and in dealing with one another. Never should we allow any hatred or ill-feeling to spring up in our hearts toward our brethren. Every one should examine these questions for himself as taught in the Bible, then make up his own mind as to what God would have him do and be. Once he has determined for himself what the Bible teaches, he should have the courage to live true to his convictions but not condemn others who may not have the same set of convictions that he himself cherishes. With such love toward each other and a sincere desire to be helpful to all, we will possibly agree on more things and can at least love and help those who disagree with us.

LOYALTY TO THE KING AND THE KINGDOM

By Paul Southern .

Twenty-three years ago I stood in a city on the Atlantic seaboard and for more than an hour watched American soldiers as they marched by on dress parade. All activities of the city were temporarily suspended, hats were removed and tear-dimmed eyes tried to smile through that terrible experience which the United States was having at that time. Thousands of persons lined the streets and stood at rapt attention as the flag went by.

Hats off!

The flag is passing by!

Along the street there comes

A blare of bugles, a ruffle of drums,

A flash of color beneath the sky:

Hats off!

Truly, that was a demonstration of loyalty to the American union.

Yesterday afternoon at 3:30 o'clock I stood in the office of Hendrick Memorial Hospital here in Abilene and talked to Brother Don Morris by telephone. He said, "I want you to speak tomorrow morning at 11

o'clock on the Abilene Christian College Lectureship." The first question I asked was, "What is the subject?" Brother Morris said, "Loyalty to the King and the Kingdom." The first thought that ran through my mind was that picture of thousands of civilians standing at attention in Newport News, Virginia, twenty-three years ago while that army of soldiers passed. I said to myself, "Wouldn't it be fine if all the Christians in the army of the Lord were just as loyal to the King of kings as we were at that time to the Red, White, and Blue?"

As I talked to Brother Morris this second thought and picture of loyalty came to me. A father and son were driving by night through the tall pines of East Texas. By mutual agreement with his parents, the son was leaving home for the first time to go out in search of life, fortune and happiness. As we journeyed from home to a little town in East Texas, the moon with its mellow beams was playing a silent symphony upon those tall pines, while Father played a spiritual symphony upon my heart. At the railroad station he took my ambitious, vibrating body into his arms and placed a kiss upon my brow. As I boarded the train, he said to me: "Son, be faithful to the Lord." Here we have another picture of loyalty.

Today we are here to talk to you about "Loyalty to the King and the Kingdom." There is something about the word loyalty that is attractive to me. I like to think

about it. It suggests permanence, constancy, inflexibility. The word loyalty means that spirit of faith and devotion which causes one to remain true to a sovereign, to a superior, an ideal or an institution. The word denotes allegiance to someone in authority. It is that in human conduct which causes man to hold tenaciously to the thing which he believes to be right.

When we speak of the King, we are talking about Jesus Christ, our Lord, who became King when he sat down at the right hand of the Father and sent forth the Holy Spirit to guide the apostles into all truth. On the first Pentecost after the ascension of Christ, Peter said: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). Since that time I believe Jesus has been the King, upon the throne of David, upon his Father's throne, and upon his own throne. God "put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). This King who is the captain of our salvation is the one we have in mind in this address.

When we talk about being loyal to the kingdom, we are thinking of the church, that blood-bought institution which came into existence on the first Pentecost after the resurrection of Christ. Peter referred to that event as "the beginning" (Acts 11:15). Since

that time the kingdom of the King of kings has continued to function, and I am persuaded that it will continue to function throughout time. When eternity's morn has dawned, the saints of all ages will sit down in the very presence of that King to live forever and forever more.

The importance of being loyal to the King and the kingdom cannot be stressed too much. The tragedy of all tragedies, it seems to me, is a broken faith. Young people meet at the altar and pledge their troth one to the other for life. Some of them, and one would be too many, go out the next day and break faith with that one to whom they pledged their life, their love, and their all. Business men, perhaps members of the church of the Lord, operating businesses on opposite sides of the street, will enter a verbal agreement to sell products for a certain price, and the next day one of them breaks faith by cutting prices. In this audience there are hundreds of persons who have bowed at the altar of the Lord and pledged their obedience to the King. I wonder if we have kept the faith.

That loyalty to the King is important is a point that need not be argued. Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24). Then he said: "But seek ye first his kingdom, and his righteousness; and all these things shall be

added unto you" (Matt. 6:33). Those 3,000 souls baptized on Pentecost had this idea of loyalty, for we read that "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42).

Notwithstanding the fact that it is important to be loyal, I think some persons today are just scared to death for fear the church is going to be destroyed before this generation comes to a close. Ladies and gentlemen, I do not share the opinion of some that the church today is headed for swift destruction. We concede that there are some departures, but these have been with us since the birth of the church. I have enough confidence in what Jesus said when he promised to build the church to believe that he will fulfill that promise through his word. "Upon this rock I will build my church; and the gates of hades shall not prevail against it" (Matt. 16:18). There is not enough power on earth to thwart the progress of the church of Jesus Christ. Oh, yes, we are going through a crisis, but there never was a time in the history of the church when God's people were not going through a crisis. There will always be a crisis as long as there is sin. The King of kings will continue to lead his army against the hosts of error. But I am persuaded that the church will come out more than conqueror and leave this world in a blaze of glory.

In this matter of loyalty, of course, I am interested in others. I want the church to wield the greatest influence possible. Still I must say that loyalty on my part has a supremely selfish angle. The church can get along without me and my loyalty; do not forget that. But I cannot get along without being loyal to the church and its King. Certainly there are others entrusted to our care and for them we ought to be loyal. As Daniel of old said: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). But after all, loyalty to the King and the kingdom is a thing that I ought to be interested in for my own sake.

We have several kinds of loyalty in the brotherhood, various grades and shades of it. We have hard preaching and soft preaching, yellow preaching and red preaching. In some places they have done a complete black-out. It just depends on where you are when you talk about this thing called loyalty, in whose camp you happen to be found. For instance, I sometimes have occasion to talk to some of my brethren who do not believe in Bible classes on Lord's day morning. They declare to me that they are the only loyal people today. Then I come along and find some other brethren who believe, they say, in having supervised Bible study on the Lord's day or any other day. These declare unto me that they are the only loyal brethren, that the others

are asleep on the job, simply playing at the game of saving souls. However, I think the first group is more loyal to its views than the latter group. They say they do not believe in having organized classes, and they stick to it. They simply do not have them. At the North Side church of Christ in Abilene, Texas, we have four hundred and fifty members, with an average attendance of one hundred and seventy-five on Lord's day morning for the Bible classes. Which one is more loyal to its views?

Yes, there are grades and shades of loyalty. We have the Bible college group and the anti-Bible college group, and in some places they will not speak to one another. You are loyal, depending on where you are. In fact, my friends, it sometimes resolves itself to this: You are not loyal unless you skin them the way I do! Sometimes I get to thinking that I am about the best preacher there is, and unless Homer Hailey over there skins them just as I do, in the same terminology, he is not loyal. John O'Dowd comes along and preaches the same doctrine, and he may class me and Brother So-and-So somewhere else. And we are not dealing in personalities; we are simply illustrating a point.

You know, we sometimes become so self-centered and cocksure in our own judgment that we are the only loyal ones, and that everybody else has lost the faith. I saw Charlie Chaplin in "Shoulder Arms." He stopped the commanding officer and said: "Say, Buddy, every-

body in this division is out of step except me." Chaplin could not realize that he was the only one out of step. Sometimes I think that the whole brotherhood is out of step, when all that I need is a good night's rest and a dose of Alka Seltzer. You know, I do not like the idea of having some man force his rubber stamp upon me and my preaching to make me loyal. And you tell me the same thing, for that is right. Any time a preacher of the gospel or an institution or a congregation thinks that he or it must place a rubber stamp upon me and my preaching to make me loyal. And you tell me the same thing, for that is right. Any time a preacher of the gospel or an institution or a congregation thinks that he or it must place a rubber stamp of approval upon all others before they can be certified to preach or set up a congregation, right then and there he becomes a pope, whether he wears that name and the pope's clothing or not.

Some want to test your loyalty on only one item of faith and practice. Some years ago I was invited to a city to "try out" for the church work there. They called a meeting of the elders and deacons that afternoon, and put me on the carpet. One man in that group gave me a rather severe grilling to determine my loyalty. It was akin to the "third degree." But there was only one point in which he was interested, and that point was pre-millennialism. I said: "Certainly the doctrine is wrong, and I preach against it every

time it is necessary." I am willing to affirm any time that the doctrine of pre-millennialism is false, but I refuse to be fitted into that one mold. I refuse to be judged for loyalty on that one point alone. Now you may misunderstand me, but I am determined not to be misunderstood. As I indicated at the outset of this lecture, I believe the kingdom and the period of regeneration began when Jesus Christ sat down at the right hand of the Father and sent forth the Holy Spirit. Otherwise, I could not believe the New Testament. I am definitely opposed to this damnable heresy called pre-millennialism. But I think some people have gone to another extreme in trying to measure loyalty by that one point alone. That is the thing I am stressing. Needless to say, my job with the church referred to above went "with the wind."

Others make the "restoration movement" a test of loyalty. And that takes me across the country to another city where I was being considered for some church work. The "presiding elder" did not ask if I believed in Jesus Christ as the Son of God. He did not ask if I was interested in building up the church in that growing and wicked city. He did not ask if I believed in the Bible as the word of God, an all-sufficient guide in this life and to mansions in the sky. No, he wanted to know where I stood on the "restoration movement." I said it is no wonder that the Baptists

and Methodists write books criticising us and Alexander Campbell and saying that we have a human creed. If we make that movement the only test of loyalty, then the movement itself becomes a sectarian institution. Please do not misunderstand me. I rejoice in all the great works that were done by Alexander Campbell, Barton W. Stone, "Raccoon" John Smith and other pioneers. But if I should do on this platform this morning some of the things which they did in the meetings they held, many of the persons in this audience would say, "He is not loyal."

Sometimes loyalty to Christ is gauged by the religious journal one reads. Not long ago a man asked me: "Do you get the Bible Bugle? (purely fictitious names—P. S.) the Flimsy Foundation? the Gospel Clarion? the Keyhole Gazette?" Yes, I read all of them, and like them fine. I like John O'Dowd's paper; I like Foy Wallace's paper; I like Brother McQuiddy's paper; I like Brother Showalter's paper. Why I have a fine treat sometimes with these papers. I take an afternoon off and spread all the papers out before me and just watch those writers as they spar back and forth. And, of course, they always wind up in a good humor by patting one another on the back and saying, "Kitty, kitty, kitty!" Please understand that I am not opposed to the papers; I am for them. But any time a man tries to circumscribe me by any one paper I am going to jump the fence. Any time one paper sets

itself up as the only standard of loyalty it thereby becomes a sectarian organization and institution. Christianity is bigger than any one religious paper.

In other places loyalty is judged by selfish congregationalism. I have preached in cities where there were several congregations, and I declare unto you that some of the leaders were interested in preaching the gospel only to the people within the four walls of one church house. Some were jealous and envious of other congregations just as loyal to the truth as they were. Why some would not even attend a gospel meeting over at the other place. Is that the test of loyalty to the King and his kingdom in which we are interested?

We have known of cases where loyalty was determined by the preacher one liked. I went to a place to preach once. After being there for some time, I began to wonder where the other three hundred members were. We could have a big crowd every time, perhaps a building full, and still never see about half of the members. Then I got to calling around to see about the other "nine." One man who was not coming spoke right out, and I appreciated his frankness. He said: "Nobody can preach like Brother So-and-So, and if you want me to come you will have to bring him back as the preacher." That man thought he was loyal to the King. You know, sometimes we preachers get more additions than the Lord does. It sounds good in the religious papers to report big numbers. Besides,

it helps us to get other meetings. But is that loyalty to Christ? We have had some preacher rings just as political as Chicago's politics. Haven't you heard them talk? "This is a good thing," they say. "You pitch me a meeting and I'll pitch you one." Is that the test of loyalty which will build a world brighter than this one?

We come now to ask this question: Just what is the meaning of loyalty as applied to the King and his kingdom? The word loyalty involves obedience to constituted authority. It comes to us through the Latin "lex," meaning law. There can be no loyalty apart from law. Then who is the lawgiver? Is it Paul Southern? O. M. Reynolds? C. A. Buchanan? R. C. Bell? No. Neither is it Moses, nor Abraham, nor John the Baptist. "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Paul said the law was a "tutor to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). That law has been taken out of the way and nailed to the cross (Col. 2:14). Christ is now the spokesman in religious matters. "All authority hath been given unto me in heaven and on earth," Jesus said (Matt. 28:18). God speaks today through his Son (Heb. 1:1, 2). "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 John 9). In the kingdom of God, I bend my knee to one only, the Lord Jesus Christ,

and I refuse to be tested for loyalty upon any other ground. He alone is my Master, and the gospel is God's power to save (Rom. 1:16). Jesus is the captain of our salvation (Heb. 2:10). All spiritual blessings are in him, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:3, 7).

Loyalty to Christ involves a number of things, first of which is purity of doctrine. There can be no other loyalty unless the doctrine is pure. That is why I said at the outset that we ought to continue "stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). But some of the "loyal" congregations over the country have a peculiar idea of loyalty to that doctrine. For instance, in a town where I held a meeting last summer one of the elders wanted to dismiss services on Sunday night and go over and help a denomination close a meeting. He even thought it would be all right for our people to sing in the choir. In another town they wanted to dismiss on Sunday night and join up with the denominations in a big rally to wind up a Boy Scout week. Is this purity of doctrine? There is no reason for the church to exist if we join hands with all the denominations. Christ did not build sectarian denominations, and to unite with them is to become a rebel in his sight.

Loyalty to the King involves purity of worship. Many persons want Mark 16:16 and Acts 2:38 preached, but they do not want anything said about disorderly worship. "That is not the gospel," they say. "We know our duty about such things. Why don't you preach the gospel?" One man said concerning one of my sermons along this line, "We have heard that for 40 years." We have also heard Acts 2:38 since Pentecost, but we still like to put it upon our tongues as a morsel of sweet bread. Some people worship in vain, according to our King, because of their behavior around the Lord's table. I don't think I am loyal to the King who gave his life's blood for me if I sit around the Lord's table and talk and laugh as I would at a football game. Loyalty to Christ includes being loyal to the worship set up by the apostles of Christ in the long ago. If we add to it or take away from it, we come under the condemnation of Christ who said: "This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men" (Matt. 15:8, 9).

Neither can a Christian be loyal to Christ without purity of life. I am thinking now of a certain church member who, in his day, could defeat any denominational preacher in the matter of proving sound doctrine. No enemy of the cross could emerge victorious when that church member crossed swords with him.

He knew the plan of salvation, when and where the church was established, what constitutes scriptural baptism, when we should observe the Lord's supper, and that the Bible is our only authority in religion. But this champion of the truth was often removed in a drunken stupor from the gutter. If my loyalty does not carry over into the busy mart of life, then I am a slacker and a rebel. "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" (James 1:27). "Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing; And I will receive you, And will be to you a Father, and ye shall be to me sons and daughters" (2 Cor. 6:17, 18). "Set your mind on things that are above, not on the things that are upon the earth" (Col. 3:2). "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5:24). Any time I go before the world as a Christian parading the banner of Prince Emmanuel and dragging it in the dust by immorality, I am not loyal to the King—it matters not how strong I am on baptism, or against premillennialism or anything else.

Loyalty to the King certainly would include purity of stewardship, in the matter of money, time, talent, influence, yea, life itself. By way of illustration, the average member of the church gives twenty cents a

week to the church. I have observed this summer after summer where I have held meetings. Simply divide the amount given by the number in each congregation and the result is about twenty cents each. That means about \$10.00 a year. The average "smoking member" of the church of the Lord if that's permissible terminology, spends \$50.00 a year for tobacco. Is this loyalty to the King? In a certain Texas town last summer I heard a man talking about his loyalty. "Why I read the Bible through twice a year," he said, "and I am going to read it through three times this year." Then some church leaders told me about a business meeting which the man attended. They were discussing church finance. Our "loyal" church member stood up and said: "I just don't understand how some people can get along without giving. My wife and I just can't stand to give less than \$1.00 per month." And they told me that the man and his wife attended the movies every time the show changed. Still he insists that he is loyal to the King. I know a sister who looks like a Broadway fashion plate every time she steps out to services, and she gives the church a dime just as regularly as the Lord's day rolls around. What good does it do for one to sing: "Take my silver and my gold, not a mite would I withhold," unless he gives as the Lord has prospered him?

In the matter of church attendance I believe loyalty plays a part. Christians have some definite appoint-

ments with the Lord which must be kept. Yet some assume that they may skip the worship on the slightest provocation or the most trivial excuse. I called on an old gentleman once to find out why he was not attending the worship. As soon as I entered his home, he began to tell me why he could not come. "I am old, and almost blind," he said. "My hair is gray, and my body is withering with the weight of years. But my spirit is with you every time the church meets on the first day of the week. I am too old and frail to go to the services any more." I noticed on the lapel of his coat a badge of some kind, and asked him about it. It must have pleased him, for his face lighted up with a smile as he told me about it. It was a long story about his work in a certain lodge. Just a few nights before, he had gone down to the lodge hall—in fact, he "let the cat out of the bag" by telling me that he went every week. But on this unforgettable night, the lodge members had a kind of celebration in his honor. They presented the badge to him as a token of appreciation for his long and faithful service. The badge showed that he had a perfect record of service and attendance for twenty-five years. And I said, "Uh, huh," but not very loud. Oh, yes, that church member should go to the lodge meeting on the darkest of the nights, but he did not think enough of his Lord to meet around the table on the first day of the week. Present in spirit? Loyal to the Master?

Well, you be the judge.

Then there is the matter of mission work. It has been called to our attention during this lectureship that we ought to lift up our eyes and look on the fields that are white unto harvest. Jesus commanded that we go into all the world with the gospel. The church is the pillar and the ground of the truth (1 Tim. 3:15). We are in the world with a book in our hands, for we "have this treasure in earthen vessels" (2 Cor. 4:7). Christ has no other means of saving the world except through the gospel. We have pledged our allegiance to the King, who has commissioned us to carry the message to every creature. Are we going to carry this message? If not, can we truthfully say we are loyal to the King?

Loyalty to the King involves being faithful in all circumstances, under all difficulties: in peace and prosperity, in health and happiness, in sickness and death, in perils and persecutions. Some people give up when the way is hard, but you know the Lord never guaranteed that it would be downhill and shady all the way. "Take up your cross and follow me," he said. Truly, some days must be dark and dreary, into each life some rain must fall. But "blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake," Jesus said (Matt. 5:11, 12). "Rejoice, and be exceeding glad: for great is your reward in heaven." "If a man suffer as a Chris-

tian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4:16).

Our loyalty should be like that of Stephen, who was willing to die for his faith in Christ. Even in death he could pray for his persecutors, "Lord, lay not this sin to their charge" (Acts 7:60). Let us be as faithful as those disciples who met around the cross that eventful day when Jesus said: "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Think of that mother who camped at the foot of the cross to see her own son crucified for the sins of the world. Let us be as loyal to the King as she was to that Son and as he was to her. Certainly, no human love is more profound than a mother's love. When everyone else ceases to think of you, your mother ceases to think of everyone else. Let us be as loyal today as Paul was when he came to the end of the journey. He said: "I have fought a good fight, I have finished the course, I have kept the faith" (2 Tim. 4:7).

Let me give you a word picture of loyalty. In 79 A.D. Mount Vesuvius was in eruption. Because of his interest in science and education, there was a man standing just as close to that volcano as possible. He had devoted his life to scientific research, and wanted to remain true to his obligation. That man was Pliny. His loyalty to his work in the great phenomena of nature caused him to get too close to that burning inferno, and he lost his life in the interest of posterity. There

were some soldiers standing guard that day in Pompeii, which was buried by the eruption of Vesuvius. Pick and spade have revealed to us that some of those who might have run for their lives and safety stood there on duty to be incased by the molten lava which flowed down the hillside. They were loyal to their responsibility, stood guard to the last. All of which reminds us of Paul's letter to the Ephesians. "Take up the whole armor of God," he said, "that ye may be able to withstand in the evil day, and, having done all, to stand" (Eph. 6:13).

On the eve of the Battle of Waterloo, someone asked the "Iron" Duke of Wellington, "What are your orders for tomorrow in case you are killed?" He said, "Stand and die to the last man." The next day they stood, and some of them died, but when the noise of battle had cleared away the history of civilization had been changed and Napoleon had gone down in defeat. Down here in San Antonio a few years ago a little group of men loyal to their country bared their breasts to that oncoming horde of Mexicans and defended their flag to the last man. During the Battle of Gettysburg in the Civil War, the flag bearer was injured and fell upon the ground. His buddies rushed to his side and said, "You are wounded, aren't you?" He said: "Yes, I am more than wounded; I am dying. But look! The old flag has not touched the ground yet." With one hand he was still holding the flag afloat upon the

breeze. The bearer went down in death, but the standard of the party still waved.

These stories of loyal patriotism are impressive, but I am talking to you about loyalty to a flag, a King and a kingdom that mean infinitely more than political and military kingdoms. Polycarp, a disciple of John, seems to have caught this spirit of loyalty. When he was arraigned for trial, the proconsul said, "Renounce Christ and I will release you." Polycarp, looking upward toward heaven, said: "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" "I have wild beasts," the proconsul threatened, "and I will expose you to them unless you recant." With a steadfast loyalty Polycarp said, "Call them." "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, and are yourself ignorant of the fire of eternal punishment reserved for the ungodly." Within a short while Polycarp was bound on the burning stake, where he thanked God for the honor of a martyr's fate. He was loyal to his convictions, even unto death.

I suggest to you that we should be just as loyal to the King and his kingdom. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the

Lord" (1 Cor. 15:58). The blessings of heaven are for those who are faithful in God's service to the end. "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2:10). Just as my father said to me when I was leaving home, "Son, stand up for Jesus, be loyal to the King," so I am appealing to us to maintain that same loyalty. Back yonder somewhere the most of us met Christ at the altar of obedience and pledged him our life, our love, our all. Have we kept the faith? "Blessed are those servants, whom the Lord when he cometh shall find watching" (Luke 12:37).

THE POSSIBILITIES OF CHRISTIANITY IN AUSTRALIA'

By Colin Smith

This year college debate teams throughout this country will be debating the advisability and possibility of this nation's pursuing a policy of strict economic and military isolation from a great portion of the world. I am not here to discuss that question from the economic or civil standpoint; but from the religious standpoint I have no hesitation in assuming that the churches of this land have no intention of adopting such a policy. My experience among you has shown me that you realize that the church has a world-wide mission. Every nation is included in the Great Commission, and the kingdom of God can become nationalized only at the peril of its own existence. For us, national barriers have ceased to exist. My presence here on this program is proof of that. The church throughout the world is one, and an opening in any country is a challenge to all Christians in every other country.

I believe that in Australia there is an open door of opportunity, and, of course, many adversaries. The latter I do not believe are unconquerable if a deliberate

and determined attempt to overcome them is made.

My faith in the power of the simple New Testament gospel has been greatly increased as a result of my visit to this country, and particularly to this college. I came here expecting to find a few small groups of Christians scattered over the land, struggling for an existence as are all religious bodies in Australia. I did not dream that you could have succeeded in establishing New Testament churches to the extent that you have. Like David you have routed the giant Goliaths of erroneous ideas and unscriptural practices, and all that remains is to possess the land. In Australia we have not yet found the sling, nor even learned to recognize the giant when we see him.

Nearly a century ago the movement to restore primitive Christianity sprang up in my country, but early in our history visitors from this country, coming to us as wolves in sheep's clothing, began gradually and cunningly to lead away the flock of God. Admittedly the infant church in the far away land should have been watching, but it thought that this country was the center of our present civilization; it thought that American people were so much like Australian people, that anything coming from the restoration movement in this country would be beneficial in Australia.

First, the young church, before it was old enough to form properly its own ideas, was told that effective evangelistic, educational and social work could be done

only when the churches were acting as a unit. I believe that the church must be united; a house divided against itself must fall sooner or later. But under the influence of visiting teachers, the small churches were led to believe that united efforts could be made only through conferences and the committees and societies that result from conferences. As a result of that idea a system of district and state conferences grew rapidly, and usurped the responsibility that God had placed on the local congregation. At least they aimed at doing that, but succeeded only in crippling the individual initiative of the churches, and stifling any progress that might have been made.

The barrier having been broken by the introduction of conferences, other innovations followed, until today practically every congregation uses instrumental music in the worship.

Of course, that all happened before my time, and the voices of protest became lower and lower until today they are almost inaudible. If one dares to protest against unscriptural innovations he is silenced with the argument that in this country the non-progressives are rapidly dying out, while the progressive or liberal element of the restoration movement is growing by leaps and bounds. That was the opinion I had, in common with others, until Brother John Allen Hudson visited our shores about two and a half years ago. Then I began to see that his reports could not be har-

monized with the impressions left by other visitors. I thought the conservative section was composed of a few ignorant and bigotted people who were rapidly dying out; but even with such a misconception many of us were dissatisfied with conditions in the churches of Christ in Australia. We could see that no progress was being made, and we began to blame the system under which we were working. The coming of Brother Hudson served to stimulate our thinking and confirmed us in the belief that such things as conferences were introduced without Scriptural authority. Today, many in Australia, though not separated from the digressive element, are beginning to realize that there has been something of a departure from the restoration plea, which of course means a departure from the New Testament as an all sufficient guide able to completely furnish us for every good work.

Our task is to stimulate that line of thought, and save something from the whole body in Australia. Let me add that I know none in Australia who would endorse all of the practices of the First Christian Church in this country. All are much more conservative than that, and believe that they are working toward the restoration of Christianity as taught and practiced in the first century by the apostles. Inside congregations that have introduced unscriptural innovations there are numbers who are opposed to those things. Because religious prejudice is not so marked in that coun-

try as it is here, we have an opportunity to reach those people.

There are some groups that have remained loyal, or as we say in Australia, "in the old paths." In these groups there would not be a total of more than 100 disciples. Most of them are in the vicinity of Sydney, a city with a population of almost a million and a half people. Some of these small loyal churches are meeting in homes; some of them have their own church houses; none of them has ever used instrumental music in the worship, nor have they been connected with conference organizations. Sydney, then, becomes our logical center from which to work. There we would have access to the pulpits of the more liberal churches, and for at least a few years there would be no clear line of demarkation between the "Old Paths" churches and the digressive churches. The division would most likely come along later when the "Old Path" section gained strength and became worthy of attention. However, considering that the Australian people fear division more than they fear innovation, I do not think there would ever be the prejudice and bitterness that unfortunately exists in this country.

Besides the opportunity that exists for teaching inside the liberal churches, there are, I believe, remarkable opportunities in other fields.

Our state educational regulations give recognized religious teachers the right to enter all the schools for

the purpose of giving religious instruction. Naturally there are some requirements that have to be met, lest children receive instruction from incompetent teachers, or against the will of their parents. But the people are so indifferent to religion that practically every child in the public elementary and high schools could be reached once a week, if we had sufficient workers. Our educational system presents an open door that is being neglected by every religious group in Australia. About a month ago I received a letter from a teacher whom I have never met. He deplored the fact that no religious instruction was being given in the schools of Tasmania despite the provision made in the laws of the land. Naturally we cannot expect the state to give education in religious subjects, but Christians should be alive to their opportunities and obligations. Religious instruction is particularly necessary for the schools of Australia because of the absence of religious colleges. Some day we may be able to remedy that lack, but at present will have to plan on reaching the students in the high schools. Much also could be done in the primary grades, but without a whole army of workers I think it will be more profitable to work with the high school boys and girls. In the Universities, too, much could be done if we had the workers, but I have referred to the high schools because I believe the students there are much more impressionable than college students.

To supplement the work in the schools and churches, we also have an opportunity to teach by means of radio. Our radio system in Australia is similar to that here. No religious body is at present using the radio to any extent. I do not at present know whether we can attempt anything along that line, or whether it will prove too expensive.

In this country much of your success has been due to the printing press. You are fortunate in having men who are prepared to publish literature and periodicals devoted to the preaching and defense of the gospel. In Australia the Austral Publishing Company publishes a weekly paper, "The Australian Christian," representing the churches of Christ. This paper, however, does not represent our ideas, and will be of no use to us. I hope that we can soon arrange for the publication of another paper. Until about nine years ago, "The Restorationist" was published monthly, but the publisher dropped it. Whether or not he can and will re-commence publication, I do not know. Whether or not he does, we can use large quantities of literature from the churches here in America. However, literature published there would possess advantages that are obvious. Supplemented with tracts and periodicals from here, mimeographed matter could also be used to good advantage. Perhaps, too, we could do something with a library of good doctrinal books to circulate among the churches.

Thus you can see, we have three great open doors of opportunity at Sydney. Every school door is open invitingly. Work done in the schools would bear fruit in later years. Further, the name of one speaking to the students in the high schools would become known, by name at least, to the parents and friends of the boys and girls. Boys and girls there are the same as boys and girls here, and would talk to their mothers and dads about the preacher whose coming brought a welcome respite from the monotony of regular lessons. That is casting no reflection upon the school teachers, but may be assuming that the preacher has something to say, and can say it in an interesting manner. Thus we can build up easily a potential radio audience. Then with the parents and children interested in the preacher, some of them would read tracts and other literature.

The opportunity is there, but the work is not going to be easy or rapid. With forty years of digressive teaching, error is firmly entrenched. The Australian people are conservative, and largely indifferent to religious matters. An estimate made last year showed that only about 7% of the people attended religious services. We will have to start with the rising generation, and educate them spiritually. Naturally results will not be seen immediately. Here a preacher has a large body of Christian school teachers who have been educated in this and similar colleges. They can influence the boys and girls in the schools. In Australia

most teachers are religiously nothing, and are a hindrance, rather than a help to our cause. Ultimately we may be able to establish some religious colleges in that country, but for the present perhaps we had better aim at having some of our young men attend this and similar colleges in America. Probably we should arrange to have someone come here from the churches in Australia and major in music, so that he can return to Australia and help with the singing. However, I have been treated so well here, that I would be compelled to advise a restrictive clause placed in his passport so that he would have to return to Australia rather than settling down here where it is much easier to do religious work, amongst so many Christian associates.

I have been talking about the opportunity at Sydney because that is our largest city; but similar opportunities exist in many other cities. Australia is approximately the same size as the United States. It does not have any cities as large as New York, but it has several states larger than Texas. Not one of all our states has in it a single preacher devoting his time to the preaching of the New Testament gospel, and opposing the introduction of unscriptural innovations. As you cast your eyes on the map of the world, you can visualize a whole continent populated by a people who are speaking your language and enjoying the same standard of living that you enjoy; many of them wor-

ship the same God, and have been baptized with the same baptism, but have been led astray by men pretending to represent the churches of Christ in this country. A whole continent without a single preacher devoting his time to the work of extending the borders of God's kingdom and fighting against errors from within. A nation that has taken the cross as its symbol because every night the Southern Cross shines over it, and yet a nation led away from the simplicity that is in the Cross of Calvary. I look forward to the time when the cross that has been placed in our sky and in our flag will be a symbol of the cross that has won our hearts.

I have taken the time to tell you about the opportunities at Sydney because I am planning to make that the center from which we will work. Melbourne is almost as large as Sydney; it is the religious center of Australia, and its inhabitants have a greater interest in religion than do those of Sydney. But it has been the center from which the seeds of digression have been sown. Tares there are getting so thick that the wheat has been choked out. As far as I know, there is not a single "Old Path" congregation in Victoria, the state of which Melbourne is the capital.

Tasmania is my own state, and like the others presents plenty of opportunities. I would like to work from there as a center, but that state is not centrally situated geographically, as you will see if you look at

the map we have here. The history of the restoration movement there has been glorious in the past, but with a departure from the Bible as an absolute authority in faith and practice, a decline followed, and over the doors of many of the buildings could be written "Ichabod," for the glory has departed.

However, Tasmania is not so far from Sydney that it could not be visited sometimes. In the state there are two or three small groups that are loyal. Two of these are in country districts; the other is in a city about the size of Abilene. Like Elijah of old, they are beginning to think that they are the only ones left. If only through the years we had been making some contacts with the great body of Christians here, we would have felt less discouraged; but we believed that here, too, the people with instrumental music and conferences were making all the progress, and that the conservative section was doomed to almost certain extinction within a generation or so. A message from here occasionally would afford great encouragement, and would show them that God has reserved for himself a great host of people who have not bowed the knee to Baal. I know those people; I believe I know every family in every church in Tasmania, whether they are "Old Path" brethren or not. I know that many who have in the past year or two occupied positions of distinction in various conferences and committees, are beginning to see that such aids are a failure. And

they are a failure. If better work could be done by means of conferences, etc., God would have included them in his plan. Like David's new cart, that he made to carry the ark, they shift the load from the Levites to the oxen, but sooner or later the oxen stumble. Then there are plenty of men like Uzzah who are ready to steady the ark. Uzzah tried to help with his hands; the modern method is to add a few more conference committees to help preach the gospel, and a few mechanical instruments to aid with the singing. So effectively do such things aid the church in her work and worship, that groups of Christians once welded together by the faithful preaching of some good man, have nothing for which to live, and we see the spectacle of churches closing their doors!

I could relate similar facts about each of our six states, for the experience in all has been the same. New Zealand, too, is in a similar plight. A few small churches struggling against almost overwhelming odds, and discouraged by all sorts of inaccurate reports from this land! Why it is that the church of the Lord Jesus Christ, purchased by his own blood, and established in all whiteness and purity to be his bride, should be the victim of erroneous teaching from within similar groups in other lands, I do not know. I am not going to assert that the church of the Lord in Australia and New Zealand was free from error before the advent of teachers from this country. From the very first the

influence of Christians there was handicapped by their failure to see the need and scripturalness of supporting their evangelists. Believing in the British "Mutual Ministry" system, they considered that preaching and teaching was the work of the elders. I would be the last to assert that elders are absolved from that work even when they engage the services of an evangelist or preacher. However the experience in Australia has shown that a preacher is terribly handicapped when forced to earn his living at secular work, while trying to prepare sermons for the Lord's Day. Perhaps if we had given some men an opportunity to study as well as to preach, innovations would have been more difficult to introduce. In fact, such things gained an ingress because the preachers sent from this country were more highly educated than the unpaid preachers in the Australian churches. Then realizing the influence that educated and trained preachers could have, many promising young men were brought over to attend such colleges as Bethany, and Butler, and T. C. U. These men on their return to Australia naturally became leaders in the movement, and for forty years have watched their ideas take root and grow. Truth and error cannot exist together, and the growth of one results in the suppression of the other.

We need now a succession of men who will work to uproot the errors that have got a foothold in, and ultimately taken control of the church in Australia. I said

we needed men because all of God's movements to save men and women have been conditioned upon human cooperation. In his conflict with Baal in Old Testament times, God used Elijah; after Christ finished his part of the atoning work he used Peter to preach the first gospel sermon; when he wanted to get the message to the Ethiopian eunuch, he took Philip away from a successful meeting in Samaria because without the help of some man the Ethiopian did not understand what he was reading. Jesus went back to the Father in heaven, where he will remain until the times of restitution of all things whereof God spake by the mouths of the prophets, but the work of human redemption was not finished, and will not be finished until the gospel has been taken to every creature in every land and country. This part of the task was left to the church. If we fail, then Jesus fails because he has made no other provision for the extension of his kingdom and the salvation of men.

In one generation the message of reconciliation was preached in all the known world, and the apostle could go to the martyr's grave saying, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also that love his appearing."

Surely those who love his appearing are those who are busy doing his will, preaching the gospel either personally or by means of their wealth and influence, throughout the whole world.

I can think of no field that presents greater possibilities than does Australia. Occupying the position it does, it is the key to the myriad islands of the Pacific Ocean: it is the key to India with its countless multitudes of men and women made in the image of God, and ignorantly bowing down to idols of brass and wood and stone, vainly groping after something they cannot define. It is the key to Papua with its millions of cannibals who can be helped only by the gospel of Jesus.

But the task in Australia is not going to be easy in Australia. Before us we have a long and tedious job, but we know that the gospel is the power of God, and what has been accomplished here in America can be accomplished among people of the same blood in Australia. Over there, the church, the pillar and ground of the truth, is weak and sickly because it was led astray while it was yet a little child. Starved, or fed on adulterated food when it should have been getting the sincere milk of the word, it is looking to its older brother in America, and with a voice already feeble, is pleading, "Come over to Australia and help us."

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