

1919

1919: Abilene Christian College Bible Lectures - Full Text

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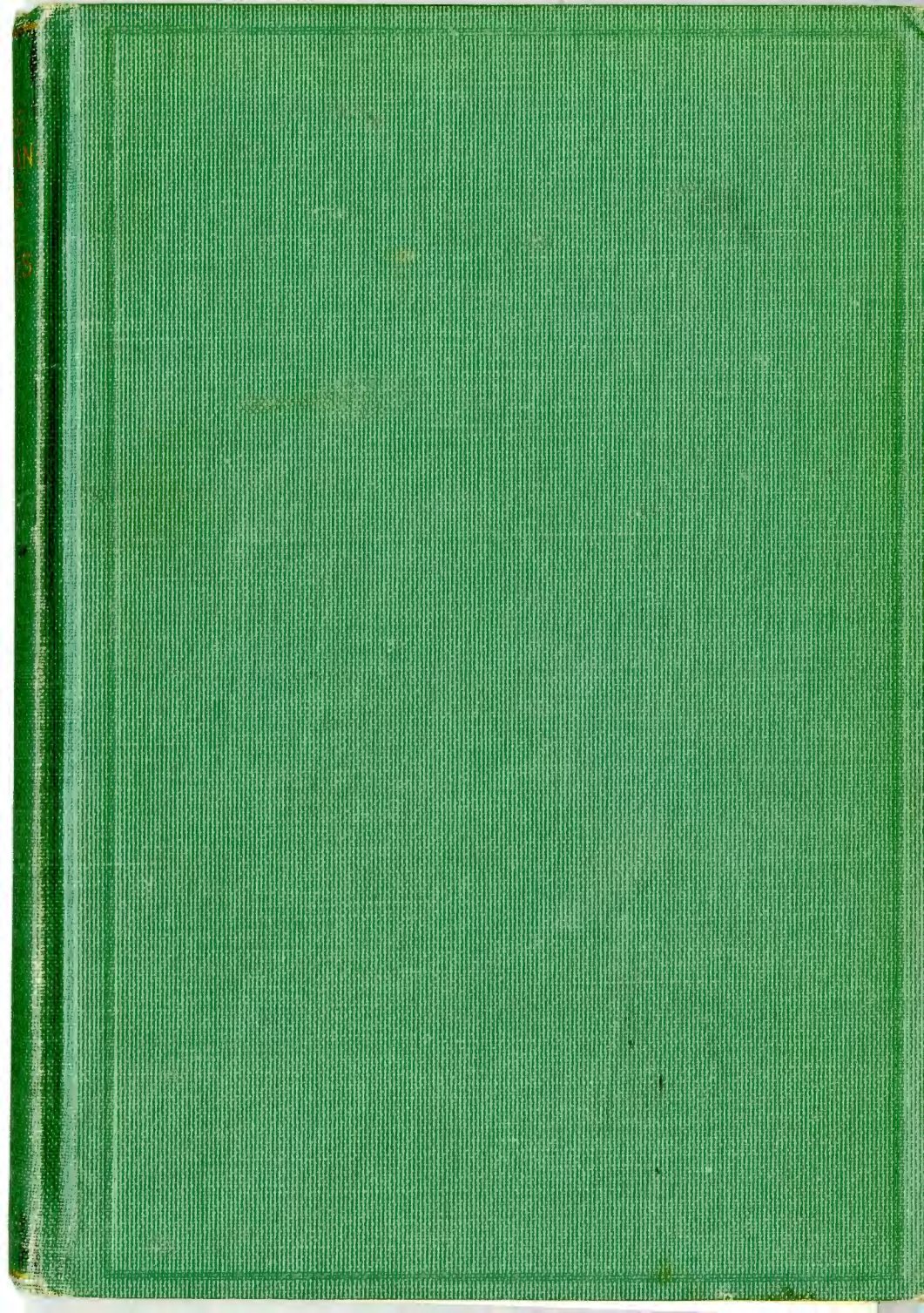
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TO A BOOK

*"If thou art borrowed by a friend,
Right welcome shall he be
To read, to study—not to lend—
But to return to me.*

*Not that imparted knowledge
Doth diminish learnings store;
But, I find, books often lent
Return to me no more."*

* Read slowly, pause frequently, think seriously *
and return duly, with the corners of the leaves not
turned down. * Anon.

Abilene Christian College
Bible Lectures
1919

DELIVERED IN THE AUDITORIUM
OF ABILENE CHRISTIAN COLLEGE
ABILENE, TEXAS
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1919



F. L. ROWE, PUBLISHER,
CINCINNATI, OHIO



JESSE P. SEWELL

INTRODUCTION

By J. P. SEWELL.

It is with an earnest desire that it may contribute something to the extension and exaltation of the kingdom of Christ that we send forth this the first volumn of A. C. C. Lectures. We hope each year to present a similar volume. In this way we trust to add something of permanent value to Christian Literature.

A. C. C. Bible Lecture Week is a regular part of the program of Abilene Christian College,—the last week of February each year. The lectures begin on Sunday morning and continue until Friday night with three each day. Brethren, preachers and laymen, who are outstanding in their Christian living and teaching are invited to deliver the lectures. An effort is made to cover a broad field of Christian thought and activity.

This week was inaugurated for the purpose of deepening and strengthening the teaching and influence of the college with its students. The service proved to be so rich that we decided to invite our patrons and friends to be our guests during the time to enjoy it with us. Large numbers have accepted this invitation and our memories are filled with sweet association and communion. In this the service has been very greatly extended. That it may be extended still more we have decided to present these volumes each year.

Abilene Christian College exists for the purpose of promulgating Christian teaching and influence. If we can extend some of the rich blessings which we are permitted to enjoy here to those who cannot be present we count it a duty to do so. And practically all who are present for A. C. C. Lecture Week desire to keep the lectures. The first order was for five volumes, from a gentleman who was present and desired a volume for each of his children.

We desire to record permanently the sincere appreciation of the trustees, faculty and students of Abilene Christian College for the work done in preparing and delivering the lectures which appear in this book. Each of them gave his time and labor without pay and the profit, if any should

he made, is to go to the religious section of the college library. Special mention is made of Bro. G. Dallas Smith who delivered the excellent series of five.

This volume is offered to the public by Abilene Christian College as a part of its educational program. We feel that our mission is a worthy one. As the people are educated to know and appreciate the truths and principles of Christianity they are saved and developed in Christian manhood and Christian womanhood. We believe there is no greater service than Christian education so I close this introduction with a little sermon on that subject.

CHRISTIAN EDUCATION.

Text: Matt. 28:28, "Go ye, therefore, and teach all nations."

I. Introduction,—Education.

By education I mean that teaching, training, development which equips the individual to live his life in such a manner as to achieve the greatest amount of real success and happiness for himself and to give the greatest amount of genuine service to the world.

This education enables the farmer to make the soil produce more and better, the stockman to make his stock yield more profits, the school-teacher to give better service to his students, the merchant and banker to better serve their patrons, the doctor and lawyer to better protect the interest of their patients and clients, the preacher to more effectively preach the gospel, in fact, the individual, in every activity of life, to better meet the obligations and duties of life, and to find more real joy in living.

Any process through which the individual may be taken which does not thus equip him does not deserve to be called education. It may result in knowledge, information and a certain kind of culture; but if it fails to equip the individual for life as it must be lived it is not education.

II. Christian Education.

By Christian education I mean the training suggested given from a Christian viewpoint, in schools where not only

the body and mind may be trained but the heart also. This is the only way in which man may be equipped for the highest, broadest, fullest, richest, noblest living and happiness.

I care not how perfectly you may develop and train the body and the mind, if you fail to plant in the heart an unwavering faith in the justice and power of an eternal God, and a strong moral character to guide, direct, support and restrain that body and mind in the activities of life, you fail to fully educate; and the man becomes a greater injury and hindrance to society than he would be with no training at all.

1. Christianity is preeminently a religion of teaching.

Our Lord says to us, "Go ye, therefore, and teach all nations." Why? This binds on us a vast responsibility. It is an obligation demanding vast thinking, effort and sacrifice. Again I ask, Why? "Neither for these only do I pray, but for all them also that believe on me through their word." Jesus included in his prayer those who were disciples then; but he expected them to obey his commands and teach the gospel to others. He understood that at least some of these others would be led by this "word" to believe on him; and he included them in his prayer. Here is one answer. We must teach the gospel; for through it men are made believers. "So belief cometh of hearing and hearing by the word of God."

Again. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name." Jesus, the Son of God, came to give life. To enjoy this life men must believe that He is the Christ, the Son of God. And the gospel,—the words of the Holy Spirit, written in the Book of God,—are written for the express purpose that men "May believe" this very thing.

And again. "It is written in the prophets, And they shall all be taught of God." Why? "Every one that hath heard from the Father and hath learned, cometh unto me." Rather strong, isn't it? "They shall all be taught of God." We are to do the teaching. There is no other way to draw men to Christ. They must be taught the gospel,—the words

heard from the Father,—until they learn. “Every one” thus taught comes to Christ.

And, beloved, just here lies the great obligation and opportunity of God’s church. Are we meeting and using it as we should?

2. The extension of the kingdom of heaven depends on teaching.

And just here I desire to say that the greatest ambition of every Christian heart should be the extension of the borders of the kingdom of God, and its exaltation, honor and glory. You desire it, of course. We can’t take guns and swords and go out and capture citizens for God’s kingdom. There is just one way to do it. Teach them the gospel,—the words heard from the Father,—until they learn; then they will come. They will fall out with sin, Satan and his kingdom; fall in love with Christ, righteousness and his kingdom; obey the gospel and become citizens of his kingdom. This is why Paul says the gospel is God’s power to save. It is what Jesus meant when he said, “Ye shall know the truth; and the truth shall make you free.”

It is what Paul had in mind when he said, “Take the sword of the spirit, which is the word of God.” Christianity is not a negative, defensive religion only. Not only are Christians to put on the protective armor provided for them, and to plant themselves in the trenches of sound doctrine and pure living and defend themselves; but they are to take their weapon of offensive warfare,—the word of God,—and under the leadership of Christ, go out and charge the trenches of error and sin. And, beloved, we have remained in the trenches too much. It makes no difference how pure our lives, if we fail to get this doctrine into the mind of others and this purity into other lives, we are failing in the purpose of God’s church.

3. Christians may teach the word of God at any possible time and place.

It is scriptural and right to teach the Bible anywhere, any time. The gospel is God’s power to save when you get it into an honest mind and heart, regardless of time and place. But, of course, this greatest of all services should be performed with the greatest of care and the best possible

judgement. It should be done where the greatest good will result to the greatest number.

"Now while Paul waited for them at Athens his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." Just in the home, or in the home and church only? Paul didn't wait for a church. He saw a city lost and ruined in sin. His great Christian heart was stirred. He couldn't wait; he didn't wait. He began teaching them that they might be saved. He taught them in the synagogue; but that didn't satisfy him. It was too slow. It would take too long. There was the market place. Many people frequented it daily. He could teach them there. It was an opportunity. Paul used it.

"He went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Great, wonderful work! This time Paul is teaching in a school. He kept it up for two years. And the Holy Spirit says "all Asia" heard the gospel as a result of it. Do you think of a more fruitful work in the lives of any of the apostles?

Why these quotations and observations? That we may see that it is our duty to teach the word of God anywhere, anytime,—even in school.

It is with reference to the opportunity for accomplishing God's purpose by teaching the word of God in schools and colleges that I speak at this time. The school is not the only place furnishing an opportunity for obedience to Our Lord's command, "Go ye, therefore, and teach all nations." There are hundreds of others. But the school does furnish an opportunity for this greatest of all services, so wonderful in its possibilities that Christians cannot afford to neglect it.

While in school the individual is passing through the

formative period. He is in the making. His body, mind and heart are being formed. His faith and notions and conceptions of life are being formed and fixed. He is being developed, very largely, into what he is to be in time and eternity. Very few people are very radically changed in faith or in life after full maturity. In spite of the fact that most of our sermons are prepared and preached with the adult mind and heart in view a vast majority of the souls converted by them are still in the formation period.

During this important period shall we train the body and mind and neglect the heart? But, you say, the school is for training the mind and the home and the church for training the heart; and surely the great work of the home and church may not be overlooked without disastrous results. The school cannot possibly take their places or do their work. Neither can it overcome defects of character resulting from their failure. Too often this is expected.

Why do a vast majority, practically all, of the children of Catholic homes become Catholics and remain Catholics? Are they more diligent in their homes and churches than Protestants? I don't like to think so, still a minority of Protestant children are not becoming members of any church. The difference is in the school rather than in the home and church. Catholic children are taught and trained religiously not only at home and church, but in school also. We see the results.

Is it good judgment, and does the law of God require that we properly teach and train our children spiritually at home and church and then place them in school where every spiritual influence and all religious teaching are calculated to counteract and destroy our work in the home and the church? You may as well argue that it is proper to guard the health of your child at home and at church carefully, and then knowingly and deliberately send him to school where you know conditions are unsanitary, and where you know he will be exposed to all kinds of contagious diseases. As surely as there is anything true and worthy in Christianity, from the viewpoint of the undenominational Christian, our children are exposed to moral and spiritual diseases in

the state and in many denominational schools far more serious than mere physical malady; and we see the social and spiritual disease that so often comes from thus exposing our children.

Christianity is not merely a delightful and helpful profession for those specially inclined toward it and particularly adapted to it, as the practice of law, medicine, etc. If so we might talk about general education, professional education, vocational education, Christian education, etc. Christianity is for all men and for each one, not merely a profession but life itself. Hence from the Christian point of view all complete education must be Christian whether it be general, professional or vocational. The entire training of the child must be Christian not secular and Christian. The failure to understand and practice this great truth properly, is responsible for the fatally erroneous notion that the individual lives two lives, his secular life and his Christian life. This isn't true. Christianity either permeates the entire being and makes it every whit Christian or it isn't Christianity.

Christianity is not merely for those of your boys who are going to make preachers, but as well for those who are to be farmers, mechanics, doctors, lawyers,—for all. Christianity is not for Church, prayer meeting, Sunday school and funerals alone. It is for plowing, hoeing, cutting wood, selling goods, cooking, sewing, playing, courting, everything, everywhere. Then from the Christian point of view all education must be Christian. In anything and everything the child is to be trained for,—educated for,—there must be Christianity in the training. This is why God had the Jews educate their own children, and prescribed his law as a part of the entire course. This is why early Christians did the same thing.

This is what Brothers Lipscomb and Harding had in view when they started the Nashville Bible School. It is what "Uncle David" meant when he would say, "I long for the day when there will be not only colleges where the Bible is taught to every student, but when every congregation of disciples will have a school in which every child can be taught God's Word."

We have barely touched the hem of the garment! For us such terminology as secular education should be forgotten. Everything that is taught our children should be Christianized in the process. Anything that cannot be Christianized should not be taught our children. Any surroundings, and conditions making impossible the teaching of Christianity are absolutely unfit for the education of children from the Christian point of view, Christians cannot afford to accept such conditions.

Why don't we send our children to the Catholic Sunday school and the Catholic church on Sunday? They will be taught error. That is a good reason. But our children are taught as much error in the state schools and many denominational schools and colleges during the process of their education as they would be in these Sunday schools and churches.

They are taught by people with the same conceptions, faith, and ideals exactly in the state and many denominational schools as in the Sunday schools and churches referred to. If it will affect our children to have them taught error on Sunday how may they be taught error five days in the week and escape?

Ah! You say Sunday school and church train for the religious life, the school for the secular life. This is the fatal point in our thinking. The Christian life is not Christian and secular. It is Christian. Christianity must permeate, restrain, inspire and control every act of life just as genuinely as it does the praying, singing, teaching, taking the Lord's Supper or any other act of public worship or service, or the life is only part Christian.

If we meet the situation and educate our children as they must be educated if their education is to be genuinely Christian there is a great task to be performed. It can't be done in a day. We have done something but we have fallen fearfully behind. It will take time, sacrifice and study, prayer and work. It can be done. But if so all personal and sectional pride and ambition must be set aside. Every effort must be for the good of the work. If we are not big enough and good enough to proceed thus we will fail and should fail.

J. P. SEWELL.





GEO. A. KLINGMAN

"A GREAT DOOR IS OPENED."

I Cor. 16:6.

BY GEO. A. KLINGMAN.

The letter in which we find these words was written by Paul at Ephesus on his third missionary tour and near the close of his two years' protracted meeting in that city. Every day witnessed multitudes of Jews and Gentiles from all parts of Asia pursuing their various interests in this great center of trade, religion, and education. The school of Tyrannus attracted scholars and students of all classes. Paul used this school as an "open door" through which to reach all that dwelt in Asia. In Acts 19:8-10 we read: "And he entered into the synogogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years, so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Here we find the apostle located at a central point and note the hearts and minds of many people were disposed to receive the truth and that Paul continued preaching daily for the space of two years.

In making an application of Paul's method to present-day conditions we observe:

I. That there are many centers from which the influence of the truth should radiate. In our own beloved country we may direct attention to the most favorable condition possible. We have forty-eight states with the great capital at Washington; each state has its own capital and is divided into counties each of which has its county-seat. Politically and commercially we are so situated that in a short time we can reach every citizen of our great Republic. Let us take Texas with its 244 counties as an illustration. Every county-seat is an open door through which to reach the population of the county. What is true of Texas is true of every other state in the Union. These doors are standing wide open and

there are hundreds of them through which a preacher of the pure gospel has never passed. Let us bring the matter closer home still: Take our own county—Taylor; we are centrally located. * Abilene is the gate-way North and South, East and West, for a large territory. On account of recent developments in oil and other industries, the eyes of the country are turned toward Abilene. This is a great country and no one is able to forecast the extent of its awakening and development. Abilene is not only a commercial center but is also known as an educational center. Our own school, like the school of Tyrannus, has the word of God taught in it daily; and with its present equipment and generous support is destined to become one of the great educational institutions of the world. With Paul's fervor and love of souls aided by the earnestness of the early disciples, the gospel message was spread throughout all Asia. We have the same message, the same advantages of situation, and with the same spirit of devotion and love of human souls, Abilene will become an Ephesus—a "great door and effectual."

II. Our second consideration is that of the mental and religious attitude of the people. The whole world has had a shaking up religiously. The war has proved to us the inefficiency of denominationalism. To meet the demands we found it necessary to unify our forces. Just imagine every camp of soldiers having a hundred or more chaplains of "different faiths and orders" looking after the spiritual welfare and moral interests of our boys. Never before has the need of unity and union among Christians been more powerfully felt. The "clashing creeds of Christendom" have also been "weighed in the balances and found wanting." The slogan "Deed not Creed" gives expression to a sentiment shared by millions of our fellowmen. The world feels its need of a merciful, heavenly Father, whose Son, Jesus Christ, willingly offered himself for us all and one who is our "elder brother" bearing our burdens and healing our wounds. The world is sick of speculative theology and philosophic discussions; we want the simple creed of the Christ finding itself in ministering to others; the only creed that is perfectly adapted to every human heart and condi-

tion, the one on which all the Christians in the world can unite. This world's hungry heart is crying out "Thou, Oh Christ, art all I want, More than all in Thee I find." To be sure we are divided into groups and always shall be; but with an absence of envy, jealousy, wraths, factions and such like, each group will labor for the glory of God and in the Name of the Master who prayed for the spiritual oneness of his disciples in every generation, and the practical unity and union that will inevitably follow. The plea for the unity of God's people on God's Book has never had a more hopeful opportunity than the present. The door is wide open, brethren, waiting for us to enter.

To be more specific: The people are calling for an effectual message and an efficient religion. They want to know how to be saved, and being saved, how to serve not only in acts of devotion and items of worship but "in deed and in truth." They are asking, How can we evangelize the world? How shall we educate our children? How can we best care for the poor, the widow, the orphan, the aged, the sick, the feeble-minded, and the criminals? How shall we provide for wholesome recreation especially for our young people? The modern mind is one of inquiry and search, eager to be instructed and led. The president of the Waldensian church in Italy told us that 30,000,000 Catholics had left the Romish church in Italy alone. They had demanded Bibles and when these were furnished them they "read themselves out of the Roman Catholic Church." Think of 30,000,000 people adrift—scattered as sheep without a shepherd, for they know not where to go and there is no one to "gather them together" and teach them the simple gospel. China, Japan, Korea, India, Africa,—wanting to hear and know what is best for them, are waiting to be told. A minister sent out by the Baptists was relating some of his experiences on the foreign field. He said: "Brethren, my arms have ached from baptizing so many converts, I have been compelled to rest a while and keep the people waiting, and then resume." The hot tears coursed down my cheeks as I listened to "the story of the iron bands." Several years before this missionary arrived on the scene of his labors,

another missionary had just "passed through" and had told the natives about the true and living God. When he left them they had iron bands fastened around their wrists and ankles and decided to wear these until another God-man should come along and preach to them about the living God. He was to break these bands and they would all obey the true God. This missionary quietly and modestly remarked, "Brethren, can you imagine the joy of my heart when I took a hammer and broke the iron bands and at the same time, with the gospel hammer broke the shackles of sin and superstition that had bound these people for centuries? Then he significantly added: "Those people do not know that I am a Baptist; I did not tell them one word about the different denominations; just preached Christ to them and told them about His church which He purchased with His own precious blood."

A woman who is caring for many child-widows in India related to us the sad experience she had in passing through many villages from which great multitudes followed her crying and begging her to stop and tell them about Jesus. As she crossed a certain river hundreds of women were standing on the shore calling loud and long, "Come to us and tell us about God and the Savior." You do not wonder that this woman said, "I can hear them always, and see their outstretched arms pleading for salvation." Great doors just swinging wide open and no one to enter in and take possession for God.

But what avails all this? Our hearts are stirred to no purpose if we fail to act upon the holy impulses awakened by a consideration of these startling facts. Not that we do not need enthusiastic meetings; our Lord himself provided for our "gathering together," and there is nothing to take the place of a large assemblage of kindred spirits. We need the inspiring singing, the soul-stirring prayers, and the messages fresh from the throne of God's grace through His Holy Word, and the exhortations from warm and loving hearts; but how often is it the case that the people are willing and anxious to do the work of the Lord but for some reason it is not done. "I wish we would do this;" "I want

to help in this good work;" "Let's get at it and do something;" "Why don't we?" These and similar questions reveal the willingness on the part of the people. Where is the trouble? What principle of Scripture teaching is ignored? I believe we shall be unanimous in our verdict. May I be privileged to set it forth in our third consideration of the theme before us:

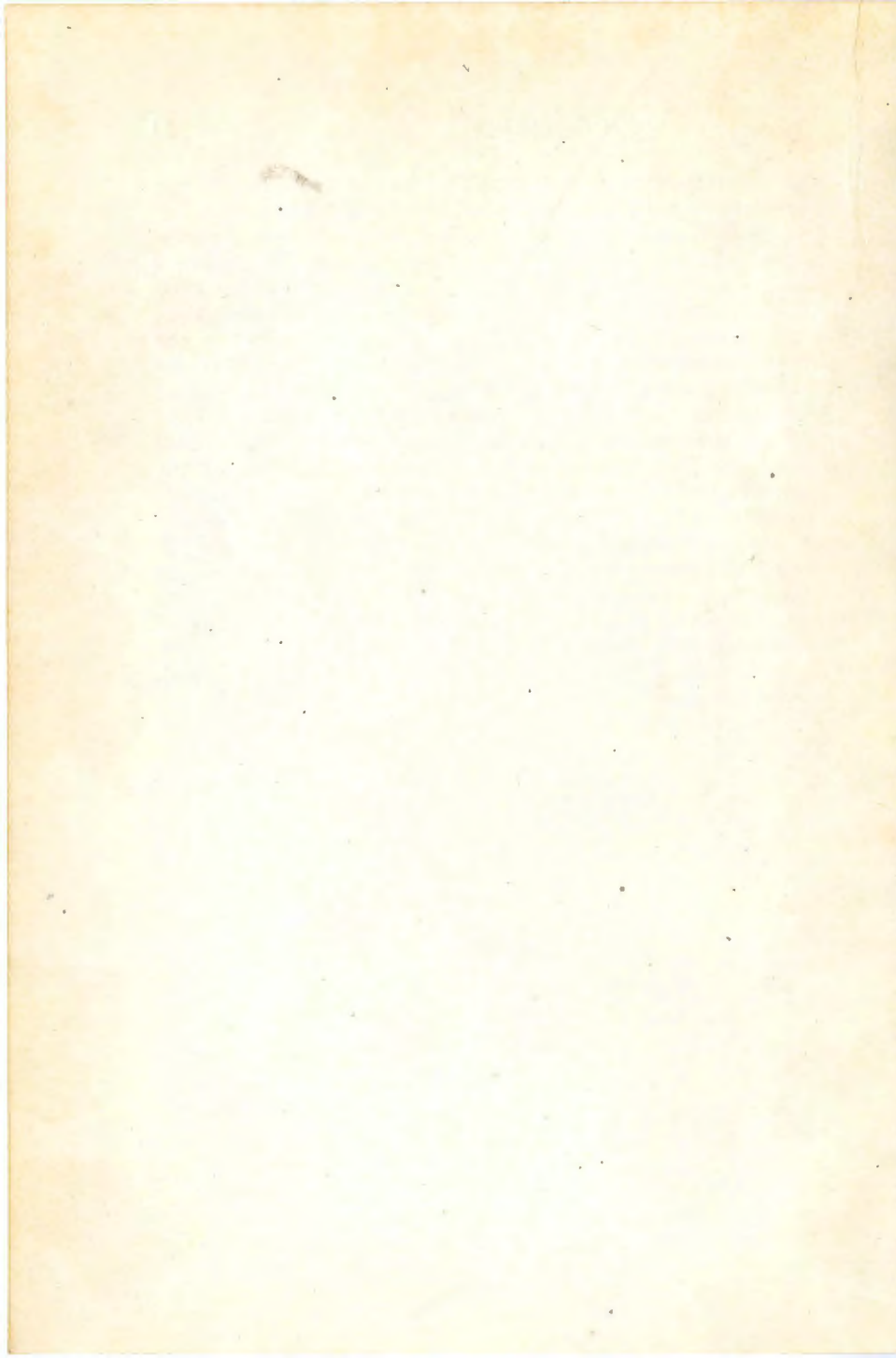
III. The great door opened to Paul at Ephesus became "effectual" because a definite purpose and plan was wisely executed during the two years' protracted effort in that great center of population. Do you know of any congregation that has conducted such a campaign? Brother T. B. Larimore once offered to hold a year's meeting for a church, preaching twice a day and three times on Sunday, and the church refused the offer. We cannot expect the results enjoyed by the early Christians unless we are willing to adopt their methods. It is not difficult to find persons who refer to God's ways and methods as "hap-hazard," "no plan at all," etc. They are correct in the usage of such expressions if they have in mind the erroneous ideas held by some folks in regard to God's plans, and more so, if they refer to the "slip-shod, slovenly, niggardly" way in which some congregations "carry on their work" (?). But nothing can be farther from the facts in the case, nor more out of harmony with the truth of God than to represent God's ways and methods as "hap-hazard," etc. Reflect for a little while on God's method and plan in creation! How wonderful the design! How marvelous its execution! How perfect the system! Consider the carefully developed plan of Redemption! With what simple order and efficient methods the work of evangelizing the world was undertaken and accomplished in the days of the apostles—the gospel being "preached in all creation under heaven." (Col. 1:23) Read the book of Acts carefully and note the most efficient and expeditious methods employed in meeting every demand, any exigency, any emergency. Under the Headship of Jesus Christ, elders took the oversight of the flock, tended the sheep, ministered to the spiritual wants of the believers; deacons were appointed to care for the poor, the widows

and orphans; deaconesses, such as Phoebe in Cenchrea, (Romans 16:1-2) served the church in matters of special business suitable for women to do, and they were sent on important missions in order to enlist the help of other congregations; missionaries were sent out by the congregations; evangelists were commended for the "work of the ministry;" the very best and most economic methods of finance were adopted and practiced. No better system has yet been devised than that which requires that "each lay by him in store" on the first day of the week, "as the Lord has prospered." Several years ago I suggested this plan to a congregation that was virtually dead. One of the elders said, "The Lord's plan won't work; I've seen it tried too often." I remarked to him, "My brother, you have never seen the Lord's plan tried." Finally, he said, "Go ahead if you want to risk it." We tried it. At the end of the year the treasurer made his report. It was too much for the good man; he could not finish; tears of joy blinded his eyes and he cried out, "Brethren, I can't finish this report—there's over a hundred dollars in the treasury." This was thirty years ago in a little country church and there was but one doubt in the minds of the members expressed somewhat like this: Do you suppose everybody gave as he was prospered? What could we not do if every one gave at least one-tenth? How can any blood-bought child of God think of giving less?

The apostolic ways and methods of doing God's work have not been adopted and followed and for that reason more efficient work has not been done. The world has not been evangelized and the suffering mass of humanity has not been ministered unto because we have not been LOYAL to New Testament ideals and plans. The same never-changing principles of Christianity must be applied to present-day conditions. With the church organized after the New Testament pattern, recognizing no other head but Jesus Christ, we must systematize our work and arrange for definite work in a definite way. Let us not be afraid of doing the right thing because some one else does right; neither let us refrain from doing God's work because some one else may do it in the wrong way; let all prejudice, pride, jealousy,

and sectarianism be put away; let us not fear counsel nor hesitate to co-operate in the larger spheres of activity. Let every congregation decide what it is able to do and, if necessary, appoint certain ones to see that it is done. There should be regular preaching, if only once a month, in every community where there is a congregation; smaller congregations can co-operate in the spread of the gospel message in the home community, and the same plan works admirably for preaching the gospel in the foreign field. That is, instead of having "independent" missionaries abroad, or "freelance" preachers at home, let the congregations select and send out their representatives in the proclamation of the gospel; and just as it may be necessary for several congregations to co-operate for the purpose of evangelizing a county, so let any number of churches co-operate in sending out a missionary, the element of mileage being the only difference. In this way we shall steer clear of the Scylla of Ecclesiasticism on the one side and the Charibdis of neglected duty on the other.

"Behold, I have set before thee a door opened, which none can shut." (Rev. 3:8.)







HENRY ELI SPECK

THE PREACHER, HIS TASK AND OPPORTUNITY.

BY HENRY ELI SPECK.

Every preacher is facing the most commanding situation in human history. Never before was there such need of the clear mind and the flaming soul in the pulpit. Today, as never before, the preacher may come to his throne. But in what spirit is he to come? What is his distinctive message? How is he to prepare and discharge the task? These questions surge to the center of our thoughts.

The act of preaching is a complex and difficult matter under the easiest conditions. Many forces enter into it, and they are often difficult to understand. No task today is more difficult than that of the preacher. He must go into the pulpit to instruct men, to rebuke, to inspire, to comfort, and to regenerate them. The preacher must speak oftener than the lawyer, visit more than the doctor, and teach with more patience than the professor. In doing these things he will continually be adjusting himself to new conditions.

There is the truth to be proclaimed. It is God's power to save and this power is set to work through the preached word. The preacher, as I see it, must never lose sight of the power of the message. The argument, the essay, or the descriptive presentation of social situations have intruded upon the message which was originally given with the fire of deep conviction straight from the preacher's flaming soul. The truth must be heralded to the very heart of the generation. The flame of the prophets and missionaries has burned low. The torch of the teacher and educator has taken its place with imperfect success.

This is not to disparage the work of Christian education and the task of the teacher—preacher. But it is to assert that nothing has ever taken the place of the ardent message which is "good news" still. There has been much sorrow expressed because the church has seemingly lost some of its worshipers. We hear a great deal said in a lamenting way about the shortage of preachers. Either one of these conditions is to be prayerfully guarded against, but I think a worse condition may prevail. There is something

far worse than to lose the crowd; there is something even worse than a preacher shortage. It is loss beyond remedy when the church loses its message. Message is a word often misused, but it is one of the great words nevertheless. The preacher is the messenger and his sermon is the message. I want to take occasion to voice a prayer worded by Brother Klingman a few days ago.

"God forbid that the day may ever come when our boys may feel that theology, or man's philosophy, or anything else, will make a sermon stronger than the word of God." Young preacher, make it the burning passion of your soul to be filled to the overflow with the words of this great message. Let your speech and your preaching consist, not of the enticing words of men's wisdom, but in the demonstration of the spirit and of power that man's faith may not be founded on the wisdom of man, but in the power of God.

Remember that the gospel is God's power to save. That is your message. That is my message. Do not be afraid to preach those things peculiar to the Church of Christ. A popularized gospel leads to popular Christianity, and popular Christianity leads to formality and spiritual degeneracy.

But the beauty of this message, in all the depth and range of it, can be seen and appreciated only at the cost of intense search and patient, prayerful thinking. And this brings me to the second force or element in the matter of preaching. It is the preacher himself.

It is well for the preacher to realize that he is the medium through which the truth is transmitted in oral form. This is as varied under the most favorable circumstances, as personality itself is varied. It is altogether necessary that this medium should be well prepared. Real preparation for preaching is nothing less than the preparation of the whole man. For the final means by which the truth gets itself expressed is the refined and kindled soul of the man in the pulpit.

It is quite probable that you may, yes, it is likely that some of you will stand in the way of the message—you will lessen its power; you will stifle its influence through a lack of preparation. The continued and growing responsibility

of preaching must be met with service that involves all the resources at your command. Today, as in other generations, the preacher must preach his sermons, make his visits, perform his wedding ceremonies, conduct his funeral services, make his occasional addresses, do his community tasks; and these duties are multiplying. There is only the strength of the average man to be used in the work. But there are better tools at hand—not a better Gospel—but better opportunity for personal preparation. Time must be made for reading, for serious thinking, for painstaking sermon preparation, and for seasons of real prayer. These are dangerous days for the man who is fluent in speech and can easily get away with a public address. Almost anyone can consume the time set apart for the sermon in the order of public worship. Too few men can really preach a clarifying, moving, and convincing sermon that shall set confused minds straight and bring them to great decisions. But this is the kind of preaching we must have if the Church of Christ is to serve the present generation in the place of its supreme need. When a layman is forced to say of your sermon, "I couldn't make head nor tail out of it," in nine cases out of ten the difficulty is not with the head of the layman but with the heads (the firstly, secondly, thirdly) of the discourse. The sermon very probably had neither head nor tail nor body, and what is worse, not even a neck. The preachers of tomorrow must work as they have never worked.

I stand ready to condemn that doctrine as heresy which pleads the eligibility of all men to the public ministry. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," "and the things that thou hast heard of me among many witnesses, the same commit thou, to faithful men, who shall be able to teach others also."

Every Christian is a chosen vessel—is called by a heavenly calling. They divide themselves into two main classes, public and private servants. We can not rate too highly these faithful men whose lives are spent largely in quietness and obscurity and who are contented, even happy in their lot, and to whom the Church and the world owe

more than can ever be paid. The public servants of God are sent of him under the Great Commission. They come with a message from God, and one of the most precious gifts Heaven bestows on the earth is a man with a message for his fellows. A man sent to deliver tidings of great joy, to acquaint us with God's thoughts and purposes about us, to pour light into our darkness, and to fill the heart with a song of gladness—what greater boon could be ours, or should be more acceptable?

And he gave some apostles and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." All gifts and graces, offices and officebearers flow from Christ. He is the ruler in his own household under whose hand the order of the house proceeds and the servants, great and small come and go. Primarily they are not man-made nor man-appointed. They receive not their commission from priest, not at the hands of the Presbytery. The ministerial call and function are not imparted by any holy Consecrated oil nor by the imposition of human hands, not by education or theological lore. Properly speaking, man has nothing to do with the great office save gladly to recognize what God in His sovereign good pleasure has given, chosen and sent.

The man who accepts the commission must be swayed by an impulse, a force that ever impels him to fulfill his mission, to finish his work. He must regard it as the voice, the will of God, heard in the central deeps of his being, even insistent, urgent, irresistible. Paul refers to it in language that may well be that of everyone called into the ministry—"necessity is laid upon me; yes, woe is me if I preach not the gospel." That strange impelling necessity drove him a glad and willing servant over much of Asia, over large sections of Europe, amid privation, suffering, victories, and defeat, that he might make men know the love of God which surpasses knowledge. Men properly called can not do otherwise—they must accomplish their mission, fulfill their task, or die. One of them the prophet Jeremiah, actually sought to stifle the voice with in his soul. He said

to himself, "I will speak no more," but the mighty words within him became as a burning flame in his bones. He was weary of for-hearing; he could not contain. Ease, comfort, home, wealth, social position, friends are all secondary and are sacrificed without a pang of grief when they would thrust themselves between the man and his mission, when they would arrest his feet. He is God's messenger and he cannot be stayed nor linger.

It is not sufficient for the preacher to acquaint himself in a formal way with the message, with the peculiarities of his fellows and have a burning desire to tell the story. It is not enough that he be endowed with great natural talents and capacities; he must be set down to those lessons which will fit him for his task. John the Baptist was in the wilderness until his showing unto Israel. His wilderness sojourn was one of thirty years. God led him there, and there schooled and disciplined him. There in the profound solitude afar from the enervating influences of hollow formalism and artificial life, with none near but God, his spirit was chastened and tempered for the solemn duties that awaited him. This is characteristic of all men sent of God. When he would fit his servants for some vast work requiring spiritual might and heroic self-sacrifice, He takes them afar from the distracting cares of the world to commune with Himself in the grandure of solitude. Forty years Moses spent in the desert of Midian, a keeper of sheep—the best years of his life utterly wasted, worldly wisdom would tell us. But that sojourn qualified Moses to become the deliverer of Israel, the leader of the Exodus, the conqueror of Egypt, and the law giver of his nation. No man is fit to do God's work who has not had some training with the Lord Himself. Nothing can take its place, nothing can make up for its loss.

All of God's servants have been taught in this stern school, Elijah, at Chareth, Ezekial at Chebar, David in Exile, Paul in Arabis are eminent examples. The divine Servant, the Lord Jesus, spent by far the largest part of his earthly sojourn in the privacy and obscurity of Nazareth. Then in his public ministry, He often retreated from the

gaze of man to enjoy the sweet and sacred retirement of the Father's presence. None can teach like the Lord. The man whom He educates is educated and none other—(May you never measure any man's education by his degrees), it lies not within the range of man's ability to prepare an instrument for the service of God. Man's hand can never mould "a vessel meet for the Master's use." Ordinarily great truths are not revealed to man in an instant of time, they are not fired into his mind instantaneously as if they were fired from a catapult. The truths a man can live and die by, are wrought in the fires of the heart, in bitterest soul-agonies, in plash of tears and sobs of secret longing. In silence and loneliness generally the true world-workers are trained for their mission. Men who have learned to nurse their souls on truth in solitary meditation and communion with the Invisible speak at length words that men must hear and heed.

A firm persuasion of the absolute truth of their messages is another characteristic of the preacher. Indeed it is imperative. It is conviction of its truth and more than conviction, it is assurance of faith, profound, unmovable, unalterable that the preacher must have. God has spoken to him and in the central deeps of his being God's word is unshrined. More certain than life or death, more stable than the everlasting hills, firm as God's Throne itself, he knows the message to be. Standing in the midst of a world full of uncertainty, of doubt, and skepticism, the preacher knows in whom he has believed. This faith stays with him through all his vicissitudes and discouragements, his victories and defeats. He has received the message of God, has felt the power of the world to come, the Spirit of God has borne witness with his spirit. He can not be flattered nor persecuted out of his faith and his testimony. The world wants such assurance. The preacher must be confident of the infallible certainty of the message. Multitudes are weary and sick of speculations, of barren idealities and hollow formalism. They want realities, not hypotheses; food, not husks nor stones. The preacher should have precisely such a message, and his faith in his message must be

unwavering. He must know that he knows—God forbid that he should think more highly of himself than he ought to think, but God help him to love the message and know it.

With passionate love for the truth let him go to his field, eager to bear the glad tidings without addition or subtraction without fear or favor, without apology or riddle. Let his faith be strong enough to lead him to know that the things for which he stands are fundamental, and that nothing else however honestly it may be contended for, will not take the place of the gospel—or any part of it. Let him go, too, knowing that the world is hungering for the living bread. But let him not go looking for an opportunity to build on another man's foundation. Let him learn now and forever that the rural districts as well as the urban are calling him. Let him know that his opportunities lie out in the field. Wherever man lies, in whatever activity he may be found, the preacher's call is heard.

The time has gone forever when the preacher can sit in his study and dream dreams, and see visions, while the pilgrim host is out in the darkness and the storm, plundering and stumbling, sinning and cursing, repenting and dying, without a physician, without a shepherd, without a leader. The preacher's place and opportunity is at the head of the host. The sage may feed his lamp in solitude, but when the blaze begins to burn brightly he must carry it out into the night, to lead his little band of pilgrims through the storm to the district home.

Young men, stay in college or in your closet with your Bible and your God as long as you can, for they are your treasury house of learning, your storehouse of information, your armory full of weapons for tomorrow's battles; but remember that your service is to be performed out in the world. When your desire to hold up before your people the spirit of Christ and to permeate their social fabric with His gospel can no longer be controlled, then go—go knowing that medicine must be taken to sick, and that leaven must be cast into the meal. Go and with the gospel of the Son of God leaven the whole Community, whether the matter be social, civil or religious.

The service of the preacher as a creator of public opinion can not be over estimated in this present age. In the churches gather the people who represent the highest ideals and the noblest living. The preacher has time after time the privilege of speaking to them on the most supreme subject that can engage the mind and stir the emotions. It may seem at first glance as if he had scant opportunity to do any creative work in the precious "thirty minutes to raise the dead;" but the value of these times of quickening, if they are rightly used, are beyond our present realization.

If ever there was a call for ministers who are enlightened on matters of international moment, it is now. Here is our civilization faced with most searching questions and exigent problems of history; here is the Church, even in the smallest community, charged with the sacred and solemn responsibility of creating the ideals that will guide the nation in this great day of reconstruction, and now and again we meet a preacher who seems to interpret this task as that of watching the denominational preachers on the other street corners, and saying over and over like a wearisome parrot the old phrases that the fathers wore out. The very spirit of the times call for a renewal of intellectual energy and determined utterances that will help create in the minds of the people the ideals which will bear the country through this time of suffering and renewal. I do not mean to intimate that this work is to have, first place—the preaching of the gospel is to come first. The opportunities are too numerous for this work to hinder the preaching of the gospel. But the work of creating public opinion is a part of his task and opportunity. It will take hard work to measure up to the trust; no minister who is inclined to insolence or arrogance can last long these days.

The contention has been made, largely by these who feared the influence of the preacher, that it was not his place to take part in community activities; but it is highly desirable that the warp and woof of the social fabric be Christian. We will all admit that present day conditions might be improved upon.

There are principles and tendencies at work in modern society which if left unchecked will ere long result in disaster and ruin. A lawless drift is already on us. The restlessness under restraint, the revolt against authority and even law, the growth of agnosticisim, Bolshevism, the assaults on the Bible, the prevalence of materialism, fostered as this is by the present day philosophy and the commercialism of the time, the enormous greed of those who have and want still more; the deep ominous growl of those who have not but who want and will have—all these and many more are facing the preacher today.

There never was an age, perhaps, when there was a greater need for men sent from God—men who know the message, believe the message, love the message with their whole mind and heart, soul and strength; believe, and endure as seeing Him who is invisible.







MAURICE D. GANO

VERBAL INSPIRATION OF THE SCRIPTURES.

BY MAURICE D. GANO.

Paul, writing to the church at Corinth with reference to the great truths and facts of the Gospel which he and other inspired teachers were then revealing to the world, made this positive statement: "We speak not in the words which man's wisdom teacheth, but in the words which the Holy Spirit teacheth." Through the address tonight let us each bear in mind this inspired utterance of the great apostle.

A serious question confronts us upon the very threshold, or rather before we reach the threshold of our discussion. The question is this: when the words of the scriptures are alleged to be inspired what specific words are meant? Certainly not the words of any translation of the scriptures, because no translator has ever been inspired, either in the understanding and exact comprehension of the divine thought which he is translating, or in the selection of words in which to clothe what he conceives the divine thought to be. The translation may possibly contain errors in failing to grasp the thought of the original and also errors in failing to express aright the thought of the original when understood. Hence inspiration cannot be claimed for the words of any translation.

Inspiration can only be alleged with reference to the words used in the original manuscripts written or dictated by the inspired authors themselves. An objection to the discussion of this proposition has been urged and admirably stated by Isaac Errett, for whose Christian character and splendid talents every one has the profoundest respect. He objected to the discussion of the question as to whether or not the words of the original manuscripts were inspired because the gift of inspired thought ceased with the death of the last apostle, and the original manuscripts perished from the face of the earth before the close of the second century; and therefore the discussion of inspiration or lack of inspiration in the words of the original manuscript is now an academic question of no practical interest whatever to any Christian, man, woman, girl or boy upon the broad face of the earth.

The great editor in stating his objection does not fairly state the question. He appears to overlook transmitted copies of the original manuscripts. We have to do with the original *words* not documents. Suppose the original manuscripts are gone but the original words remain, preserved in copies. If we have the original words what matters it if the original manuscripts did perish from the earth in the long ago, or that grasses have for centuries been growing upon the graves of the apostles? If we have the original words, then proof that these words are inspired is not a theoretical or academic question as suggested; upon the contrary it is a burning, practical question of temporal and eternal moment.

But have we the original words? Important as is this question, only brief time and space can be given it here and now. The work accomplished by the church in answering this question occupies one of the most stirring epochs of church history, and the volumes which set forth how the work was done fill many of the most intensely interesting chapters of church history. Perhaps the Christian world never received a greater shock than when, in the year 1707, John Mills, an eminent critic of Oxford University, announced that the manuscript copies of the New Testament scriptures including the two accepted versions in use in Europe and England contained over thirty thousand errors or differences in text readings. Subsequently upon examination of additional manuscripts the number of errors was increased.

It was not until the sixteenth century, many years after the invention of the art of printing, that the Greek New Testament was given to the world in printed form. After this editions and copies were multiplied rapidly and the attention of scholars was drawn more closely to the differences among the printed editions, and between them and the manuscript copies. The art of printing, while it brought into clearer light the various readings also brought to a close the possibility of future errors. The American Bible Society claims there is not a single misprint in the myriads of copies of the English Bible which they are annually print-

ing in various editions. It follows, since the perfection of printing, that the language of the ancient texts, if corrected, will no longer be exposed to such errors. These errors, however, upon close examination, were found to consist in differences of Greek orthography; in the form of words not affecting the meaning; in the insertion or omission of words not essential to the sense; in the use of one synonym for another; in punctuation; in errors of spelling; and in the transposition of words where the order was immaterial. These errors, immaterial in nature, would naturally result from the work of the copyist under then existing circumstances, however careful he might be. For we must remember that in ancient times the letters extended across the page in unbroken succession with only pause marks at stated intervals. There were no sentences, no accents, no division of words, no punctuation and no division into chapters or verses. It is no cause for wonder that copyists made many clerical errors and yet there is much consolation in the statement made by Hort and Westcott, two of the most eminent Bible critics of the last half century, to the effect that "only one thousandth part of the New Testament was so variously expressed as to make any substantial differences in the meaning; and that at the time of the discovery of the various readings the book of the New Testament as preserved in extant manuscripts assuredly spoke in every important respect in *language* identical to that in which they spoke to those for whom they were originally written." Of the thousands of errors noted, "only about four hundred materially affected the sense; of these not more than fifty were really worthy of notice; and of these fifty not one affects an article of faith or a precept of duty." Such was the wonderful preservation of the original text, notwithstanding the errors found. The existence, however, of a single error in the text, it mattered not how trivial or insignificant, was of deepest concern to the church. The accurate and sensitive scholarship of the Christian world, Catholic and Protestant, immediately set about to remove this cloud upon the text. The task assigned by the church and undertaken by the ripest scholars of the age was to correct every error how-

ever insignificant and restore in all their purity the words of the original apostolic documents.

The task was great but the means requisite for the work had been preserved and were at hand ready for use. Never in history was such an abundance of materials found for the correction of error and the restoration of an ancient text. The scriptures in ancient Greek manuscripts, in ancient versions, in verbal quotations scattered through the writings of the church fathers, containing text and internal evidence of the great originals, were gathered from the four corners of the religious world. The number of recovered manuscripts was legion because no text of ancient times was ever studied, circulated, preserved, and transmitted like the text of the sacred scriptures. The reason is evident. To those who believed, these writings contained the plan of salvation and hope for the human race; and these believers were the ones who copied, studied and preserved the manuscripts. Under such conditions who need wonder at the abundance of materials found and furnished. More than two thousand manuscripts were found. These manuscripts included eighty-three uncial manuscripts (i. e. written in uncial letters which prevailed from the fourth century to the tenth century); and one thousand nine hundred ninety-seven cursive manuscripts (i. e. written in cursive letters which were employed as early as the tenth century and continued in use until the invention of printing which superseded the humble labors of the scribe). Among these manuscripts were the four great uncials and the seven famous versions known to all Bible scholars. The work of restoring the identical words of the original text from this great mass of material was an herculean task; it required the comparison and grouping into families of the numerous manuscripts; it required the careful detection and elimination of each error; it required patience, perseverance and sound judgment; it required time. But the result, the restoration of the identical words of the original text of the inspired writer, was sure and certain. The great mass of material increased the labor but rendered the result the surer, provided the work was faithfully done. A few words

upon this feature. Dr. Philip Sharff, perhaps more deeply and broadly versed in the history of this work than any scholar living in the generation just passed, says that no work involving the restoration of an ancient text ever enlisted the talents and abilities possessed by the scholars of international reputation who toiled successively from 1707, when John Mill, of Oxford University, published his critical Greek text of the New Testament, until the 17th day of May, 1881, when Hort and Westcott, of Cambridge University, gave to the world the purest Greek text of the New Testament. These two eminent scholars last named, standing upon the shoulders of the great English, French, German, Swiss, Danish, Italian and Russian critics who had gone before, and devoting their own lives to the work, gave to Christendom the Greek text which was used in the Revised Version and in the American Revision with which we are all familiar. In this Greek text of the New Testament the warranted word, the word supported by the evidence as the correct word, was placed in the body of the text and the few words of doubtful claim to notice were placed upon the margin. This text contains the identical words of the original manuscripts written or dictated by the Inspired Writers. Why not? Virgil's *Aeneid*, Sophocles' *Oedipus Tyrannus*, and Euripides' *Medea* were written before Christ, (with the exception of Virgil, centuries before), and each contained thousands upon thousands of errors when the printed text was first produced. If the original text of each of these classics has been restored from only one uncial copy and a relatively small number of cursive copies; if Homer's immortal epic, written hundreds of years before Christ and containing fifty thousand errors, has been completely restored from a few fragmentary uncial copies, one complete cursive copy of the thirteenth century and a few fragments of cursive copies; then I ask in the name of reason and common sense, yes, I reverently ask in the name of Heaven, why have not the identical words of the New Testament scriptures been restored by the greatest specialists in this particular character of criticism after devoting nearly two hundred years to the work and with nearly two thousand

manuscripts as a basis for the detection and correction of errors? Brethren, the task has been accomplished. Thank God we have the words of the *original* manuscripts (inspired or uninspired), and tonight can propound a practical question of vital import by asking, *are these words inspired?*

These ancient manuscripts, penned or dictated by those specially prepared and commissioned of God to communicate revealed truth, are contained in the genuine books of the New Testament Scriptures. Here are revealed to the world the fundamental principles of the Christian Religion, the plan of human redemption, the conditions of salvation, and that vast fund of infinite wisdom which Christ gave to his chosen apostles and specially commissioned them to teach all nations. The New Testament text contains thoughts and words. Thought and word are distinct, though one is the medium through which the other is expressed. This enables us to state the issues raised and the specific issue before us.

There are those who believe this so-called sacred text contains only the thoughts of men expressed in the language of men; that neither language nor thought is in any sense inspired; that it is the word of man and not the word of God; that this side of the grave its moral maxims may be used with profit, but with reference to matters beyond the grave its statements are human guesses and its promises a delusion and a snare. With that class we have nothing whatever to do tonight. We shall not prove the truths of the scriptures, we shall assume them. We shall not prove the thought which God gave the writers of his book inspired. This, too, is assumed. The discussion is with Christians, not infidels. We are taking part in the great battle raging within and not without the Church.

There are those within the Church, thoughtful men and women, who believe that this book contains the thoughts of God expressed in the language of God's own selection; and that it is what it purports to be, the word of God. These brethren to converts of a like faith can say in the words of Paul to the converts at Thessalonica: "We thank God without ceasing because when ye received the word of God, ye

received it not as the word of man but as it is in truth the word of the living God."

Again, there are those within the Church, thoughtful men and women, who say, "No, that cannot be. We concede that the thoughts are the thoughts of God, but the words are the words of men. God gave the thoughts, safely lodged them in the minds of men, but left to these men the expression of those inspired thoughts."

They tell us that the language of the sacred writers is the language exclusively of men because of the different, distinctive and personal styles of the various writers. Paul's style differs widely from Matthew's, and his in turn differs from Luke's, and so on through the entire list; and further that the style changes with the same writer at different ages, citing in proof of this contention John's Gospel and John's Revelation. This position overlooks the principle that miraculous power is never exercised beyond the necessities of the case, and further overlooks the fact that whether God selected the words or did not select them a change of style or unity of style has nothing whatever to do with the issue. The purpose was the expression of truth. Clearness of thought and accurate selection of the proper word is absolutely essential to the expression of truth; but peculiarities of style have nothing whatever to do with the expression of truth. Truth can be expressed and a lie can be told in any style. Style has to do with personal habits of thought, with the arrangement of the elements of a sentence, the marshalling of clauses, the arrangement of phrases, the use of connectives and the selection of synonyms. The Stoic philosophy has been presented to the world by two men whose styles widely differ. Its truths were clearly and truthfully presented in the terse, graphic style of Seneca; but no less clearly and no less truthfully were the same truths presented in the rounded and beautiful periods of Cicero.

You will pardon a homely illustration which will make my meaning clear to all. My Grandfather many years ago told a story which I shall never forget. In the early days a certain fop (they called dudes "fops" in those days) was

traveling in a one horse gig along a public road in Old Virginia. Just about nightfall he stopped in front of an old fashioned inn beside the road. A little negro opened the door, stuck his head out and held it out long enough to hear this remarkable speech: "Youth, extricate the noble Pegasus from the vehicle; stabulate and donate him with a sufficient supply of nutritious aliment, and when the Aurora shall adorn the Eastern horizon I will compensate thee with a reward suitable to thy genial hospitality." You would not have used a single clause of that stilted and bombastic style. You would not have said "Youth, extricate the noble Pegasus from the vehicle." You would have said, "Boy, unhitch the horse." You would not have said, "stabulate and donate him with a sufficient supply of nutritious aliment." You would have said, "put him in the stable and give him plenty to eat." You would not have said, "when the Aurora shall adorn the Eastern horizon I will compensate thee with a reward suitable to thy genial hospitality." You would have said, "at sunrise I'll pay you what it is worth." How widely different these styles, and yet the thought expressed is identically the same. What on earth has difference of style to do with the accurate expression of truth? Any fact of history, any proposition of mathematics, any truth of philosophy can be stated as clearly in the terse Anglo Saxon style of Dean Swift as in the involved Latin English style of Joseph Addison. It was not necessary to change Paul's style, or Matthew's style or John's style in order to secure an accurate and truthful expression of the truths with which they were each inspired, provided the proper words were chosen. It would be as sensible to urge sameness of color in Apostolic eyes, as to urge sameness of style in Apostolic writing.

Again it is urged that the writers of the sacred scriptures were only mouthpieces if they stated the truths of God in the language of God; that such a contention destroys the originality of the writers. The thoughts are confessedly not theirs and if you deny to them the selection of the words in which those thoughts are clothed, the last vestige of originality is gone. This is true, but certainty and authenticity

in the scriptures is of infinitely greater value than originality on the part of the writers. I know not how others may feel, but as for me I can look with the kindling eye of faith and trust upon God's great plan of human redemption if it rests for its expression upon words of God's own choosing—because then I know it rests upon the rock of eternal truth. But I look with distrust and fear and trembling upon that same great plan of human redemption if it rests for its expression upon the possibly fallible words of fallible men, because then I know it is resting upon the sand.

We do not wish to limit or qualify the meaning of the word *inspired* when applied to the words of the Scriptures. The word is used in its broadest and deepest and truest sense. As God illumined the human mind in the conception of divine thought, so he illumined the human mind in the accurate verbal expression of that thought. Did he miraculously coin the thought? Then he miraculously selected the words in which to express that thought. We contend that as the thoughts are God's, the words are God's; that God inspired the thought and censored the word. Under this broad and comprehensive statement of inspiration, rather than definition of it, we affirm the proposition that wherever in the Holy Scriptures the thought is inspired the language is inspired; and the thought is inspired in all matters of duty, in all matters "profitable for teaching, for reproof, for correction, for instruction and for the complete furnishing of the man of God for every good work;" and this comprises all of it except certain statements of fact or opinion declared by the writer to be uninspired, both in thought and language.

Apart from the plain scriptural teaching touching this question of verbal inspiration, there are three unanswerable reasons why the writers of the sacred text did not personally and unaided select the words in which to express inspired thought:

First. The inherent difficulty in the accurate expression of thought in words and the absolute impossibility of so expressing it in the case before us. It requires long practice and patient training to express well known and clearly

conceived thought in words. In this particular not one but all writers have made mistakes. Pardon a shop illustration. Lord Tenterton perhaps knew the law of wills as thoroughly as any man in England. He had threaded all the shallows and sounded all the deeps of that intricate subject. He was regarded as a great authority upon that branch of the law. He was also a trained specialist in the use of language. A short time before his death he wrote a short will making disposition of his properties. After his death this document, scarcely more than a page in length, came before the courts for examination and construction. It was declared of no force and effect. An ambiguous word did the work. If I should ask the name of the profoundest thinker, the most critical student that England has ever produced, your minds would almost instinctively turn to Sir Isaac Newton. It is not generally known that an unfortunate clause, an ambiguous term, so obstructed the meaning of one of his laws that the world was delayed a quarter of a century in the comprehension and acceptance of a great law of nature. King James gathered together a body of men who were past grand masters in the use of language. They gave us a translation that for graphic power has never been equalled and we can safely predict that it will never be surpassed. And yet this learned body of great linguists darkened the heavens of religious thought and blinded the world's conception of the great underlying principle of the Christian religion and of the chief attribute of God himself by using the word "charity" where God had used the word "love." How necessary and how natural it was, human agency considered, that these mistakes should occur both in translation and in the framing of simple and thoroughly comprehended thought into words! Think a moment of the character and scope of the thought which called upon the sacred writers for expression. The New Testament deals with every phrase of human life and human character. It deals with the entire human family. It comprises two worlds. It presents a broad comprehensive plan of human redemption that touches every spiritual life at every vital point. It is God's handbook containing the true philosophy of life, temporal and

eternal. Its principles, applicable to the affairs of every day life, a child can comprehend and apply; its broader and deeper principles have tested the strength of the giant minds of earth. It is like the ocean, said a wise one; in the shallows along the shore line a child can wade; out farther the strong can go in safety; farther yet the mental giants may venture; while far out in the deeps rise and fall and ebb and flow the great tides of eternal and unchangeable truth in the comprehension and application of which God alone can move and not be lost. And yet we are requested to believe that God gathered together some ignorant and untrained fishermen, one educated doctor and one Jewish philosopher and passed through their minds this great gulf stream of infinite wisdom with the instruction that they should sit down and word it for him, without miraculous assistance or supervision. Could the great masters in the use of language, had they been simply inspired with the thought, have performed the task? Lord Tenterton could not have written the will of God, he made a mistake trying to write his own. Sir Isaac Newton could not have written the Infinite law of God. He made a mistake trying to express one of his own exceedingly finite and well known laws. The great translators could not have furnished the words; they made mistakes just trying to translate it, with thought and words both given. And yet we are told that Peter and the rest in their ignorance and inexperience selected the right words and clothed in language infallibly correct infinite truths which they did not and could not understand and concerning which they were explicitly told to take no thought. Do you believe that? If you do, you are not illumined by faith, you are afflicted with credulity.

Second. The church has no means of testing the correctness of the thought except by and through the language in which it is expressed. Primarily the words are all the church has. If this language does not express the inspired thought then we have not the inspired thought and have no means of ascertaining it. If the language may not express the inspired thought then all is confusion and uncertainty. If the words of the book are the words of men, then an

erring human agency is placed between the inspired message and the sinner for whom it was intended. Thus is introduced the most pronounced rationalism into the interpretation and application of the scriptures. It makes the human judgment the supreme test. If the principle of conduct plainly expressed does not secure the sanction of my judgment or contradict conclusions drawn from my personal experience, then the writer may have made a mistake in the statement of the principle; and if not, why not? He was as liable to err in the proper selection of words as I in the interpretation and application of the principle. Thus the Imperial Book, the Book of books drops from the hand of God into the hand of man. It becomes logically and practically the word of man and ceases to be the word of the living God.

Third. The perfection and use of the Greek language in connection with the inspired message suggests a question worthy of our serious consideration. No study is more fascinating than the study of linguistic expression—the clothing of thought in appropriate and accurate language. Professors tell us that no medium for the expression of thought has ever equalled the Greek language. Under the fair skies of Greece, in the hearts of her poets, on the tongues of her orators, in the reason of her logicians, flowing from the pens of all her gifted sons and her one gifted daughter, the Greek language slowly perfected until at last it became easily expressive of every thought of the mind and of every emotion of the heart from the lightest play of human fancy to the deepest surge of human passion. This language at last in its perfection became a fit medium for the expression of God's thought. At this opportune time Christ came, and the plan of salvation, the Gospel for the human race, was written in the words of this perfect language. And then God suffered the language to die. Its terms became rigid in death. A dead language does not change. The meaning of its words remain fixed forever. Thus for that age and for all coming time we have the perfect law crystallized in the perfect language, the living, changeless and perfect law expressed in the dead, change-

less and perfect language. This is a comforting thought. But tell me. Do you believe that this wonderful language was slowly perfected through the centuries in order that men, lettered or unlettered, should grope among the words of the ripest and richest vocabulary on earth, and select such words as erring judgment or arrant fancy might prompt to clothe in language for all time a law infinite in scope and application, and of which they had personally no correct or adequate conception? And do you further believe that God then killed the language in order to crystallize forever the possible errors of fallible men? If I believed that fully and conscientiously, I would take my Bible and my pencil and after every duty of the present and every promise of the future I would put a question mark.

These are cogent reasons why we should believe the scriptural language inspired; but was that language in fact and in accord with plain scriptural teaching inspired?

We are all familiar with the Mosaic law, resting upon the ten commandments as a foundation broad and secure. This law was not universal; it was in this sense imperfect; it was restricted; it covered only a brief span in the history of one people; it was simply a means of preparation, a make shift. It was a schoolmaster whose cradle was rocked upon the summit of Mount Sinai and whose grave was dug at the foot of the cross. Its work was soon finished and in the light of the grander law that followed the old law was crucified, nailed to the cross as the Apostle Paul expresses it. And yet Moses says that God worded the old law himself. He says this twice in Exodus and once in Deuteronomy. The following passages can bear no other construction: "He (God) gave unto me (Moses) the two tables of stone written upon with the finger of God." "The tables were the work of God and the writing was the writing of God." "God wrote them (the commandments) upon two tables of stone and then gave them to me." Oh, yes, short lived though it was, temporal though it was, narrow in its application though it was, God would not permit the greatest writer of Jewish antiquity to word it for him, but came down and traced the words with his own finger, so careful

and solicitous was God concerning the wording of the old law. But in the ripeness of time when the perfect law came, the eternal law, the universal law, broad enough to compass the human race and strong enough to save those upon the outskirts, imposing duties in one world and rewards and penalties in another; when the time came for the expression of this law, some Christians would have us believe that God selected some ignorant, inexperienced and fallible men and gave them full authority without his help or supervision to word this infinite law. If there is any kind of sense in this proposition it is non-sense.

Let us look a little more closely into the fundamental law of the New Testament as expressed in the Sermon on the Mount. "How do you know the ten commandments are imperfect?" some one asked Isaac Barrow, the greatest preacher of his day and generation. "Because," said he, "I have read the Sermon on the Mount containing the Golden Rule." Who worded that sermon? Matthew was only an inspired reporter who reproduced word and thought. The words were the words of the Master. This would be sufficient to insure their inspiration, but we need not rest here. The words in which that wondrous sermon was expressed were the words of God. The Savior, speaking to his Father of those whom he had taught and whom he had brought into the fold, said, "Father, I have given unto them the words Thou gavest to me." So says John in the eighteenth verse of the seventeenth chapter of his Gospel. The words that clothed the inspired thought of the Savior in the Sermon on the Mount and in all his teachings were the words which God had given. Think you that he gave the words to his son and did not give the words to Paul and Peter and Matthew and the rest?

John wrote Revelation. The language of Revelation is inspired because God says, "If any man shall add to the words of this prophecy, to him shall be added the plagues written therein; and if any man shall take away from the words of this prophecy God shall take away his part from the Tree of Life and the Holy City." The language of that book must needs be apt and accurate. It had to be. The

book was a prophecy. If a mistake was made in a word the thought was apt to be corrupted. So God supervised the words of that book. It was a glorious vision that greeted the eyes of the lonely exile when God touched them. It is a grand thought that the grave stone of the Christian does not mark the end of the journey; that it is only a mile stone upon a road that is ever brightening as it sweeps upward and onward to the very gates of the City. John saw that City with its gates of pearl, its walls of jasper and its streets of burnished gold. So vivid is his description that we too can see it. But, Oh, John, there is a question of vaster importance to us than a vision of that City, and that is how can we reach it? John answers our question in his Gospel. They would have us believe that God gave the words to describe the city and let John in uninspired words try to tell us how to reach that City. My Christian friends, I know that my Father in Heaven is concerned that even I shall know something about the City not made with hands; but I know with far greater certainty that he is infinitely more concerned that my wayward soul shall know the way home. And if God inspired the words of John's Revelation telling me about the City, then I know of a certainty that God inspired the words of John's Gospel showing me the way to reach that City.

The second chapter of Acts presents an unanswerable answer in the affirmative to the question, "Were the words of the Apostolic teachers inspired?" The apostles were to tarry at Jerusalem until they should be endowed with power from on high. The day for this miraculous endowment came, and filled with the Holy Spirit, the apostles began to speak with other tongues as the Spirit gave them utterance." Among the listeners were gathered devout men from every nation under Heaven; men who were amazed, as well they might be, when they every one heard the message presented in his own language. The words spoken were, to the speaker, words in an unknown tongue. The Holy Spirit giving utterance in a language unknown to the speaker must have selected the words. These inspired speakers in the first place did not know the words of the language spoken,

save and except as such word was given by the Holy Spirit, and in the second place the inspired speakers did not understand the thoughts presented, and hence could not have selected the words even had the language been known. On that day the Apostle Peter said, addressing the Jews, "To you is the promise and to your children, and to them that are afar off."—(meaning the Gentiles). That statement was as broad as humanity. It meant the arm of the Gospel was long enough to reach and strong enough to save a recreant sinner upon the uttermost limits of the human race; but the apostle did not so understand it then. It subsequently took a miracle to induce him to preach the Gospel to the Gentiles. He thus stated broadly and accurately a truth which he not only did not comprehend but which was contrary to his own conscientious conviction touching the matter; and he further stated this and other truths equally broad and equally incomprehensible in a language the words of which he did not know. The surrounding conditions here demonstrate that thought and words were both inspired and that the speakers conceived the thoughts and expressed the appropriate words by virtue of the miraculous power with which they were endowed from on high, and by virtue of *this power alone*. No evidence of insanity could be produced more conclusive than a serious and conscientious statement upon the part of the accused that he could express accurately truths he did not understand in the words of a language he did not know.

However conclusive the argument may be and however strongly reason may establish verbal inspiration, the conviction remains that upon a subject of such great importance the scriptures should speak, and in no uncertain terms. And so they do.

The Savior said to his apostles, "Take no thought what ye shall speak; for it is not you that speak but the Holy Spirit." These are his words reported by Mark in the eleventh verse of his thirteenth chapter. Let us examine these words closely. What is it to speak? What does speaking include? Thinking alone is not speaking. You are at this moment thinking but you are not speaking. Upon the other

hand the expression of thought does not necessarily involve speaking. Both thought and feeling may be expressed without speaking. A smile may express happiness or contentment; but a smile is no form of speech. The poet reads, "joy unconfined in sparkling eyes, those open windows of the soul;" but eyes do not speak except in metaphor. The hog wallowing in the mire may grunt his satisfaction and the serpent may hiss his venomous anger, and yet hogs and serpents cannot speak. To speak is to express thoughts in spoken words. Speech includes thought and words; but primarily words, since it is literally the words that are spoken. Let us paraphrase by substituting in the passage quoted the meaning of the word *speak*, and we have the Savior saying, "It is not you that express these thoughts in words, it is the Holy Spirit which expresses these thoughts in words through you." Language could not be more explicit. The speaking Apostle was simply an agent for the expression of divinely inspired thought and divinely chosen word. The Holy Spirit in speaking through the apostle expressed both thought and word.

Excepting speech there is only one other way of expressing inspired thought in words, and that is by writing. The Scriptures are the expression of inspired *thought in written words*. The Scriptures or writings include thoughts and words, but primarily the words, since it is literally and directly the *words that are written*. Paul says in his second letter to Timothy, (Chapter 3, verse 16) "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction and for instruction." This settles the question. All words expressing inspired thought whether such words were spoken or written are inspired.

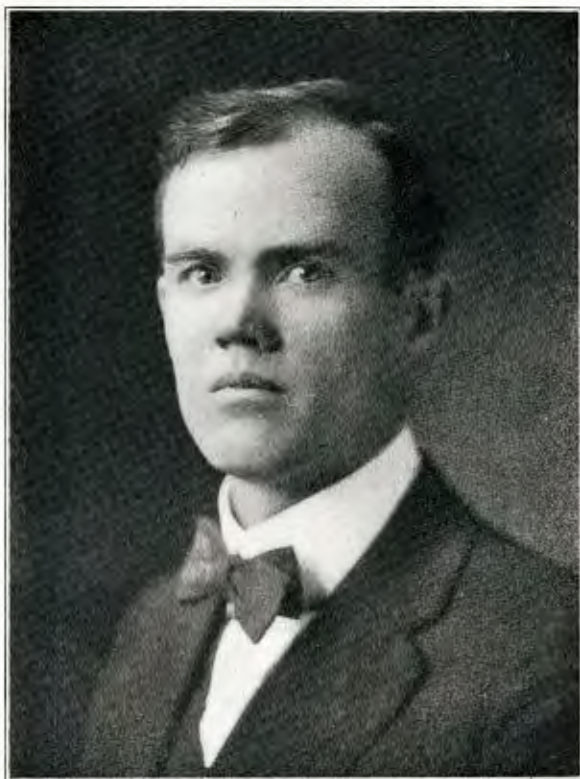
Lest, however, some dreamer should dream, or some caviller should cavil, or some hair-splitting reasoner should seek to confuse, and for the purpose of laying the question forever at rest, Paul says, (1 Cor. 2:13) "We speak not the words which man's wisdom teacheth, but the words which the Holy Ghost teacheth." Thus endeth the discussion.

Let us not forget the conclusion of the whole matter.

This is God's Book, God's Imperial Book. It contains thoughts of God, expressed in the inspired words of God's own choosing. Such is the rock upon which rests the plan of human salvation and the faith and hope of the human race.

How comforting is a conclusion like that! It gives to the martial spirit something in the noon-day of life to fight for; and it gives to the poor, frail, unanchored soul something in the hour of death to which to cling.





ARTHUR R. HOLTON

THE WORLD AS THE SUBJECT OF REDEMPTION.

BY ARTHUR R. HOLTON.

Christianity has primarily to do with individuals, but it does not wholly overlook institutions of men for these institutions are made up of individuals. It is a mistake for the Christian element of the world to overlook its wider application. For who can say just where in the world Christianity may have influence and just where it may not.

It is the purpose of this paper to show that the true ideal for Christianity is that it shall not only influence the individual but that its influence shall spread into wider and wider spheres until the whole life of mankind shall come to be influenced by it. By this view it is not the purpose of Christ to save individuals out of the world, but to save the world itself. The history of Christianity shows that at times there has been a tendency to asceticism but the ascetic has never been for long the ideal Christian. This tendency brought to completion is the extreme of individualism. Today we look with much regret upon the age of monks and cloisters.

And, too, when at times men have turned away from asceticism to broader conceptions of their duty they have not at all chosen the higher good. This is well illustrated by the attitude of the Roman Catholic Church of our time. There is no hope for a world redemption in this view, they only hold out the hope that the world outside the Church will finally fall away into decay and leave the Church in undisputed possession of the field. The Church is pictured as a frail woman being persecuted by the world, to be finally redeemed by God interposing in her behalf and destroying her wicked enemies. Many Protestants have the same conception.

Is this the true ideal for Christianity? Is the Church a weakling being persecuted? It was not the attitude of the apostolic Church, though it was persecuted bitterly. Paul never for one moment doubted but that his Gospel was able to go on conquering during the centuries as it was conquering in his day. In Paul's day it spread from the individual outward. We are to hold the hope of this growing influence

as completing itself, the final completion to be when every individual in all his human relationship shall be fully influenced by the spirit of Christ.

This may be an ideal. But an ideal is the most practical thing in the world. Jesus with an ideal has projected himself across twenty centuries. And we are still looking at the ideal with ever increasing interest as the centuries go by. Can we afford to limit our work to the mere saving of the individual and forget the wider sphere of human relationships and leave them outside the sphere of our influence?

If we have ever held any lower ideal for the Church I think it has grown out of a mistaken conception of the Church. This conception is that the Church is identified with public worship, and outside of public worship and acts of benevolence the Church has no sphere of activity. It is easy to see how it is possible for individualism to go to extremes when the sphere of public worship is the only sphere for religious activity. The worshiper sings and prays and contemplates going to another world, but forgets the one in which he lives. When this occurs on a wide scale the great tide of humanity with its many unsolved problems goes by the Church and the Church wonders why its influence is not any stronger and why it is that the world is so worthless and cruel.

The truth of the matter is that public worship is but one of the activities of God's Church. And since it is confined to one day in the week it is a very small part of man's activity. The other six days are spent in various human relationships. Shall these relationships be Christian? This question can be answered only in the affirmative. Spirit must interpenetrate and vivify material; God is not separate but is a spirit pervading the universe; the human soul is not separate from the body but is transforming the body; redemption does not make men separate by removing the redeemed into a different sphere of existence, but draws them with all their surroundings into holy and loving relations; the Church is not a separate body for public worship only but is seeking always, and destined, finally, to embrace the whole race of mankind.

To be specific, what are some of these relationships outside of public worship? *The Family Life*. Here it is evident that the spirit of Christ has a great field in which to work. When we contemplate the divorce problem in the world we are appalled that this sphere of life is as much neglected as it is. But steps are being taken to sweeten and purify family life and from whatever source these steps come they are nevertheless Christian and are not to be derided but commended in our assemblies for public worship. Some have the idea that nothing good can come from any source but the source of public worship. Is it not better and more Christ-like for the pulpit to encourage every Christianizing influence from whatever source it comes? Is it Christ-like to deride a move just because it does not originate with us? My point is that our pulpits are to inspire just such moves and not to block their progress. To the everlasting shame of the pulpit it has stood in the way of many reforms.

Turning next to the sphere of Knowledge. Has Christianity anything to fear from any legitimate field of human knowledge? If it has, its spirit has been misrepresented in New Testament Scriptures. There has been an unholy war between sciences and Christianity. Representatives of both are to blame for this situation. It is our business to see that in our day the departments of knowledge are co-ordinated. True science is as much an inspirer in its place as any other branch of knowledge. In fact, all the facts of nature and all knowledge should be at the disposal of Christianity. The pulpit then is not to denounce as unchristian all knowledge that is not specifically termed religious as over against secular, for there is no such thing as secular Knowledge and religious Knowledge for all Knowledge is valuable for religion. Christianity is a circle, small, perhaps, but is to widen its circumference until it becomes equal to all the life of mankind.

In reference to the *Life of Art*, what is needed is that it should be popular not that it should be debased to depraved taste, but that it should raise the popular taste by the presentation of its ideals in an intelligible form. All forms

of art are but the modes of the individual expressing an ideal. Let this ideal be imparted to others, in music, in drama, in eloquence, in all forms of Art, thus it is that the Artist in any line can truly be a benefit to his fellow-men. And this is Christian. The pulpit should encourage the purest and truest expression of life's purest joys, but no others.

Passing on to the Life of Society, the great danger we face here is its exclusiveness. We need a real Christian democracy. The clannishness and class hatred and social distinctions, less in America than elsewhere perhaps, are foreign to the spirit of Jesus. Society should more and more take on a missionary character, the best giving its best to those not so fortunate. This spirit is abroad since the War as never before and great strides have been taken in the right way to rid society of many of its evils. It is our privilege to see that many more evils are done away with and this, too, is Christian.

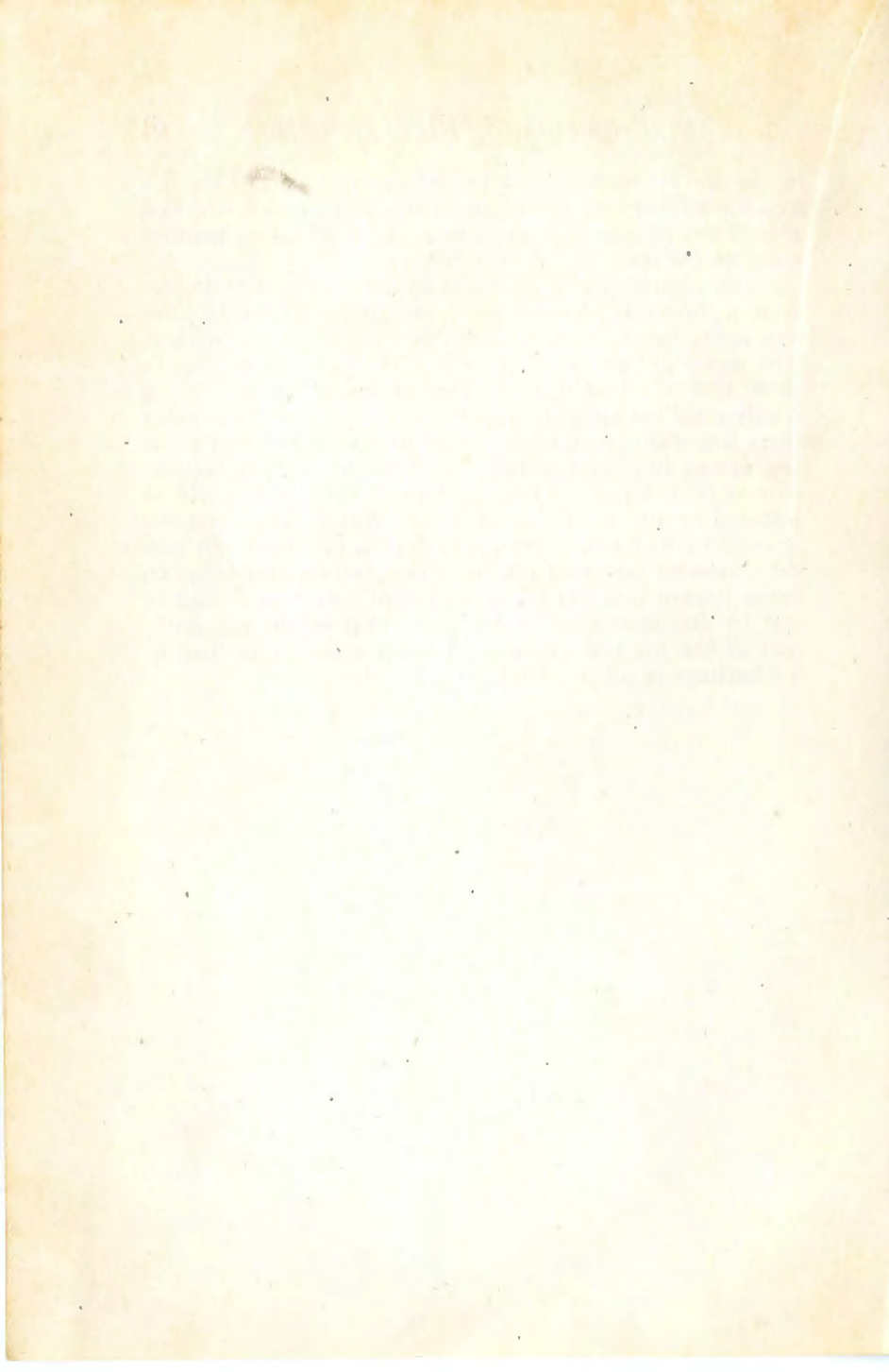
The expansion of Trade in the present century has opened up a great new field for Christianity. The expansion of trade is always a great avenue for the dissemination of ideals. Many times did Greece and Rome influence the world through their enormous volume of business. This sphere of life comes close to all of us for we are all engaged in making a living. If we can succeed in inspiring trade with Christian ideals, the influence of Christ here will be felt around the world.

We are all members of the nation. What kind of nation shall we have? Let it be hoped that the nation will more and more take into consideration its duty of safeguarding the best interests of the people. In our day we have seen in our country human slavery abolished. The expulsion of the saloon and many other reforms have enobled all life. Let the pulpit encourage all such moves.

What then is the place of public worship? Let it stand with outstretched arms to receive the needy of all the earth and within its folds be willing to protect and nurture the good of all the world. Let it stand as the one quiet spot where the toiling mass of humanity can be inspired to

higher and nobler life. Let it stand for the Christ of Gallilee and for all that he ever taught. Let it stand as a friend and ally of any man or any set of men who are making genuine sacrifice for the good of their fellows.

This ideal may be a long way in the future, but whether it be a thousand years or more, we cannot afford to have any lower ideal. The world is wicked, yes, very wicked. The way may seem dark indeed. But did you ever stop to think that in our day there is not a wrong but it is being loudly cried out against. It was not always so. In our day there is growing up a brotherhood of man. National life is broadening into international life. We have every hope to be confident that these relationships of broader life will be founded on the principles of Jesus. Let us pray that the scourge of war will never again darken our land, but that the combined forces of the races of mankind may move in peace toward that far off divine event when the Kingdom will be delivered back to God, and that in the meantime that all the joy and progress of undisturbed peace may be the heritage of all mankind.







JOSEPH U. YARBROUGH

OUR EDUCATIONAL PROGRAM.

BY J. U. YARBROUGH.

In every field of man's endeavor, it is essential that he have some plan of action. One of the most fundamental differences between man and the lower animals is his ability to formulate plans and to work with a purpose, ever holding before him a definite goal. Wherever we find a problem solved we find back of it a mind which set for itself a certain goal and planned and worked carefully and diligently to that certain end. Our great problems are not solved by chance or accident, but by the most persistent efforts directed by skill and discernment.

The great problems of educating our young will be solved in the same way. We need not delude ourselves by thinking that it will work itself out. It commands the best of our talent and energy for solution. The supreme question of our day is, whether the church founded by our Lord, Jesus Christ possesses the spiritual energy and sense of duty to measure up to its educational task. There are many signs that the church is beginning to experience a mighty reawakening with reference to Christian education. A recent writer says: "There is no greater problem before us as a people than the question: how can our educational system do more for the moral and spiritual needs of the young?" Another writes: "Right-thinking people know there was never greater need for true (Christian) education than now, and we are glad to think there was never a greater demand for it. Shall not schools be built and maintained which furnish the facilities for such education?"

The day has come, the opportunity is at hand for the church of Christ to place itself in the leadership of education. She is to be no mere hand-maiden of the public schools, trying in a half-hearted way to supply what the State dare not do, by doling out a little, religious information for half an hour each Sunday. Her hand is upon the switchboard which shall unite the currents and release the power which vitalizes all culture and learning. The church must direct the education of our young toward the noblest

ideals by correlating the influences of the home, the schools, and our colleges. This difficult but glorious task must inevitably fall upon the young preachers and teachers of our churches. And they must in an open-hearted and broad-minded way take up their enlarged duties for the new Christian Education. This idea of educational duties of the young preacher was forcefully presented to us yesterday by Dean Speck.

It is my task at this hour to present to you a program which will unify our efforts, bring our activities from the level of random movement up to the realm of rational, purposive conduct; a program that will enable us to set for ourselves a distinct goal. Thus, working by formulated plans and forgetting the little and petty things of the day, we can push forward with a hope of reaching the coveted goal. Such a program will call upon the church to use all its educational agencies. These agencies—the home, elementary public schools, our junior colleges, and colleges are at the services of the church and should be used by the church. We shall take these agencies up in their order and show their possible service in Christian Education.

I am fully aware that rational people differ in their methods of procedure, and will, therefore, not be disappointed if, when I have completed this presentation, I find that you have an entirely different opinion. I will rather appreciate an expression of your viewpoint, that by our differing, we may both be better prepared to do our part for the cause of Christian Education.

All education has its beginning in the home. Some one has called the home "God's first and holiest school." The Old Testament sets forth a divine injunction for the parents to instruct and train the young. Unless the home lays the foundation there can be no super structure, and both church and civilized society will ultimately crumble into ruin. The lessons of the home are honesty, cleanliness, loyalty, love, consideration for others, truthfulness, and justice. It is the birthplace of reverence and piety. The intensity and the rush of modern times permit the parents but little time for instruction in these fundamentals, and tend to destroy that

sweet relationship between mother and child, between father and son. We find, therefore, many children today who did sacred things.

The responsibility for this home training is being shifted to our public schools. No one questions this, but had you ever thought of the fact that the public schools are poorly prepared to assume such a grave responsibility? Their own problem was great enough without having a new one thrust upon them. We question, therefore, their ability to carry forth this two-fold responsibility—home-training and primary education.

The Catholics realize this condition, and have hundreds of schools throughout our states for the purpose of giving their young an elementary education. We do not want such church schools, but our program should call for a more co-operative effort in elementary education by the church and state. Our great national peril is found at this point in our educational program. The church is saying, education is no longer in its hands; the state is saying, we teach no religious doctrine, and the result is astounding ignorance of the Bible with all its principles of life.

An investigation in the year of 1904 revealed the fact that in 818 out of 1,098 cities of over four thousand inhabitants, the Bible was read to the pupils. In 162 cities all religious exercises were strictly prohibited. In 915 of these schools sacred songs were sung by the pupils. In 162 neither songs nor prayer were permitted. In most of these cities where the Bible is read and prayer is made and sacred songs are sung, the teacher is not permitted to comment on the Scripture read. Statistics show that about one-half of the children of public school age in our states are ignorant of the Bible, while only a few of the remaining half are really familiar with it.

We need Christian teachers in our public schools. The public schools could and should be teaching those large Christian principles concerning which all the religious people are agreed. These principles of Christian living can be taught by putting a greater number of Christian men and women in our schools; by more sacred hymns in their services; by a

co-operation of church and state for the success of the great problem upon which the destiny of them both equally rests.

Higher education in the church has grown up in a chaotic way, hence that the various institutions are entirely lacking in correlation of purpose. Colleges have been established without any relation whatever to others about them. Confusion, competition, duplication, and consequent waste have been the result. The time has now come in the history of education for a clear-cut classification and for a careful discrimination of the functions of our Christian institutions of learning. The junior college, college and university must have their status defined. Realization of this has been forced upon us: the recent struggle for state certificate privileges is a case in point. We had to measure up to definite standards in order to secure this privilege. And we shall have to meet other equally definite standards in order to achieve any real standing in the educational world.

The location and equipment of such institutions of learning are becoming more and more difficult. Small colleges should necessarily be few in number and placed in the most strategic centers. They should not be rivals of public schools, but should serve a specific function, exceedingly important for the community and church which supports them. This special work calls for special equipment and prepared teachers, and the church is permitting harm to be done to it when it tolerates the poorly equipped and unprepared.

Small, compact colleges wisely distributed over the country, with a few well-manned departments within the resources at command, and a professional staff of ripe, scholarly, thoroughly qualified teachers of unselfish, Christian spirit, is the duty and should be the policy of the church. The small college must be in our educational program, for it offers peculiar advantages to our church population. It is a fact that it offers the best advantages to the many, for it is best adopted to their needs. It is truly an expression of American civilization—purely democratic. And again it makes a certain amount of education possible for those of small means.

The Junior College must be able to give an account of itself. Every institution which aims to be permanently successful must have some distinctive purpose and function which it fulfills for the benefit of the people. The excuse for its existence and the hope for its success will depend upon its ability to create for itself a place in society. The Junior College should be a part of our educational program because it does have a distinctive place in society, and it does have a peculiar service to render to its people. It is here that most of our preachers receive their early training. The church today demands and deserves a trained minister. Statistics show that our educated ministers received their early education in Christian colleges. The age calls for great preachers, well trained. The ministers of the past, though largely untrained did their work heroically. The preachers of the future must possess all the eloquence and evangelistic fervor of their predecessors, and to this they must add the learning, the social interest, the sympathy, and the teaching power which comes through college training.

The small college must train for the church Christian laymen; men who live above narrow prejudices and pettiness of spirit. Another great need of the church today is a large number of trained laymen. The largest hearts full of pure human sympathy and guided by trained intellects and cool judgment, should be mixed with our fundamental church doctrine if we hope to prove ourselves the light of the world. Men should know that God has a mighty program to be realized, and that "Thy will be done" is a challenge to the best that there is in them.

The small school must give the preliminary training for our social workers among the poor (for is there not a pitiable scarcity of trained workers of this kind among us?): the preliminary training for our lawyers, teachers, and doctors so that in all these professions may be found the principles of Christianity. There will come from these schools our trained missionaries, (for the church has learned by hazardous experience that it takes certain special training to do missionary work successfully).

But the small college can give only the elementary train-

ing for this large group of workers. They need a few more years of training—training that will prepare them for their particular work in life. If we want more lawyers, doctors, professors, and statesmen of religious conviction, we must prepare our boys and girls for these professions. We are proud of our Christian men who stand in the front ranks of their profession holding aloft the principles of Christianity. It is when we see these men of courage and leadership that our faith is strengthened and our hope in the church as the real salt of the earth is increased. How far can the church lag behind and still retain the title of candle-bearer? When the church is actively doing its full duty, we will find both men and women stepping forward from its ranks, with the light of religion in their souls, to lead and direct the destinies of their fellow men. Another great need of the church today is leadership, and before it can ever have this leadership, it must bear the expense of producing its leaders. The church must go with its students through their entire preparation if they are to give it the glory in the end. And to the extent the church holds her influence through these final years of preparation students will hold forth the light of Christianity during the remainder of their lives.

The church has at present no means of following these students through their last few years of preparation, and those who are ambitious, those who are the possible material for the leaders in the church, must go alone if they secure additional training. At this dangerous point, the church is often left behind, and loses its best material. Not that a large number are lost here, for not many reach this point, but those few who are lost are excellent material. It will be a large and new task for the church to undertake the preparation of these ambitious young men and women. But it should be both pleasant and profitable—pleasant because of the innate nature of the problem, and profitable because it will save for the church this exceptional material, and at the same time act as an incentive for others to join their ranks.

To carry out a program such as has been presented, we must bring system out of confusion and secure a united

effort of all the educational forces of the church. Every school must become a unit in the educational program of the church. Every congregation and as nearly as possible every member of the church should know that the church has an educational program and that he has a part in it. No school superintendent can build a school better than his patrons want, no government can surpass the governed, and no man or group of men can build and maintain a Christian college above the wishes of the members of the church. To carry out this program every active member of the church must feel the need for such an institution, and with common purpose and united effort do his bit for its realization.

When the church undertakes this new task in the higher education of its young, it must establish and maintain a college or university of the first class. But before taking hold of such a tremendous task it will be wise to examine and recount our physical means. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest hap- pily, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish." In count- ing our physical means can the wealth of all the churches of our state be used as a basis? Or the wealth of only certain portions of the state? The present need is not great enough, and besides the task is too large for the church to undertake to build and maintain more than one such college in our State. Now, when Paul was intrusted with the dissemina- tion of the truth, he sought the centers of learning and the leaders of men. Likewise we, who claim to be the light bearers of the truth today should select for this, our highest institution, the most strategic point of our civilization. A light-house is never placed behind a cliff, but out in the open where it can give light to all the country round about.

The first step in building such a college is to raise a large endowment fund. For higher institutions of learning are far more costly to equip and maintain than many of us seem to think. Buildings are an important item of expense, but with them erected the continued expense begins. Equipment

and laboratories for all the sciences are necessary; books must be bought for the library; a larger and better prepared and better paid faculty must be secured; scholarships, museums, printing establishments, and many other features must be provided. A Christian college cannot afford to fall behind the best in these respects. The fact that it is a Christian college is no excuse for its asking a worthy and self-sacrificing staff of instruction to teach for underpay. No faculty, however, consecrated, can render the best service when the institution in which they labor faces a deficit year after year. For an institution to sound its trumpet before men and profess to be doing a standard of work far beyond its physical means, brings shame to the church and eventually dishonor to itself.

It is impossible to maintain a first-class college by the fees of the students, unless, of course, the fees are beyond reason. In this case, the very purpose of the Christian college is defeated, for only the wealthy few could attend. Of all colleges the Christian college should receive and instruct, regardless of class or funds, all students who knock at its doors. Consequently, it is absolutely essential that the Christian college be endowed if it is to survive and be of service to its people.

And again it is to the best interest of the members of the church and to the success of the college that this endowment be raised, for it establishes a vital relation between the institution and the individual members. The Christian college exists for all classes of society, and it should, therefore, be vitally dependent upon the people. From the people must come the raw material, and the college in turn should send back to the people young lives enriched and equipped for service. For these important reasons I insist that the raising of a large endowment is the first step in building a college or university.

But before an endowment can be secured we must as a church make some arrangements for its proper supervision. No member is going to give freely of his means until he fully understands the purpose for which it is to be used. And no man of business sense will give of his means until

he is convinced that plans have been worked out carefully, and that the movement is properly manned. When the members of the church are convinced that their money will not be misused and wasted, they will come forward with sufficient funds to build a college second to none in the land. But until they are convinced they will give a bit here and there with a hope that they will live to see the day when the church will be able to receive and economically use their real and substantial gifts to Christian education.

I am reminded just here of a situation that developed in the early church. The number of disciples was multiplied, and there arose complaint that some of the poor widows were being neglected. When this matter was brought to the attention of the twelve, they called the multitude of disciples unto them, and asked that they look among themselves and select seven good, well prepared men "whom we may appoint over this business." This was a matter of business, and as the record shows it was handled in a businesslike way.

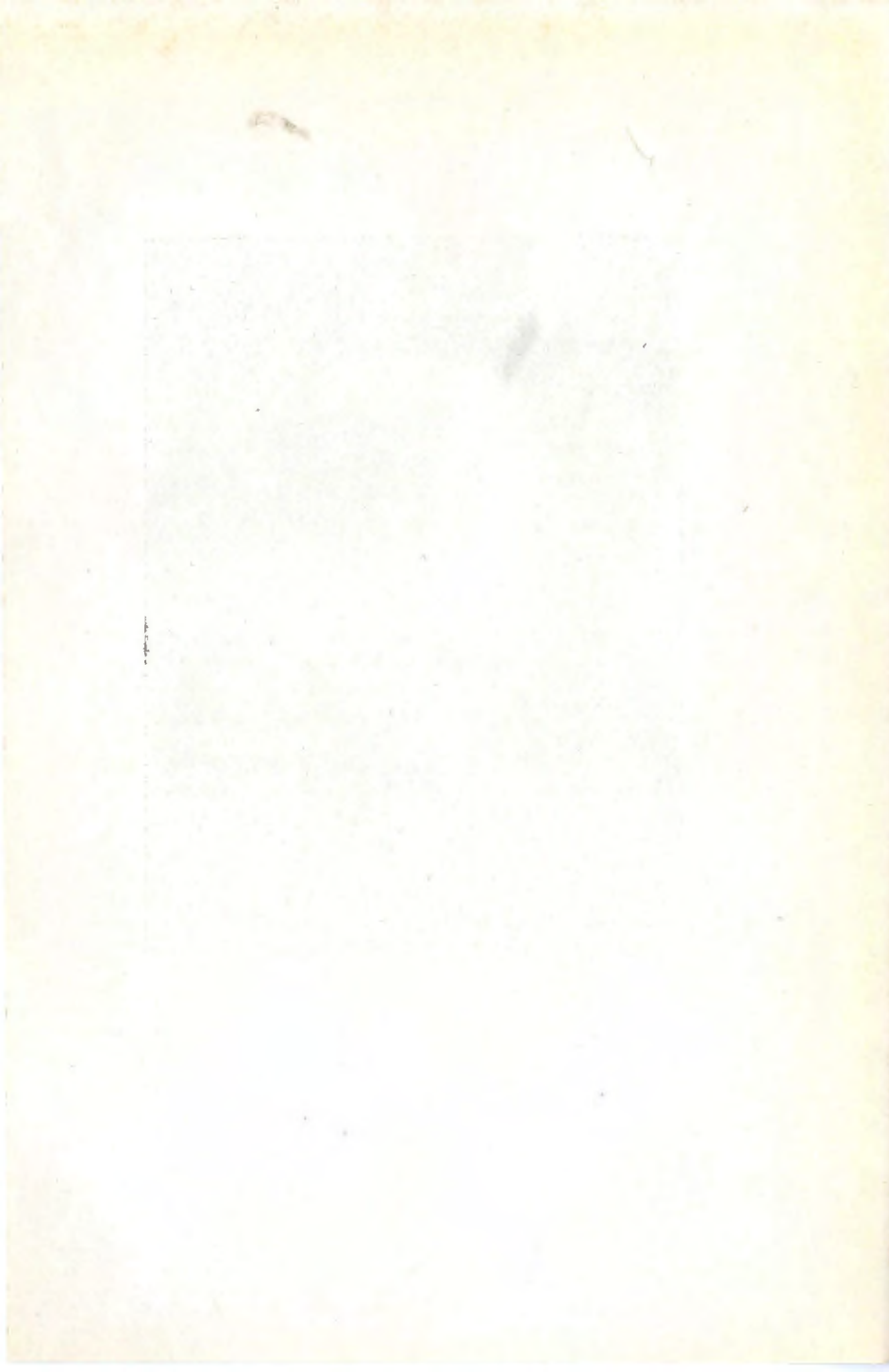
Since we are followers of the early church in many other ways, may I suggest that we take its lead in handling matters of business? In this problem of education, which is one great problem of the church and one upon which the vitality of the church depends, could not those most vitally interested in Christian education call "the multitude of disciples" together to agree upon some plan of action? When the plan of selecting the seven was made known, it "pleased the whole multitude." Should not the selection of a number of well-prepared members from among us to attend to our educational business be pleasing to our entire membership? Surely there can be found in the church not one friend of education who would object. We would all not only be glad but would rejoice to see business handled in such a business-like way.

We should, then, at some early date have a general mass meeting where our different educational problems could be presented. Every factor that we have that is making for Christian education should be present, and feel free to express its views. Each representative should come remem-

bering that he is representing that good, wholesome Christian influence which is so common in his community. At the close of such a meeting, permeated with Christian love, would be an ideal time to select from our number those members whose duty it shall be to attend to our business of education.

These men appointed would be able in a short time to formulate plans for our educational program, and in due time could correlate all our efforts into one united power for the purpose of driving the curse of ignorance from among us. They would give stability and permanence to our educational efforts, and therefore, make possible a large endowment, an essential factor in the success of any Christian college. They could in the light of the wishes of all the members lift the educational activities from the realm of confusion and random movement up to the level of rational, purposive conduct.

Their program should be so planned as to assist the church in reaching the goal set for it by our Lord and Savior, namely the real salt of the earth, the light of the world. Since our Father is unlimited in power and leadership; should not his sons be capable of leading the races of men into the light? If Christians are bearing the light for the world, they should place their light in the most advantageous position. A light must be at the front in the hands of the leader, if it is to keep men from stumbling and falling. The light that falls too far behind becomes a mockery. We are in danger when mankind is pushing forward in the march of life with the light far in the rear. The world will be safe when its leaders are guided by the principles of Christianity; when the church realizes its duty and gives to the world trained Christian leaders, who stand in the front ranks of their professions with the light of Christianity expelling the darkness and making plain the path of human progress. Then, and not until then, will the church of Christ render its real service to mankind by making the world a safe place in which to live,





CLED. E. WALLACE

THE WELL-ARMOURED MAN.

BY CLED E. WALLACE.

The idea of armor first had reference to certain physical defensive preparations for conflict. It very early, however, was used figuratively to describe spiritual states, attitudes and mental bearing. Horace used the expression "aes triplex circa pectus," "breast enclosed with triple brass" as a symbol of indomitable courage. The morale of the soldier who went into battle, the armor of his soul, meant incomparably more than the steel or brass plates which protected his body. Paul in the most exalted spiritual sense exhorts the Ephesians to "Put on the whole armor of God." He used the expression to summarize the equipment of the Christian in the most intense of all conflicts, that of the spiritual hosts of light against the "spiritual hosts of wickedness." Robert Louis Stevenson in that delightful personal essay of his which he, following Horace, calls "Aes Triplex," declares that "courage and intelligence are the two qualities best worth a good man's cultivation." These two qualities according to Stevenson should remove all the terror from either life or death. "A frank and somewhat headlong carriage, not looking too anxiously before, not dallying in maudlin regret over the past, stamps the man who is well armoured for this world."

This address will be largely confined to things religious. "Sons of God" is the supreme expression of well-armoured manhood. There can be no higher conception unless man would deify himself. Indeed, it means nothing less than that we are "the offspring of God," "a God in the germ," a spark struck off from the Personality of the Almighty. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." And what, pray, can be more becoming to a son of God than intelligent faith and steadfast courage? They constitute the sine qua non of a life armoured for the world.

What an imposing thing is an abundant Christian faith! The big men who have achieved the greatest victories, who have left the largest foot-prints on the sands of time, have

been men with strong convictions, of great faith. The experiences of a man like Paul are incredible until we see his faith. The full measure of persecution with all its harrowing experiences was his and he almost takes our breath away by the characteristic remark, "I have learned in whatsoever state I am, therein to be content." A full explanation is found in such outbursts of fervor as the following: "I can do all things in him that strengtheneth me;" "For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." And faith is no faith that is not worth a life in sacrifice. The man who does not have convictions that he would die for or who does not endorse his faith with his life is not armoured for the world. "What things were gain to me these have I counted loss for Christ. Yea verily, and I count all things to be less for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ," is the testimony of the best armoured man of his time. He headed straight into the furnace of persecution with no further thought for his life than that he might accomplish his course and the ministry which he received from the Lord Jesus. With a life bleeding on the altar of faith and a heart bound with triple brass this soldier fought his way to "the prize of the high calling of God in Christ Jesus." He was

"One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, tho' right were worsted, wrong
would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

He ran his race, like all of us can run ours, with a single mind. "But one thing I do," the overpowering influence of the ideal which his faith kept before him gave him sweet immunity from any paralysing terrors that might arise, like ghosts, out of the past. Terror is a goblin born of ignorance

and unbelief. "I know him whom I have believed" is triple brass before dragons of fear.

Faith in God is the leading motif of the wonderful dramatic stories of the Old Testament. "And it came to pass after these things that God did prove Abraham" is the way one of them begins. Years before Abraham had left his homeland at the call of God, he wandered about as a sojourner "by faith." God called him out under the stars one night and told him that his seed would be as innumerable as they. He was old and childless, his wife well past the age of bearing children, besides being naturally barren. Yet, when God promised him that he and Sarah, his wife, should be the parents of a son, Isaac, Abraham believed. The marvel of his faith is the subject of a Pauline tribute: "Yet looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform." In due time the child was born and became a vigorous lad, the delight of his old parents, the foundation of all their hopes. All that God had promised Abraham was to come through Isaac. "And it came to pass after these things that God did prove Abraham." In a terse command without explanation God told Abraham to take the boy and offer him as a burnt-offering upon a certain mountain. The old man didn't understand, the command came quick and unexpected and must have broken his heart. He asked no questions. He made no complaints. He did not tarry. He arose early in the morning, took two of his young men and the lad of dreams and promises and went to the fated mountain. He took wood and fire and a KNIFE. There is no doubt as to his purpose, although the boy was ignorant of it. Quickly and silently he erected the altar of stones, bound the boy and laid him thereon. He slipped his left arm about the boy's neck and drew him to his heart. With jaw set tight he raised the knife for a quick decisive thrust and..... "Abraham stop" cried an angel as he reached down out of heaven and grabbed him by the arm. "Abraham believed God." In the light of "so great a faith"

we understand why "he was called the friend of God" and why God loved him so.

The cause of Christ needs men today of "a like precious faith;" reverent men with holy lives and deep convictions; men "afire with God" who can fight. As I am a young man, I will be pardoned if I have young men in my mind's eye in this part of the discussion. As I view the matter the young man who walks into the pulpit today, goes in with an unparalleled opportunity for the signal service if he goes in well-armoured with an intelligent faith and a fighting spirit. The pulpit of the Church of Christ is no place for your nice little men who are so "liberal" and "broad" that they have no convictions. That kind had better stay off the firing-line. They are liable to get hurt. God is calling big men into His work who are not afraid to tell folks what He wants done with an exclamation point after it. If you are not that kind, sail on to smoother seas. The pulpit can't use you.

The man of God has a charge to keep. He knows whom he has believed and has a positive message for the world. Dogmatic he may appear to be and can afford to be when God has spoken; vacillating, never. His attitude towards his task is fully set forth in the two letters Paul wrote his spiritual son, Timothy. The father is helping the son to bind his armour on. "O, Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so-called; which some professing have erred concerning the faith." I Tim. 5:20-32. The son is exhorted to "preach the word," to be urgent in reproof and exhortation; to "give heed to reading to exhortation to teaching. . . . be diligent in these things. . . . take heed to thyself and thy teaching for in doing this thou shalt save both thyself and them that hear thee." I Tim. 4:13-16. His is a message of life and death entrusted to him by the Father for deliverance to a world sorely beset. He must deliver that message as it is given to him without any concern whatever for the "tastes, feelings and conveniences of the people." "For am I now seeking the favor of men, or of God? or am I striv-

ing to please men? if I were still pleasing men I would not be a servant of Christ." Gal. 1: 10. The preacher who keeps his ear to the ground or plays to the galleries is contemptible beyond any description. If this were the age of miracles he would suffer the fate of Nadab and Abihu; he is an Ananias in the sight of God.

There is a lot of foolish talk in the air to the effect that the gospel and the church of today must adapt themselves to the changing demands of a new age. The man of God must contend for the "old paths." He must make men understand that the church is the sanctuary of God and has the blood of Christ on it; that it is holy as the dwelling-place of God in the Spirit. It is not a place for entertainment, but a spiritual hospital where diseased humanity may receive treatment from the Great Physician. Those who try to make the church "attractive" by means of novel appeals to the sensuous are guilty of sacrilege. Neither church nor gospel of the New Testament can be improved upon. God Himself planted the seed of redemption six thousand years ago and it grew through Patriarchal and Jewish dispensations and matured in Christ. "It was the good pleasure of the father that in him should all fullness dwell. . . . that in all things he might have the preeminence. . . . through him to reconcile all things to himself." Col. 1: 19-20. "In him dwelleth all the fulness of the God-head bodily. . . . In him ye are made full." Col. 2:9. The gospel which came through Christ for the healing of the nations "is not after man" but came by revelation. Even the angels of God are not allowed to alter it. It is called the "faith once for all delivered to the saints." It is the faith of the well-armoured man. He must not tickle "itching ears."

To consistently maintain this attitude requires courage of the most pronounced type. The man who does it must have a genuine fighting spirit. "Fight the good fight of faith," "war the good warfare; holding faith and a good conscience" were written to encourage his kind. The world is demanding to day some sort of organic union of conflicting sectarian bodies in lieu of the genuine unity for which Christ prayed. In the face of the strongest kind of

opposition the man of God must "contend earnestly for the faith once for all delivered to the saints," demanding that union, and that union only which is based on a strict observance of the Law of God. No other union is or ever will be pleasing to God.

Let us take a few Bible examples of what it means to "quit you like men, be strong." Paul meant by the expression that Christians are fighters, that they have something to fight for and the spirit which turns battles into victories. Jesus Christ is a perfect example of what I am pleased to call fighting spirit. His entire life was a fighting protest against sin and wrong. He issued a challenge that stirs the blood of every true man. "I came not to send peace but a sword" is a challenge to follow Him in the battle for right even if the price must be paid in blood. The writer of the Hebrew letter probably had the passage in mind when he chided the Hebrews in these words: "Ye have not yet resisted unto blood, striving against sin." But Christ is the perfect example. He cast the "den of robbers" out of the temple in righteous wrath when the spirit of merchandise displaced the spirit of prayer in the house of God. No follower of His can remain passive when the worship of God is profaned. You are a fighter or you are no Christian. "Woe unto you, scribes and pharisees, hypocrites!" is a scathing denunciation of hypocrisy and empty display in religion. No follower of His can look on the "scribes and pharisees" of our own age and not want to fight. There is a "form of godliness" held by those who deny its power toward which every armoured man of God is sworn to eternal enmity.

The great men of the Bible were all fighters. "I have fought a good fight" was Paul's victory-song. Watch him before the council when the High Priest commanded him to be smitten in the mouth contrary to all law and every principle of justice! Smarting under the blow and the insult, he quickly retorted: "God shall smite thee, thou whited wall." See him before the profligate Felix, spurning the opportunity to make a plea on his own behalf, choosing rather to risk his head in a passionate speech on "righteous-

ness, self-control and judgment to come!" Hear his eloquent appeal to Agrippa and know him as the master champion of a great cause, "the noblest Roman of them all." "Suffer hardship with me as a good soldier of Christ Jesus" are words fitly spoken by such a man. The axe that sent his head rolling and bleeding didn't make a scratch upon his invincible courage.

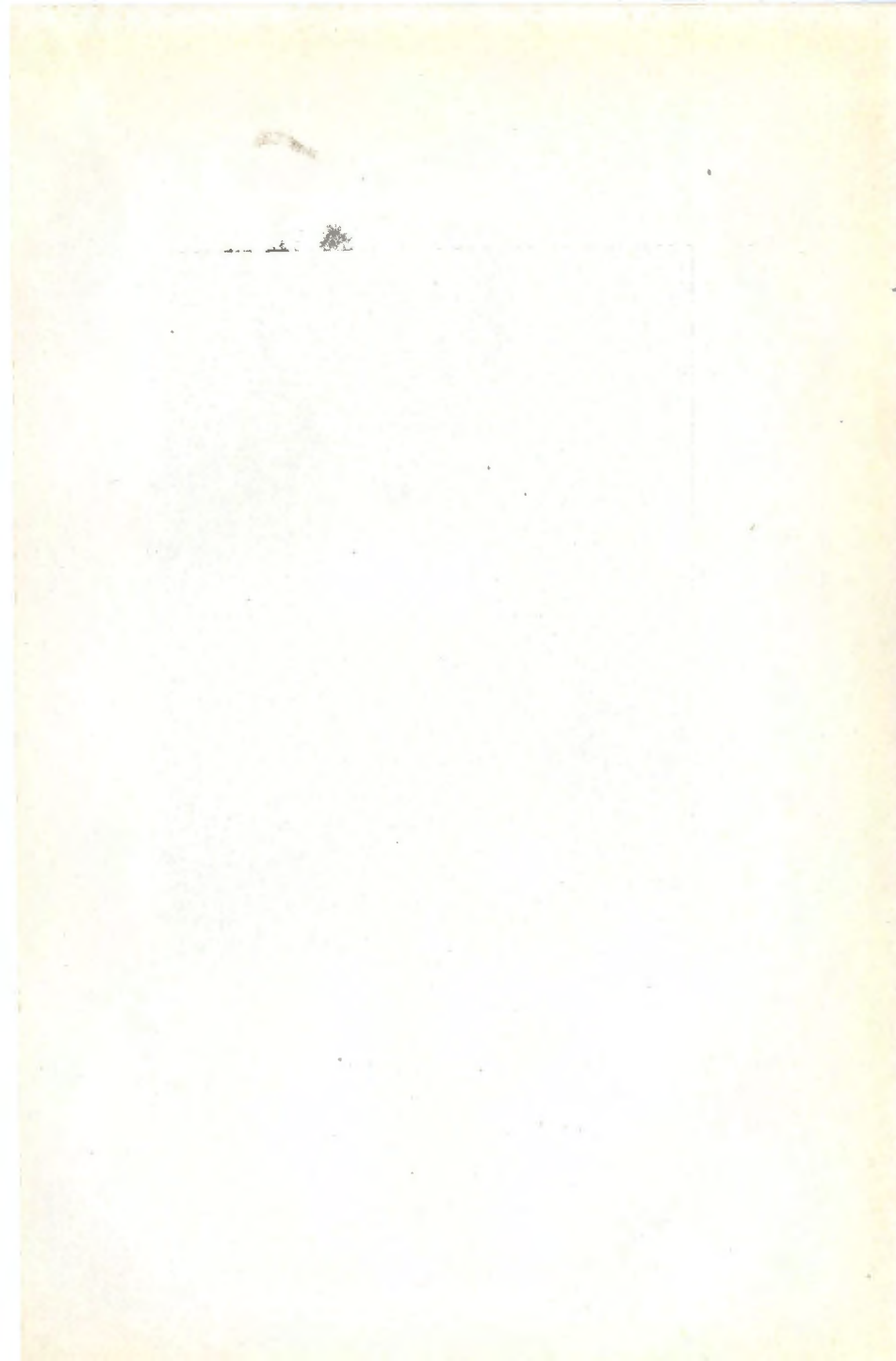
Daniel was a kindred spirit and worthy of glorious imitation. He is first introduced to us as a noble "youth in whom was no blemish, but well-favored, and skillful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace." Young men of such attainments were always popular in corrupt oriental courts and it was not a matter for wonder when the king selected Daniel, the young foreigner, as a favorite and ordered that he be taught the "learning and tongue of the Chaldeans." The king among other things appointed for him "a daily portion of the king's dainties, and of the wine which he drank." But the youth, Daniel, unlike some of the young men of the present day who are "endued with knowledge and understand science" or think they do, had decided religious convictions which he had brought into captivity with him. He was conscientiously opposed to either eating the king's dainties or drinking his wine. It was contrary to his religion. Only a well-armoured man, one with faith and courage, could have withstood the extraordinary temptation. "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." God was with him and he carried out his purpose and kept his conscience clear. He was comparatively alone in his convictions as the majority were all on the other side. By prudence and wisdom Daniel was promoted until he became second to none in the kingdom except the king. He had many rivals and enemies who watched vainly for some fault in his life as a weapon to discredit him. "But they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men,

We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." They knew that Daniel was unyielding in his loyalty to God. So they prevailed upon the king to sign an edict forbidding the worship of any god save the king. Then they watched Daniel. "And when Daniel knew that the writing was signed, he went into his house, (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." "AS HE DID AFORETIME!" What a wonderful demonstration of manhood!! They put Daniel into the lions' den, but he came out again for "he had trusted in his God."

And old Micaiah! Ah, but he was wonderful! Rugged, fearless prophet of God he was, discredited and in prison as most of God's prophets were, the few that were left, in the days of Ahab and Elijah. Ahab and Jehosaphat sat each on his royal throne. Ahab called out his four hundred prophets of Baal, those flattering liars of his idolatrous worship, and had them recommend the course that he wanted to pursue—to go down to Ramoth-Gilead to battle. Jehosaphat was a nominal worshipper of Jehovah and had a little conscience left. Things didn't look orthodox and he called for a prophet of God. Ahab clouded up and sent a messenger to bring Micaiah from his prison cell. "And the messenger that went to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them and speak thou good." How nice it would be for Micaiah to contribute to the beautiful unity prevailing among that notable assembly of kings and prophets. But Micaiah must have been "an old crank." "And Micaiah said, As Jehovah liveth, what Jehovah saith unto me, that will I speak." And into the presence of the king he walked, looked him in the eye without a tremor and delivered God's message. The king was furious but to the everlasting glory of Micaiah he didn't compromise an inch.

“And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.” These men come as a “great cloud of witnesses” out of the past with a supreme message for the men of the present. Without exception they testify that abiding faith in God and invincible courage in the execution of His will fill the measure of the well-armoured man







F. L. ROWE

THE RELIGION FOR TODAY.

By F. L. ROWE.

Our secular papers have been very prompt in telling us, now that the war is over, what must be the religion of the future. They base their declaration on the demand that they say the boys, who have been in the trenches, are making, whereby will be brought about a harmonizing of the religious differences that have existed since colonial days.

It is really wonderful how much profound wisdom (or remarkable ignorance) these city papers possess regarding the purpose of God, the mission of his Son, and the divine plan of salvation as revealed to us in the teaching of his Son. To listen to these editors today we are told, from the standpoint of the boys who have been thrown in contact with all forms of religion, of no religion, and of open hostility to all religion, that the future basis for church activity must be established on morality, uprightness and a square deal. These boys tell us that the army chaplain, the camp pastor and religious workers, as such, were not regarded with favor; but that these individuals were treated like any of the rest of the boys if they made themselves one of the boys. In other words, that the boys in the trenches did not have much use for any doctrinal teaching, or any religion that set itself up as opposed to any other form of religion. It has been valuable information, however, to learn through these religious workers, that the boys in the trenches were most studious in reading their little pocket testaments in what little seclusion they could obtain; and that the word of God had not lost its power when the boys found time to enjoy it as a source of information or for individual comfort. We can rejoice, therefore, in knowing that the word of God, or the Gospel, is still the power of God, whether that power is exerted in the churches, in the quiet of the country home, or in the trench on the firing line.

Another thing that has been revealed by these boys in their reading, is their admiration for a character like Paul. Those who have been with them say that as a result of their reading Paul has become their embodiment of all that is noble and manly. They admire him because they say he

was so much a man that when he found he was mistaken he was not ashamed to admit it. Let us be comforted, therefore, in feeling that the present war has aided the cause of our Master by bringing these boys in direct and personal touch with the Gospel. Let us do our part in helping them, now that they are coming home, to better understand the meaning of the Scriptures and assist them to properly grasp it and to appropriate it to their own needs. If this result of the war should lead to the salvation of thousands of souls, we can feel relieved that the war, after all, was for some spiritual purpose, as well as for some great international uplift through human agencies.

Paul's work, as an individual and through his writings, was wholly constructive. He sought not his own elevation, but rather to lift Christ up in the hearts and minds of the people. Our own nation, as a party to this terrible war, had no selfish purpose to advance, but assisted from a purely humanitarian motive that others may be blessed through the sacrifices that our noble boys have made.

Paul as an individual is not known to have been personally attractive, nor possessed of eloquent speech; and doubtless when he entered the city of Athens the people looked at him derisively and wondered who he was and what his purpose. Paul also quickly sized them up and soon perceived that they were idle talkers, always wanting to hear some new thing. Their interest in him was concentrated in the cynical query, "What will this babblers say?" What he said then has come on down through the ages, even to the present time, and we still hear him with wide-open mouth and eager ears, and drink in of his spiritual wisdom that we may conform more and more to the divine likeness. The religion of Paul has not changed from the time Paul spoke to the Athenians or addressed himself to Agrippa. The same eternal truths stand out as fundamental to our continuance as individual Christians and as collective organizations. Men, through their so-called wisdom, have changed much truth into deliberate lies, so that good men are misled, confused and lost. The fault is not in the truth, but in the failure of men to honestly present that truth; and in the inability, or unwillingness, of men to investigate to know the truth, which is able

to make them free. The quiet study of the Scriptures by the boys in the trenches is bringing the boys to a knowledge of the truth in a way that they will be quick to defend it when they hear it perverted by those who claim to be leaders of the people.

The word of the Lord is the same yesterday, today and forever. The Gospel that was needed at the time of Christ is the Gospel for today. In spite of what the newspapers tell us, there is nothing that we can change and there is nothing that needs changing, except that men's minds must become more susceptible to the truth and evince a willingness, yea eagerness, to receive the truth.

Personally, I regard our so-called "modern critics" as far more dangerous than all the books written by Voltaire, or other infidels. Modern criticism is a miserable camouflage that has made wreck of thousands of precious souls. Voltaire as an infidel came out four-square in his opposition to the Bible, and we know exactly his position and expect no admissions or concessions or apologies from him. While we, therefore, admire his frankness as contrasted with the insincerity and infidelity of modern critics, we are nevertheless made to smile as we recall the total failure of the prophecies made by Voltaire and others. His name even would be forgotten today if our pulpit speakers did not constantly refer to him. Other infidels, who have lived and profited by so much per night from the gullibility of deluded people, who wanted comfort for their perverted lives, would also be relegated to the rear and be long ago forgotten if we did not bring them back to point out the results of their misdirected energy. Voltaire was bold to say, that within one hundred years from the time he wrote, the Bible would be a forgotten book. Over against that rash prophecy he tried to calculate the influence of the life and death of our Lord, whose words are read daily in six hundred and fifty distinct languages in every portion of the globe. Verily the earth is full of the knowledge of the Lord as the waters cover the sea.

It has been calculated by Bible publishers that nearly seven hundred million volumes of the word of God, in whole or in part, have been circulated since the art of print-

ing was invented. The British Bible House today contains records of editions of the Scriptures in about seven hundred and twenty-five languages and dialects. This total includes the complete Bible in one hundred and forty different forms of speech. During the past ten years the Scriptures have appeared in a new language on an average of one every six weeks. During the period of the war four million copies of the New Testament have been given to the boys in the service. During the first four years of the war the British and American Bible Societies issued the Scriptures in eighty-five languages or dialects, which means that that many tongues have been involved in this present world war.

Now that the period of reconstruction and readjustment is upon us, what must be the religion for today? I have already told you that the big newspapers tell us that we must shape it to meet the changed views of the boys coming home; but if I can read between the lines, I cannot see that the boys are asking us to change the word of God. It may be that they will demand that we preach the Gospel the way it is written, and I believe they will, because the boys have had lessons through their terrible experiences over seas that will cause them to think seriously of everything for the rest of their days. They will look upon life in a way that life had never before impressed itself. They see new responsibilities that they did not know they would have to assume. They recognize, in a degree never before considered, the importance of nobility in life, the value of truth, as well as the highest in personal character. Their serious consideration of everything will make them equally serious in matters spiritual—in their defense of God's word that it may be properly and honestly presented. In this way the boys are going to be a powerful incentive for more intense preaching than we have ever heard. Are we going to take advantage of our opportunity to use these boys to the glory of God while they are in this serious mood? The church has a great work before it; a work that should be impressed upon the church in a way that the church has never realized it before.

These boys in your own homes, in your own towns, in your own audiences, are not the only ones to reach, but

they are the ones that we should work especially hard for, because of the great value they will be to the church when we once enlist their efforts under the Captain of our Salvation. Accordingly the duty of the church must be impressed and the churches stirred up to greatest activity. I am glad to find that our semi-religious and even secular papers are urging the importance of this agitation. I want you to hear what the *Sentinel* of Toronto has recently said along this line:

"Any church will not do. Christianity is an appeal to the individual conscience. 'Let every man be fully persuaded in his own mind,' says the Scriptures. If any believer will give the Bible a reasonable examination he will certainly arrive at definite conclusions. Truth is eternal and worthy of the most diligent search. Protestantism appeals to each individual to search until he finds it. Those who teach that it is not necessary to have any definite ideas will naturally drift toward Romanism, where laymen are not expected to exercise their God-given intelligence in religious matters. The Reformation did not produce a new religion. It was a return to the primitive truth. True Protestants believe that Protestantism is the purest form of Christianity, and the nearest approach to what is taught in the word of God. It has stood the test of time. If the war has shown anything it has proven the value of, and emphasized the self-sacrificing spirit of, Protestantism. Why attempt to alter, or abolish that which has stood the test? Those who would abolish definite beliefs are no friends of Protestantism, and their propaganda will be resisted by every true Protestant. It is still right to 'prove all things, hold fast that which is good.' Christianity is the sum and substance of all truth, and cannot be improved upon. It is foolish to strike at the foundation of Protestantism until something else more closely approaching Christianity is discovered."

I also want you to hear what one of our English church papers (the *Bible Advocate*) has said along the same line:

"We are all rejoicing that the war is over. A great many questions, however, yet remain to be settled. The nation and the church must make earnest preparation for

the coming days of peace. We want a new world. The church of the living God exists to make known the Divine will, to bring to the world the treasures of grace and truth of which it has the stewardship: and this it can do by preaching Christ and Him crucified. * * *

"Now, therefore, is the hour of the church of Christ. Before her stands open a door of opportunity which no man can shut. Let her enter with the message of hope and brotherhood. God is the Creator of the new world, not man; man shall be the laborer. It has been well said that if there were no God we should have to invent one; for if man is the highest thing in the world, the world is insane. But God has revealed Himself to us in the person of His Son. Have we seen that Divine vision? If so, then the former things shall not be remembered, nor come into mind; we shall labor to get the Spirit of the Christ into all human life.

"Three things must be clearly seen by us in all our work. (1) The Cross of Christ reveals the terrible earnestness of the Divine government in dealing with transgressors; it shows that the ends of goodness are impossible if the demands of justice are not satisfied. (2) Christ is the Exemplar of moral heroism; He came to do the will of His Father, and He was faithful to that unto death. (3) A personal conscious acceptance of the Saviour is everywhere taught in the New Testament as being the condition of salvation. And there must be the individual regeneration before there can be the collective newness in our day."

I also want you to hear one of the tersest statements I ever read and one that to my mind shows more of the real heart in it than any similar document I ever saw. This is sent out by the Publication Committee of our churches in England, and is an appeal to the boys from the churches as they return from the firing line to engage in the more enduring and satisfying service of fighting for the Lord of Lords and the King of Kings. Listen and weigh every word of this wonderful appeal to these British soldiers:

"OPEN LETTER TO DEMOBILIZED CHURCH MEMBERS.

"Brothers all,

"Thank God you are giving up the stern, sad duties of

war. You have been brought safely through severe peril by land and sea. The gates of a new life have now been opened to you by the Father of all mercies.

"Your restoration to us is not only a matter of unspeakable joy, but one of immense importance. We missed you from our churches when you went out. We have prayed without ceasing for your safe return. Our prayers are answered—we believe with a purpose. The churches unite in declaring their welcome home to you all. An increasing desire for a great forward movement is in the atmosphere. In that victorious advance we need *every man of you*. Like you, we are dissatisfied at the meagre results of so many years. We want to share not only the idea, but the power and reality, of a reconstructed Britain.

"Call it by what name we will, we are quite certain the best and most enduring of all regenerative forces is New Testament Christianity. To advocate the claims of Christ and to spread the truths preached by His Apostles is our joint aim.

"Your choice of occupation may not yet be decided. The call of Christ and the need of this country for preachers of a full-orbed salvation admits of no denial, and allows of no delay. Why not make your mind up to this, the most honorable of all callings? You feel your own limitations! There is no work for you unless you do! Christ cannot use men, who are self-sufficient. Your sense of inadequacy is not any reason why you should hold back from this exalted Crusade. Today this is more than ever true. Many of you have become what you are *by training*—not by inclination. Once you were raw and reluctant recruits, perhaps. Now you are inferior to none in your fitness as soldiers.

"We have to remind you that you will have an opportunity of training for the glorious campaign to which the Saviour-Captain calls. A Training College is in formation. Here everything likely to make you acceptable and fit as preachers will be at your disposal. The arrangements are almost complete.

"The peoples of this land, already safe from the peril of foes that are seen, can only be saved from spiritual dis-

aster if men, real men, will take them Christ's redemptive message. We in the churches are determined to help you all we can. We want to see not 16,000 only, but thousands more set for the propagation of a simple but sufficient gospel.

"Lend your ears to this call—dedicate your lives to this sublime end. Make this Homeland a veritable Habitation of God, to the blessing of the generations for whom so many of you have fought and so many of your comrades have fallen. May your thoughts be directed from above in this momentous day of opportunity!

With heartiest greetings,

THE GENERAL EVANGELIST COMMITTEE."

Not only must the church throughout the world be awake to these splendid opportunities, but we must also have faithful men in every congregation who know the truth and can defend it. One of the great reasons for our weakness in some sections has been the lack of spiritually-minded men, who are sufficiently impressed with the truth to realize their great responsibility to the God of Heaven. Too many times our elders are officials and nothing else. Often we will find that the deacons are incompetent and without much local prestige. We must bring to the front and keep at the front our strongest and brainiest men—men who have been tested and found capable and ready. We must have leaders who can act as generals in directing the activities of the home work. It they can act as overseers and simply direct the activities and act as watchmen on the tower, all well and good, but we must have men protecting every inch of ground if we expect to hold that ground and to advance into new territory. We must have men so thoroughly consecrated that they are willing and ready to lay down their lives for the truth. We read about such things in Paul's experience, but we don't often see it where we happen to live. We must have men who are able and ready to spring to the front and defend the banner of Jesus Christ.

Perhaps I can illustrate my meaning by this illustration, which is an experience I had some years ago. I took a

trip through the Thousand Islands of the St. Lawrence River. That year had been an unusually dry one throughout the north and even the Great Lakes were reported to be a foot lower. There are three series of rapids through the St. Lawrence, the third being the most dangerous. They are known as the Lachine Rapids. The boat we were on was a pleasure craft operated for sightseers and was especially built for the narrow channel. Of course, there were great masses of rock in the course of the river, some of which was not visible, but every rock was known to the pilot. As we entered the rapids I could notice the terrific speed at which we were going by observing objects on the shore. We were dashing through the water with almost the speed of an express train. The average passenger was ignorant of any particular danger, but as I recalled the fact that the river was lower than common, I was made to realize that we were in real danger, and I regarded it as almost foolhardy to have taken such a risk. I glanced once at the pilot house and saw the faithful pilot with his eye fixed on the course and holding the little boat under control, but a moment or two later our boat gave a sudden lurch with such force as to throw nearly every passenger to his knees. My first thought was, "We are gone." Involuntarily I looked to the pilot house again and there, instead of one man at the wheel, were five men and a sixth one stood by for emergency. These men sprang to the wheel at just the right time. The current of the river was such that the one man could not have held the vessel in the narrow channel and avoided the rocks. The other men were there when needed. A second or two later all would have been lost.

This illustration drives home the responsibility of the standard-bearers in the Church of Jesus Christ. We must have men today who are equal to any emergency that may develop; men who can stand by and see the ship of Zion sailing peacefully in still waters or where the current is not dangerous, but men who are ready when the call for

help is heard to spring to the front and take their hand at the wheel and help guide the old craft through the dangerous rapids and bring it safely again into the calm waters below.





G. DALLAS SMITH

WHY STUDY THE BIBLE?

BY G. DALLAS SMITH.

The study of the Bible is of vital and supreme importance to the whole human race. To Timothy in the long ago, Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Timothy had been reared under quite favorable circumstances, in that his mother and his grandmother were both women of faith; they believed in and worshiped the God of our fathers. This mother, no doubt, and probably the grandmother, had taught Timothy the Holy Scriptures from his youth; for Paul says, "that from a child thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus our Lord." Timothy had known the sacred writings from a child. But where is the child today that knows the Holy Scriptures? Where are the young people who know the sacred writings? And where are the older people of whom it may be truthfully said they know the Holy Scriptures? WHERE ARE THEY? Our children may enter the first grade of our public schools and pass from grade to grade until they are graduated, and still know nothing about God's great book—the Bible. They may enter the higher schools and training schools and graduate with honors from these, and still be almost as ignorant of the Bible as they were when they first saw the light. They may enter the colleges and universities of the land and graduate from these with high honors and still know practically nothing about the greatest book in all the world. I do not mean to criticise the public schools, the colleges and universities. It is not their mission to teach the Bible, or religion. In the main, they are strictly literary institutions. But I am merely stating the facts as they really exist. One may be indeed learned and brilliant without a knowledge of the Bible, but no one is truly educated—in the truest and best sense—as long as he is ignorant of the sacred writings. It has been said, "If you educate a mean man, you make him meaner still." If I believed this I should favor the closing

Timothy

2 Tim
3:15

of all educational institutions; for there is more or less meanness in all of us. But while it is not true that education makes a mean man meaner, still it is true that an educated mean man is a greater enemy to society than the uneducated mean man—all because he is more capable of devising and scheming, and of executing his wicked schemes by virtue of his education. The fault lies in the character of the education. The mental faculties are trained and developed while the moral faculties often go undeveloped. We should plead for an education that develops one physically, mentally and morally. But such an education is impossible if we do not take into account the one Great Book—the *book of sacred writings*.

There are many reasons high and holy why we should study the Bible as we do no other book in the world. There are vital and eternal reasons why we should know the Bible as we know no other book in the world. In the first place, no one can know God without knowing the Bible. We cannot know God as he is without a Bible education. Oh, we may have heard about him; we may know some things about him; but we cannot know him as he really is unless we know him as he is *revealed in his holy word*. To Solomon, in the long ago, David said, "Thou, my son, Solomon, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind." And it is just as necessary for us to know God as it was for Solomon to know him, and the only way for us to know him is to study his revelation—know him as he is revealed. From the famous Areopagus in Athens, Paul addressed an educated, cultured and refined audience; and, among other things, he said to them: "I perceive that you are very religious, for as I passed by, and beheld your devotions, I saw an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-24). Now here is an audience of educated, cultured and refined people—a people who spent their time in learning something new and imparting it to others, a real learned audience, but they were ignorant of the one true and living God who had given them existence in the world and from whom all their real

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28:9

blessings came. And it is possible today for people to be learned, cultured and refined, and still be ignorant of the God from whom all blessings flow. It is not only possible for it to be thus, but we are living in the midst of just such conditions right now. Many of the most learned, cultured and refined, from a worldly viewpoint, are grossly, densely and shamefully ignorant of the fundamental principles of God's revelation to the human race; and, therefore, ignorant of God, of course. We can never come to know God through the wisdom of this world. To the church at Corinth Paul said: "For after that in the wisdom of God the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I. Cor. 1:21). He says, "The world through its wisdom knew not God." And we may truthfully add, that the world through its wisdom cannot know God. But is it not possible to know God through the book of Nature? Does not Nature in all its beauty and glory speak to us of him who in the beginning created all things? The condition of countless thousands among the heathen nations today, many of whom are close students of Nature, but who do not know the God of their spirits, answers in thunder tones, NO! As a matter of fact, man left to the study of Nature, without a revelation, falls to worshipping Nature. He is never able to see through Nature to the God who stands behind it. In the long ago, the Egyptians who lived on the banks of the historic River Nile, discovered that as a result of the annual overflow there was left a sediment which enriched their lands and gave them abundant harvests. But they did see through all this and recognize the God of heaven as the giver of all good?

Egypt
Nile

No, they fell to worshipping the River Nile, and it became a sacred river to them. When Primeval man, in ages past, began to study the heavens, he observed that the rising sun dispelled the mists and fogs and set all Nature to singing. But did he discover in all this the God of Nature who stands behind the Sun? No, he fell down and worshipped the sun. And when the sun went down behind the western hills, and the stars began to blossom, one by one,

Sun

"in the infinite meadows of heaven," "forever singing as they shine the hand that made us is divine," did primitive man hear the "music of the skies" and discover the God who spake the worlds into existence? Not at all. He became a star worshipper. No wonder Paul says. "The world through its wisdom knew not God." There is just one way to know God, and that is to know the sacred writings—to know the Bible. But does not David say, "The heavens declare the glory of God, and the firmament showeth his handiwork?" Yes, the heavens do declare the glory of God, but only to the man who knows God created them. The heavens do not declare the glory of God to the man who is ignorant of God. We can know God only through his revelation—by studying his word.

B. We should study the Bible, also, as a means of knowing Jesus our Savior. We can know great and prominent men without knowing the Bible, but we cannot know the man Christ Jesus, "the man of sorrows and acquainted with grief" unless we know God's revelation respecting him. One day while Jesus sat at Jacob's well near the city of Sychar, or ancient Shechem, a woman of Samaria came to draw water and he asked her for a drink. The woman, not knowing him, except that he was a Jew, said to Jesus, "How is it that thou, being a Jew, askest a drink of me, which am a Samaritan woman?" And Jesus said to her: "If thou knewest the gift of God, and who it is that saith to thee, give me drink, thou wouldst have asked of him and he would have given thee living water." (John 4:1-15). Now here is a woman who had been married five times, a woman who is versed in her own religion and that of her forefathers, but she does not know Jesus. And there are multitudes of people today, grown people, educated people, and people who know their religion, who do not know Jesus as he really is—all because they do not know God's revelation respecting him. The only way possible to know Jesus is to know him as he is revealed and the man who is not familiar with his life story as pictured in the New Testament, does not know Jesus, regardless of whatever else he may know. The Jews of Jerusalem condemned and killed

Psa 19:1 →

Religious
People

Jews

Jesus—all because they did not know him, and (they did not know him because they did not know the Scriptures.) Some years ago back in Tennessee a man shot and killed one of his best friends who had driven till late in the night that he might spend the remainder of the night with him. The man had had some trouble with another man during the afternoon, and his life had been threatened. He went home and retired, expecting trouble before morning, and therefore prepared for it. His friend drove up to the front gate late in the night, and invited him out. He, thinking it was the man who had threatened his life, opened the door and fired the contents of his gun into the body of his friend. It was a pitiful circumstance, and genuinely regretted by the friends of both men. So it is a pitiful wail that goes up from the Jews of Jerusalem when Peter convinces them that they have crucified their own Messiah. They at once cry out and say, "Men and brethren, what shall we do?" (Acts 2:37). They had killed, not only their best friend, but their Savior and Redeemer, just because they did not know him—just because they did not know the Scriptures pertaining to him.

But is it of so much importance that we know God and Jesus? Is it essential to our salvation to know them? The importance of knowing God is suggested and emphasized by the apostle Paul when, in writing to the church at Thessalonica, he says: "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." (II. Thess. 1:7-8). Since Jesus, when he comes, is to take vengeance on all those who know not God, it is of supreme importance that we "know the God of our fathers and serve him with a perfect heart and a willing mind." Again, the importance, yea, the necessity, of knowing both the Father and the Son, is clearly set forth in the language of Jesus himself when he says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3). Jesus says our eternal life depends on our knowing him and his Father, and our knowing Jesus and the Father depends

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Illustration

C Importance

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on our knowing the Bible. And our knowing the Bible depends on our studying the Bible. Hence we should all heed the admonition to "Study to show thyself approved unto God."

Q. To know Plan of Salvation

And again, we should study the Bible as a means of knowing the great plan of salvation which was wrought out in the life work of Jesus and sealed by his own precious blood. Jeremiah says: "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jere. 10:23). And this is the very reason why God has given us a revelation. If man were capable of directing his own steps, he would have no need for a guide-book. If all men knew intuitively just how to be saved—just how to direct their steps and alter their ways, so as to meet the divine approval, then we would not need this revelation. But God has graciously revealed the plan of salvation to us because it was an absolute necessity. Just as the eunuch in the long ago needed some one to guide him, since he had not the New Testament scriptures to guide him, just so man today needs a guide in matters to religion, and God has given us the Bible for this purpose. But is it necessary to know the plan of salvation? Is it necessary to know how to be saved? Suppose one does what he honestly thinks is right, maintaining at all times a good clear conscience, can he not be saved in this way? The fact that Jesus sent the apostles into the world to proclaim and make known the plan of salvation, with the assurance that they would be persecuted, shamefully treated, even killed for the performance of this duty, shows that it is necessary for the world to know the plan of salvation. Why should Jesus subject the apostles to such labor and toil, persecution and death, if a man can be saved without knowing the plan of salvation. Furthermore, Jesus says, "If the blind lead the blind, both will fall into the ditch." (Matt. 15:14). It matters not how honest one may be, if he is blind to the truth, and is led by some one who is blind to the same truth, he and the leader both will be lost. There is no other construction to place on Jesus' language.

We should study the Bible because of the fruit it has

borne and is bearing even today. Have you stopped to consider what the Bible has done for the world of mankind? It has made better homes, better fathers, better mothers, better husbands, better wives and better children. It has made better masters, better servants, better teachers and better pupils. It has made better everything. The Bible has ever been the forerunner of enlightenment, civilization and progress. Wherever it has been read, loved and obeyed, the land has been made to prosper and to blossom as the rose. It has built our schools, established our orphanages, and founded our institutions for the blind and the infirm. Contrast for a moment the conditions in Spain and in the United States. In Spain for hundreds of years the Bible has been, in a large measure, a closed book, because it is a priest-ridden land. In the United States there is an open Bible in practically every home. And what do we find? In Spain, out of a population of more than nineteen millions, there are more than twelve millions who can neither read nor write. There are said to be thousands of towns in Spain which have no schools of any kind, and hundreds of villages in the interior where there is not a soul who can read. Contrast this with conditions in the United States, where almost every child is within the sound of a school bell; and you can begin to realize what an open Bible has been to this "land of the free and home of the brave."

The Bible has done much to lift up the human race, in lifting up woman, who is the mother of the race. The Bible found her in slavery, and has in an important sense liberated her and exalted her to her proper sphere in life. It has been said, "Woman was not taken from man's foot that he should tread upon her; nor from his head that she should rule over him; but from his side that she might walk side by side with him through life, to enjoy his pleasure and share his sorrows." But she enjoys this privilege only in a land where the Bible is read and obeyed. In other lands, as a rule, woman does not appear with her husband and sons on the streets. And in the home she serves them and then eats as the servants do in this country. It is a matter of history that the American Indians made their wives do all the hard

work—all the drudgery—and then occupy the coldest place in the wigwam, as every school boy and girl knows. In the East Indies it was for a long time the custom to burn the widow alive on the funeral pyre of her dead husband, until the English law forbade it. The princes in the Fiji Islands were accustomed to build their palaces with each corner over a woman buried alive, so little were the rights of woman considered. It is only in a land where the Bible has molded the sentiment that woman enjoys, to any extent, her God-given rights. And if she does not enjoy all her rights and privileges in our own land, it is all because we are still far from being a Bible people even yet. When we all learn to practice unreservedly the principles of divine truth, as set forth in the "Golden Rule," then all men and women will enjoy their full and just rights, and then will dawn that happy time of which the prophets of old dreamed, when "they shall beat their swords into plowshares and their spears into pruning hooks"—a time when the nations shall learn war no more; when every man may sit down under his vine and fig tree, and none shall make them afraid; for the glory of the Lord shall fill the whole earth.

7, I must not fail to suggest one more reason why we should study the Bible as we do no other book in the world. It is the one book by which we are to be judged when we stand before the judgment seat of Christ in that last great day! Paul says God has "appointed a day in the which he will judge the world in righteousness" (Acts 17:31) by his Son Jesus Christ. Again he says, "For we shall all stand before the judgment seat of Christ." (Rom. 14:10). And once more he says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II. Cor. 5:10). There is no possible way to escape the judgment. We must meet it either prepared or unprepared. And when we stand in the presence of the Judge of all the earth, we shall not be admitted into the "Realms of the blest" by our various church registers. We must be judged by the Bible. John says, "I saw the dead, small and great, stand before God; and the books were

opened—and the dead were judged out of those things which were written in the books, according to their works.” (Rev. 20:12). Surely, in view of the great judgment day, toward which we are all hastening, we should study to show ourselves approved unto God, workmen who need not to be ashamed, handling aright the word of truth.

The Bible is the one living and eternal book. Jesus says, “Heaven and earth shall pass away, but my word shall not pass away.” (Matt. 24:35). And the apostle Peter said, “All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and flower falleth: but the word of the Lord endureth forever.” (I. Peter. 1:24-25). This was spoken nearly two thousand years ago, and still the word of God endures—*it still abides*, and is destined to live throughout eternity. Voltaire, the great French infidel, who died in the year 1778, predicted that in one hundred years Christianity would be swept from the globe and the Bible lost. But what really happened? About twenty-five years after his death the British and Foreign Bible Society was founded, and this one Bible concern alone has given to the world some two hundred million copies of the Bible in some four hundred different languages. In the year 1905, this Bible society issued about six million copies of the Bible. This means eleven copies every minute, seven hundred copies every hour, more than sixteen thousand copies every day for the entire years. Even Voltaire’s printing press, on which his infidel literature was printed, was made to print Bibles after his death, and the very house in which he lived was used as a storage room for Bibles, so mightily grew the word of God. Thomas Jefferson, in his book on Western Virginia, published about the time Voltaire died, predicted that in fifty years from then there would not be a Bible in America, unless it was found in some Curiosity Shop. But what happened in this case? Well, just about fifty years from that time the American Bible and Tract Society passed a resolution to place a copy of the Bible in every home in the United States, and that good work has continued with marvelous success, until today it is prac-

tically impossible to find a home where there is not at least one copy of the Bible. *Truly the Bible lives!*

According to reliable estimates, there are now in circulation some seven hundred million copies of the Bible, in more than five hundred different languages. And the demand for it is greater today than ever before. Well may we ask, how has the Bible won this rare distinction among books? Strange as it may seem, it has won its way in the world in the face of the bitterest opposition. And its existence and popularity today is little less than a stupendous miracle which attests its divine origin. The original manuscripts from which the Bible was compiled were committed to the Jews for safe-keeping. These writings abounded in the severest denunciations of the Jews, and proclaimed, over and over, again and again their utter destruction on account of their many sins. So, the most natural thing at all would have been for the Jews to rid themselves of the whole of it; but they preserved them with even superstitious care. Infidels have from time to time spent their strength in trying to destroy the Bible, while Rome has tried to burn it and its readers out of existence. Still, the Old Book rises up today like a phoenix from the fire, as little harmed by their feeble attacks as were Shadrack, Meshack and Abednego by Nebuchadnezzar's fiery furnace in the long ago. It reminds one somewhat of the Irishman's fence which was built about his premises, three feet high and four feet wide. When asked why he had been so foolish as to build a fence wider than it was high, he replied, "So when the storm blows it over it will be higher than it was before." It is even so with the Bible. After all the storms of persecution that have been hurled against it by atheists, infidels, skeptics and higher critics, it occupies a higher place in the world today than ever before. The most popular books written by men seldom ever reach a sale of more than fifty thousand copies a year, and they do not often survive the century in which they were produced. Few books will bear a second reading. But here is the oldest authentic book in the world; one that has been read more than any other book in all the world, and yet it is the most popular seller in the

whole catalog of books today—selling at the enormous rate of fifty thousand copies a day—a million and a half copies a month, or twenty million copies a year! How sublimely true are the poet's words,

“Steadfast, serene, immovable, the same
Year after year burns on that quenchless flame;
Shine on, that inextinguishable light.”

Let us remember that the Bible is a divine product, wrought into the texture of human history and literature by the gradual unfolding of the ages. It is the one book that deals with man as an immortal soul—making known the beginning of the race, and going even beyond the beginning unto God, who is “from everlasting to everlasting,” and who in the beginning created the heavens and the earth. It is the one book that reveals the origin, the mission and the destiny of the human race. Without it we are lost in the maze of human speculation in our efforts to answer the question, “Whence came man and whither does he go?” True, men may theorize about it, look wise, and tell us we are only highly developed apes, or an improved stock of monkeys; but this is not very complimentary to the human race, and should be repudiated by all who have any respect for themselves or their forefathers. It is decidedly more reasonable and rational to accept the simple, straightforward story of man's origin; namely, that he was created in the express image of his Maker. The Bible not only reveals man's origin, but his final and ultimate destiny, and it is the only book that does. Other books will tell of a man's birth, his education, his failures and achievements, his death and burial; but there they all close. The Bible is the only book that lights up perpetually the pathway of the living and then throws its bright rays of hope beyond the river of death, bidding us to walk through the valley and the shadow of death and fear no evil.

The Bible is pre-eminently the “Book of books”—the one book forever outshining all other books in the literary firmament as the sun outshines all the planets that move

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

HOW TO STUDY THE BIBLE.

BY G. DALLAS SMITH.

The importance of Bible study was discussed and emphasized in Lecture IV. It was suggested that we should study it as a means of knowing God the Father, Jesus Christ his son, and the great plan of salvation. Further, that we should study it because of the fruit it has borne and is bearing, and because we are to be judged by it in the last great day. We may add, furthermore, that the Bible should be studied because it is the medium of all spiritual light. David says, "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105). And again he says, "The entrance of thy word giveth light; it giveth understanding unto the simple." (Psa. 119:130). As far as we know, or have reason to believe, there is never one ray of divine light blesses this old world except that which comes through God's word. And he who is ignorant of the Bible is in the darkness even until now, *regardless of his attainments otherwise*. Again, we should study the Bible because it is the basis of all divine faith. Paul declares that "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). And Peter says, "Ye know how that a good while ago the Lord made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15:7). It is just as impossible to have faith or to believe without a knowledge of God's word as it is to raise a crop without planting the seed. It takes the seed to produce the crop, and it required a knowledge of God's word to produce faith. The Bible is not only the medium of all spiritual light and the basis of all divine faith, but it is also the ground of all genuine hope. Paul says we are saved by hope (Rom. 8:24), and that it is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19). But this sure and steadfast hope comes only through the study of God's word. So, of course, the study of the Bible is of first and supreme importance.

Then the question, too, of how to study the Bible is paramount. We cannot place too much stress on this ques-

tion since our eternal destiny depends on our knowing the scriptures. I confidently believe that much of the little time that is given to Bible study is wasted for the lack of a systematic plan of study. An old brother who had been an elder in the church for many years, and a teacher of the advanced class on Sunday mornings for twenty-five years, told me a few years ago, that after studying the Bible all his life he was still fearfully ignorant of it—that *he did not know anything about it*, to use his own words. Now what was the trouble with this old brother? The Bible can, *in a large measure*, be learned; and this old brother was capable of learning; but still, with a lifetime study, he knew almost nothing about it. Evidently this old brother's trouble lay in his method of study, or rather in his lack of a method. So I repeat, the question of how to study the Bible is of paramount importance.

I Perhaps the most common way of reading the Bible among the masses is to allow it to fall open at random and read, without anything definite in view. This common way of reading the Bible is without plan, method or system, and is but *little* better than no Bible reading. One may open the Bible today at the story of Joseph, the beloved son of Jacob, and tomorrow, or the next time it falls open, at the story of Joseph of Arimathea, a rich disciple; and the reader, knowing but little about the Bible and its characters, may get the two Josephs mixed. Or he may open the Bible today and read about Saul seeking the life of David, and the next time he opens his Bible he may chance to read where Saul was "yet breathing out threatenings and slaughter against the disciples." (Acts 9:1). In this way he may get the two Sauls mixed. Again, he might open today and read about the "kingdom" in the Old Testament, and the next time it may chance to open in the New Testament and he may read, "Repent ye; for the Kingdom of heaven is at hand" (Matt. 3:2), and so he may get the two kingdoms mixed. Yes, these are extreme cases, and may but crudely illustrate the point, but they *do* suggest the importance of a more systematic plan of Bible study. If in our literary schools the pupils should be allowed to deal with their textbooks in this hap-hazard, unsystematic manner, it is doubt-

ful if they would ever be able to turn out any graduates. And so it is doubtful if anyone will ever be able to know the Bible, *even in a very limited sense*, by reading and studying in this hap-hazard, unsystematic way.

Others think the only way to read the Bible profitably is to read book by book—from “lid to lid,” in order. And while this is admittedly much better than allowing the Bible to open at random, still this is not entirely satisfactory, and will not produce the best results. The arrangement of the books of the Bible, as they appear in our Bible today, does not give the story of the Bible in connected order. For instance, in reading from Genesis to Revelation—from “lid to lid,” one reads the account of the return of the Israelites from Babylon, as told by Ezra and Nehemiah, before he reads the very interesting story of their sojourn in Babylon, as told by Ezekiel and Daniel. This is not the fault of inspiration, of course; but a blunder of uninspired men who compiled the Bible. Why they thus arranged the books I do not know; but I do know that it is always best to study events in the order of their occurrence—at least until the story is well fixed in the mind. After this it does not matter so much.

Many others are contented to follow, year after year, the International Sunday School Lessons, limiting their Bible study almost altogether to this. The International Lesson plan, to my mind, *far from being perfect*; in fact, *it is distressingly defective*. I seriously doubt if one would ever be able to get a clear and general grasp of the Bible as a whole by following the International Sunday School Lessons. It is largely a skip, hop and jump plan. Frequently there is but little or no connection between the lessons which follow in rapid succession. And this makes it practically impossible to ever get an intelligent hold on the word of God. Understand me. I am not criticising those who prepare the comments on the lessons. It is the unsystematic plan we are, *by common consent*, forced to follow, that I am criticising. I do not believe this plan will produce satisfactory results, it matters not who prepares the lesson helps. But I do not want to be misunderstood; a Bible class in

which these lesson helps are used is a thousand times better than *no Bible class*.

IV
 To my mind the analytical method of Bible study is the method of all. A One needs, in the very first place, to see the Bible as a whole. He needs to see it in all its parts, its divisions and its subdivisions—to get a bird's-eye view of it, if you please. Until one is able to thus see the Bible in its general outlines, he is unprepared to properly appreciate the study of the individual text. Some years ago over in Memphis, Tennessee, I was permitted to stand and gaze with pleasure and admiration on a very famous painting. It was a picture of the "Village Blacksmith," and was possibly some twenty feet square. The painting had recently sold for \$42,000.00, and was then being displayed by one of the great department stores as a means of advertising their business. I saw this picture as a whole—saw it in all its parts, its divisions and subdivisions, so to speak. I saw the shop, the anvil, the hammer, and the stalwart form of the smith himself. I saw wagon wheels, plows, hoes and rakes. I saw the glow of the fire as it was fanned by the bellows, lighting up the whole shop. And I saw the clear eye and the brawny arm of the smith as he stood at his anvil, a representative of honest toil. I got a bird's-eye view of the whole picture; and although I am neither an artist nor the son of an artist, and was not accustomed to studying fine paintings, still I was able to enjoy that picture immensely. But had I undertaken to study that painting, a square inch at a time, without ever seeing it as a whole—studying a square inch here and there, moving from place to place, and from side to side, without any practical plan, I am sure I never would have formed any conception as to how it looked. I might spend years on that painting, studying a square inch at a time, jumping from place to place—from side to side, without ever seeing the whole picture, and I am sure I could not give an intelligent description of it. I must first see the picture as a whole; then descend to its parts, and finally come to the square inch plan. So, in the study of the Bible, one must first see it as a *whole*—see it in all its divisions and subdivisions; he must first get a general grasp of the whole book; then descend to its divisions and subdi-

Viewing a
 Painting

visions, and finally come to the individual text. This analytical method will surely produce results if faithfully followed, and it makes the study of the Bible both pleasant and interesting.

But regardless of the plan or the method of study, there are a few rules that are indispensable to profitable Bible study. These rules should always be kept in mind. First, we should remember that, while the Bible is all inspired; while it is all the word of God, yet it is not all applicable to us. This does not license one to go through the Bible and weed out, so to speak, the things he dislikes and declare these are not applicable to him. But it is an important fact, which all should understand, that everything in the Bible does not apply to us. There is an old song which says:

"No book is like the Bible for childhood, youth and age;
Our duty plain and simple we find on every page."

It is true that there is no book like the Bible for childhood, youth and age; but it is not true that we find our duty plain and simple on every page. Many pages are purely historical, dealing with genealogies and long lists of names. There are many, many pages on which we cannot find our duty, of course. There are many commands in the Bible which we are not required to obey, to be sure. For instance, there is a command requiring all the males among God's people to assemble at Jerusalem three times a year— at the feast of the Passover, at the feast of Pentacost and at the feast of Tabernacles. But while this is a positive command from the Lord, it has no reference to us whatever. This command was given to the Jews when they dwelt in the land of Palestine, and is now applicable to no one. There is another command which says, "Remember the Sabbath day to keep it holy." This is another positive command, but it was never of general application. It never was a command to the Gentiles, of course. There are even commands in the Bible which it would be a sin for us to observe. If we should chance to see a man gathering up sticks to make a fire on Saturday, and should kill him for this, it would be considered a great crime against the law of the

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land, and a great sin against high heaven, *and so it would be.* Still there is a command in the Bible which requires the killing of a man for this very thing; but it was never of general application—*never did apply to us.* We are accustomed to send missionaries to idolaters—to those who are pleased to worship the sun, moon and stars. Still there is a command in the Bible requiring such people to be stoned to death. But this command was given only to the Jews, and for the purpose of preventing the spread of idolatry at a very critical period of their existence as a nation. This command was never of general application, and it would, of course, be sin to obey it today. There are some things, even in the New Testament, which do not apply to us. I read a book a few years ago on the second coming of Christ, in which the author urged the reader to enter upon the study of the subject in full assurance of faith; “for,” said he, “God has promised to send you the Spirit to guide you into all the truth.” Of course, this promise applied only to a select number of men, and never was of general application. It is a clear misapplication of scripture. Again, when Jesus breathed on his disciples and said, “Receive ye the Holy Spirit; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:22-23), he did not speak this for all people, and for all time; *not even for all preachers..* Nor is it applicable to the priests of Rome today; the Catholic contention to the contrary notwithstanding. And these are only a few of the instances in the Bible where the language does not apply to us. But these are sufficient to emphasize the importance of the rule which says, “Always observe to whom the language is addressed.”

B. Another important rule in the study of the Bible is this: Study each passage in its proper setting. It is quite easy to take a passage out of its connection and apply it as you choose, and be able to prove almost anything thereby. And this is quite a common way of proving things by the Bible. For instance, if I were making a speech on prohibition, and wished to convince my audience that it is wrong to touch, taste or handle the vile stuff, I might quote Paul's language to the church at Colosse, “Touch not, taste not; handle not”

(Col. 2:21), and declare the Bible says so; and so it does, in the plainest language. But if we will study the passage in its proper setting—in its connection, we will discover that Paul was not speaking of strong drink when he said, "Touch not; taste not; handle not," and so it proves absolutely nothing as far as strong drink is concerned. The Bible does condemn strong drink, of course; but in this passage Paul is discussing the doctrines and commandments of men, and says, "Touch not; taste not; handle not"—have nothing to do with the doctrines and commandments of men; for they all are to perish with the using. Again, if I were making an argument on the duty of a sinner to pray, I might quote the language of Peter to Simon, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts, 8:22). Here it is, and from the mouth of an inspired apostle. But study Peter's language in its proper setting, and it appears at once that Simon is not a sinner in the broad sense of that word. Simon had believed on Jesus and had been baptized, and was therefore saved; for Jesus says, "He that believeth and is baptized shall be saved." So, Simon was a child of God who had sinned, and not the sinner out of Christ. The passage therefore proves nothing as to the alien sinner's prayer. A few years ago I heard an old preacher trying to defend the direct call to preach. He said a man's ability to preach did not depend so much on his training in school, all of which he said was well enough, but that it depended on the divine call. He then quoted, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4). And the audience seemed to drink it down as if it were the truth. But if we study this passage in its proper setting—in its connection, we will see that it does not even touch the subject of a direct call to preach. When Paul said, "No man taketh this honor unto himself, save he that is called of God, as was Aaron," he was discussing the High-priesthood, and not the call to the ministry. So I repeat, it does not even touch the subject, and this is a very fruitful way of proving false doctrines. Almost anything can be proven in this way. Why, I can prove, in this way, that it is right for a man to go out and hang himself, and

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High
Priest

Hang himself (do it quickly. Just take three passages, somewhat disconnected, and we read, "Judas went out and hanged himself; go, thou, and do likewise; and what thou dost, do quickly." How easy it is! But if we will study these texts in their proper setting, it will put an entirely different face on the whole matter, of course.

Q. Again, in our study we must let the Bible speak fully and freely on every subject; for we must remember that while every passage tells the truth, it takes every passage of scripture on any particular subject to reveal all the truth on that subject. So, to select one passage on a subject and refuse to listen to others on the same subject is to deal unfairly with the word of God. If a juror, who has been sworn to decide a certain case according to the evidence produced, should, after hearing one witness, refuse to hear others, saying he had made up his mind already, while there were a number of other witnesses to be examined, he would be summarily dismissed by the court as incompetent. And yet this is the very way many deal with the sacred—*the divine witnesses.* Take, for example, Matthew, Mark and Luke as witnesses to the great Commission. Matthew says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." (Matt. 28:18-20). Now, this statement of Matthew's tells the truth, of course; but it does not tell all the truth respecting the Great Commission. He says go teach all nations, but he does not say what the nations are to be taught. He says the taught are to be baptized, but he does not say what baptism is for and says nothing about the necessity of faith or repentance. So, it is clear that this passage does not tell all the truth on this subject. Mark's testimony gives additional truth on the subject. He says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15-16). So Mark tells what is to be taught, and preached, and he makes it clear that faith, *or belief,* is necessary, and he shows furthermore that baptism is a condition of salvation. And Luke's testimony reveals the fact that repentance is to be taught as well as faith and baptism.

The same is true with respect to the recorded cases of conversion. No one of these accounts gives all the truth on the subject. We must take what all the witnesses say to get all the revealed truth on conversion. For example, in Acts 16:30-31, in answer to the jailer's question, "Sirs, what must I do to be saved," Paul answers, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now Paul tells the truth here, of course; but he does not tell all the truth in these words, *to be sure*. Yet many people absolutely refuse to hear anything further, and make up their minds from this testimony alone. It says not one word about repentance or baptism, both of which we have learned were incorporated in the Great Commission. But turn to the account of Peter's work on the great Pentecost, and we hear Peter say to believers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Here Peter makes it plain that one must not only believe but repent and be baptized to be saved. So, in order to learn all the truth on conversion, we need to study every case of conversion. Again, in (Rom. 5:1), Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Evidently this is the truth; but it is not *all* the truth on justification, for James says, "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24). Paul says nothing about works or obedience, and many desiring to prove that salvation is by faith only, have accepted Paul's statement as including everything essential to justification, and are therefore led to reject James' statement—*when both these witnesses are inspired*. Paul and James do not contradict each other; they rather supplement each other. But men have made Paul contradict James by adding the little word "only" to his statement.

Finally, we must always approach the Bible with an honest and open heart. What one sees in the Bible depends, largely, on what he is looking for, and in this way only can we account for the many conflicting and contradictory doctrines in the world today. Unless we honestly seek for the truth, we shall hardly find it; and if we are prejudiced

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Stop
witness
in mind
of his testimony

against it *we are certain not to find it*. He who comes to the Bible honestly seeking for the truth—only this and nothing more, is certain to find it; while he who comes seeking support for his peculiar doctrine is almost as certain to find that, too—at least he will find something that will serve his purpose to his own satisfaction. We should come to the Bible to find our doctrine—*not to prove it*. Any other course is fraught with serious dangers. We must be perfectly willing to accept what God says, whether it is to our liking or not. The importance of this rule is set forth in the case of Balaam. Many years ago when the Israelites, en route from Egypt to Canaan, pitched their tents in the land of Moab, the king of that land (Balak) fearing they would lick up everything as the ox licketh up the grass from the field, sent messengers to Balaam, a prophet of Jehovah, asking him to come and curse the Israelites that he might be able to overcome them. Balaam received the messengers and entertained them overnight, the while waiting to see what God would advise in the matter. During the night the Lord appeared unto him and said, among other things: "Thou shalt not go with them; thou shalt not curse the people; for they are blessed." (Num. 22:12). This should have settled the matter with Balaam for all time, and would have settled it, *had he been willing to abide the Lord's decision in the matter*. These messengers returned to Balak and reported that Balaam had refused to come with them. But Balak, knowing the weakness of the human race, sent unto Balaam messengers "more and more honorable," saying, "Let nothing, I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do; come therefore, I pray thee, curse me this people." Now when these "more honorable" messengers reached Balaam with that very flattering proposition of wealth and honor, he, knowing what the Lord had said, *that he should not go*; that he should not curse the people, "for they are blessed," Balaam, *knowing all this*, said to these "honorable" gentlemen, "Tarry ye here also this night that I may see what the Lord will say unto me more." Remember, the Lord had already spoken plainly to Balaam, *forbidding him*

to go; but he is unwilling to abide this decision, and wants the Lord to say "more." He wants the Lord to tell him to go. Just like an unruly child, after the parent has forbidden him to go some place, he comes and renews the request— not willing to be submissive to the parent's will. So, Balaam, after the Lord has forbidden him to go, wants the Lord to say more—he wants the Lord to tell him he may go. Well, the Lord does not compel or coerce people to obey him. He allows them to pursue their own course, *after having advised them*. So the Lord came to Balaam and said, "If the men come to call thee, rise up and go with them," but he assured Balaam that only the words which he should put into his mouth that should be speak. So Balaam arose and went with the messengers; but the Record says, "The Lord's anger was kindled against him because he went." Balaam did not go to God with an honest and open heart, seeking the truth only. He did not go to God to learn what his pleasure in the matter was. Balaam had his own way marked out, and went to God to have him approve it. Like most men when they ask you for advice, they want you to advise them to follow their own will in the matter. So Balaam wanted God to tell him to go. And many come to the Bible, *as Balaam went to God*, with their own course well defined, wanting to find something that will encourage them in their own way. Hence they hunt about from place to place, until they find something that justifies their course, to their own satisfaction, at least; and then go away, *like Balaam*, with the assurance that God said so! But remember "The Lord's anger was kindled against him because he went." We must not incur the anger of Jehovah by trying to bend the divine will to suit our own way. This is a fearful thing! Let us be sure in reading and studying the Bible that we seek at all times to know the Father's will— *only this and nothing more.*

"Tis one thing, friend, to read the Bible through;
 Another thing to read, to learn, to do.
 'Tis one thing, too, to read it with delight,
 And quite another thing to read it right,

“Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

“Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.

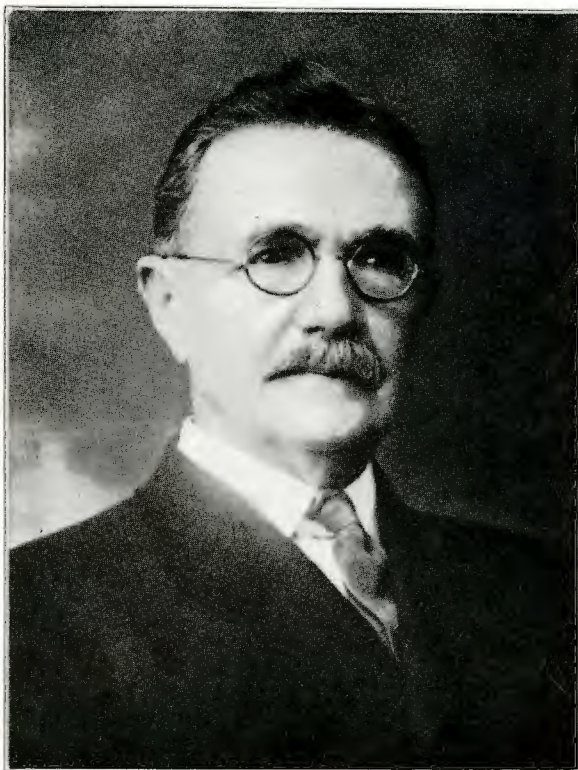
“Some read the blessed Book, they know not why—
It sometimes happens in the way to lie;
While others read it with uncommon care;
But all to find some contradiction there.

“One reads with father's 'specs' upon his head,
And sees the things just as his father did;
Another reads through Campbell, Stone and Scott,
And thinks it meant just what they thought.

“Some read to prove a preadopted creed,
Thus understanding little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught.”

HOW READEST THOU?





F. L. YOUNG

SOME PRESENT-DAY PERILS AND PROBLEMS.

BY F. L. YOUNG.

I am no alarmist. Neither am I a pessimist. I firmly believe in the triumph of right over wrong; that the Lord can make even the wrath of his enemies to praise Him.

It is, however, the part of wisdom to look on both sides, the dark as well as the bright. If one would avoid and overcome difficulties, they must be seen and recognized.

There are some perils and problems common to all the ages, and, then, there are others peculiar to each age.

The fathers of the Restoration had to meet ignorance, prejudice, and sectarian bigotry; but the masses were honest and intensely religious. Great battles were fought and wonderful victories gained by those heroes, for there were giants in those days.

They bequeathed to us, their children, a restored gospel, a restored church, and a restored worship. In fact they restored to the world that gospel which was preached by the Holy Spirit sent down from heaven, that worship so full of God's simplicity, and that church so adequate for carrying on all the work of God. Shall we be as true to the next generation as they were to this?

Our perils and problems differ from theirs, both in kind and in degree. Shall we meet them bravely and solve them wisely, or shall we be swept from our bearings by that great avalanche of worldliness that threatens to engulf everything?

The spirit of worldliness is running riot; it knows no bounds. With it are no sacred seasons or sacred precincts.

The amusement craze has defied the God of entertainment, whose attributes are mainly fun and frolic. If this deity were satisfied with his own territory, the devil's domain, it would not be so serious. But, like his old prototype, he intrudes into the meeting places of sons of God, where is being offered worship in Spirit and in truth.

When we turn to the pages of medieval history and see how the Romans desecrated the church of God, we lift

our hands in holy horror. To gain favor with the heathen they sanctified their games, festivals and music, saying that, "the end justifies the means."

This spirit of wantonness that would open the door of God's house to these heathen amusements would sacrifice the fellowship of purity, virtue and righteousness.

Worldiness today is the deadly apostasy that is poisoning the atmosphere of God's Sanctuary.

The devotees at this shrine are neither vile nor wicked, as men count vileness; but they are actuated by a Spirit that would secularize and commercialize every sacred principle. A Christless morality is the hidden rock that is wrecking the old Ship of Zion in many places.

Indifference is another peril with which we must reckon. It is that insidious negative condition of church life that is sapping the very foundation of God's Spiritual Temple. No care for the lost; deaf to the wail of the widow and the cry of the orphan. Heedless to the call of missions; and blind to the great work of the Christian education.

No wonder the apostle asked the question, "How shall we escape if we neglect?" This spirit of indifference has so deadened the zeal of the Saints in many places that a deadly pall seems to be hanging over the church. Like the Ephesians they have gone to sleep in the midst of perils and surrounded by great opportunities. The voice of the Apostle, "Awake, thou that sleepest, and arise from the dead, and the Christ shall shine on thee" should be heralded from the rivers to the ends of the earth.

Another peril that threatens the church in this commercial age is business. It is well to have a business, and to be diligent in business and fervent in spirit. Serving the Lord. But when one is so absorbed in business as to neglect to serve the Lord, he needs to hear the warning voice of the Apostle when he cried saying, "Save yourselves from this crooked generation." The Lord needs busy men and business men, but, like the Master, one should attend the Father's business first.

Surrounded as we are with the world, the flesh, and the devil, it is difficult for christians to stem the current and

heed the commands to "withdraw yourselves from everyone that walks disorderly," "mark them," "have no company with them," "that they may be ashamed."

The lack of wholesome discipline is a peril that is menacing the efficiency of the church more than any other one thing.

If the life of a citizen of God's Kingdom differs not from the Alien in self-denial, cross-bearing, and spiritual devotion, why be a citizen? Can the profession of theory save?

There is no doubt in my mind about the restoration of the faith and theory of primitive Christianity, but there is room to doubt the restoration of the practice. Having discovered our need, let us say with the Apostle, "This one thing I will do." We have been trying for years to set the denominations right; in fact, we have worked at that so much over-time that we have almost gotten out of plumb ourselves. May the dear Lord deliver us from a lop-sided Christianity, from faith without works, from the body without the spirit.

Let us show by our manner of life that the faith we hold not only purifies the heart, but that it works by love and purifies the church also.

A good woman, after listening to a sermon on the beauty and simplicity of God's plan of salvation, came up to the preacher and said, "I want to ask you a question." The preacher, who was accustomed to the use of the query box, said that he would gladly answer any question. She said, "Do you practice what you preach?" That question came nearer knocking that preacher off his galvanic battery than any he had received before. But, holding the woman by the hand, he answered her question by saying, "If the time ever comes that I fail to practice what I preach, I shall quit preaching until the practice catches up."

How to produce an efficient eldership is a present-day problem that needs solving. The lack of qualified overseers is a handicap to the church in many places. The church will not shine as clear as the sun, as fair as the moon, and as terrible as an army with banners while this condition

exists. In solving this problem there are several prime factors to be considered. A man to be an over-seer, or superintendent, in the church of Christ must be the result of five prime factors. First, nature must do her part well. A man with no natural gifts cannot meet the demand. Time is an element that cannot be discarded, for it brings ripeness, experience, and maturity. Then the Holy Spirit expresses the qualifications or lays down the standard of attainment. As the Holy Spirit makes Christians by revealing God's will and inviting man to accept, so that same spirit makes men over-seers or bishops in the church of God. Before the Holy Spirit can make one a Christian, he must desire to adorn that character that will please God. Before the Holy Spirit can make one a bishop, he must desire the work. Desire it so earnestly as to meet the standard of measurement. Desire is a factor not to be neglected. Having found one whose character possesses these four factors, it is then the duty of the church to recognize such and appoint him to the work of an over-seer in the house of God.

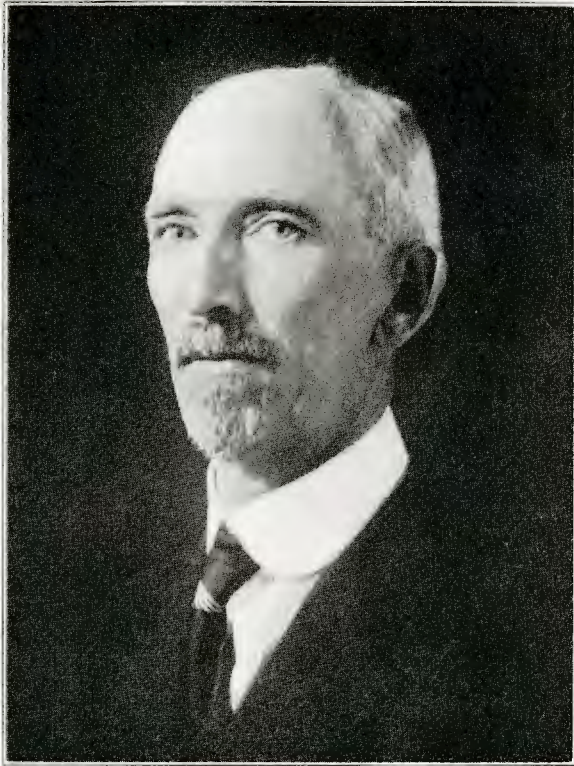
As I face an audience of more than forty preachers and nearly as many "near" preachers, I am reminded of another problem—the preacher problem. What shall we do with the preachers? You no doubt have heard of the old sister's solution. A preacher who lived hard-by—and he may have lived" hard-up too—had a pea patch, and the sister had a mule. The mule had a fondness for the preacher's peas. So the preacher loaded his gun with beans and slipped too close to the mule before he shot. The mule managed to get outside into the brush before he died. Suspicion rested heavily on the preacher; so he quit preaching for a while. During the summer revival he got warmed up; his old time zeal returned. He arose in meeting one day and said he loved everybody and expected to meet nearly everybody in heaven. "Brethren," he said, "the Baptists will be there, and the Methodist too; so, also, will the Presbyterians. But—and—brethren, what shall we do with the Campbellites!" The old sister whose mule had been shot, arose from the rear of the audience and shouted,

"Shoot 'em with beans." There are several phases to the preacher problem, some of which need considering. Elderly preachers should encourage the younger by cheerful and optimistic views of the ministry. There should be no more jealousy or envy among old and young preachers than there is between one's manhood and boyhood days. Paul, the aged, needs a Timothy as well as a Timothy needs a Paul. One of the most important phases of this problem is the attitude of the church to the preacher and the relation of the preacher to the church. Should the church take charge of the preacher, or the preacher the church? What is their relationship? Should a preacher hold membership and be in fellowship with a local assembly like other folk? Should they be members where they live or somewhere else? Are preachers amenable to the bishops or the bishops to them? Should a church invite a preacher to labor with them when he repudiates the church and her overseers? Can a church scripturally withdraw from a preacher when he does wrong and refuses to repent, just as it can from anyone else? What should be the attitude of other churches of Christ toward the one withdrawn from? What should be the attitude toward the church that did the withdrawing? These questions are simply suggestive. A correct answer to them will help in solving the preacher problem. Many earnest, faithful, loyal, self-sacrificing men have gone preaching the gospel without money and without price. They recognized the local assembly with its bishops and deacons as the highest ecclesiastical authority on earth. With them the preacher is a minister or a servant of the church and is always amenable to the congregation of which he is a member.

Censorship. The position of the religious censor is not always recognized or appreciated. What is sound, or what is unsound is sometimes hard to determine. Then the question arises, "Who made him a judge? Where did he get his authority to pass on the soundness or unsoundness of another's teaching?" Does not the Apostle teach "to his own master he stands or falls?" Too often the man who differs from us, because he has learned more than we have, is pronounced a heretic, while the man who thinks as we do is

sound in the faith, though he never spent a moment in the examination of the foundation of the faith. Can a faithful minister afford to trifle with his conviction because some self-appointed censor cries, "unsound?" There is no doubt, much teaching that should never be taught publicly or privately either. And there is much written that should never see the light. As long as one's life is above reproach, and he teaches faithfully and plainly God's plan of salvation, should he be condemned and disfellowshipped because he has clearer glimpses of some of God's great mysteries than I have? No earthly censor can dictate to a faithful gospel preacher. The overseers of the flock may suggest the best message for the occasion, but the faithful messenger gets his authority higher up. I have read a few books on religious theories that I considered speculative. Some of their theories I accepted, some I rejected. Shall I dis-fellowship the good brother whose theory I reject? I have resolved never to make anything a test of fellowship that the Holy Spirit has not made a condition of salvation.





JOHN STRAITON

THE ORIGIN, HISTORY AND POSITION OF THE
CHURCHES OF CHRIST IN THE BRITISH ISLES.

BY JOHN STRAITON.

I esteem it a great privilege and honor to have the opportunity of addressing this representative body of students and preachers. The subject for our consideration is *The Origin, History and Position of the Churches of Christ in the British Isles*. With this subject I am familiar, and out of the fullness of the heart the mouth speaketh.

My more than twelve years residence in the great commonwealth of Texas has endeared to me the Churches of Christ in this State and has given me many convincing proofs of their good qualities, while my twice twelve years association in the days of my youth and young manhood with the Churches across the seas have planted them deep in my heart, there to abide with a love strong and fervent.

Tonight I am not called upon to preach to you, nor yet to teach, admonish, or exhort. My role is that of the historian, and I will try to place before you in the clearest possible light the rise, development, and present position of those Churches with which I was formerly associated. Wherein they differ in faith or practice from the Churches here I will paint the picture as faithfully as I can. I do not appear as an advocate tonight, but only to give the facts and let each draw his own conclusion. If I should be thought to show any partiality, my only defense is found in the words quoted by the Savior: "No man having drunk old wine, straightway desireth the new, for he saith the old is better."

The American Restoration Movement began with the Declaration and Address of Thomas Campbell, and has developed in the full light of history, and may be compared to an underground river, which when it comes to the surface of the earth is flowing in full force and volume.

The British Movement does not owe its origin to any one man. About the end of the eighteenth and beginning of the nineteenth century a few persons here and there were

slowly groping their way towards a return to the faith and practice of Christ and His apostles as recorded in the New Testament. They may be compared to the drops of rain which fall upon the earth, but whose progress from the time they descend upon the earth and until they appear as part of a flowing stream cannot be clearly or fully traced.

The Church at Rose Street, Kirkcaldy, Scotland, claims to have been formed in the year 1798. This was the year that Thomas Campbell received a call to a Presbyterian Church near Armagh, Ireland. I do not think that there is any question but that the Church at Kirkcaldy has been in continuous existence from that time till now, and that they have observed the weekly breaking of bread and have occupied other distinctive New Testament positions. No doubt they have changed with the passing of years, and grown into a fuller knowledge of Scriptural teaching. All Churches grow, and there are but few congregations but have modified their teaching and practice in some respects.

In Ireland, as early as 1804, three years before Thomas Campbell, and five years before his son, Alexander, sailed for America, a congregation of Independents had so far progressed as to break bread every first day of the week, and to establish the mutual teaching of the brethren.

About this time Robert Tener, who knew nothing of the existence of Baptist Churches, was struck by the accounts of missionary work among the heathen. He saw that converts were always baptized after believing, and that this was in accordance with apostolic records. After a while he removed to Dungannon, but knew no one who could baptize him. Soon one Robert Smith, having completed his training for the ministry, returned to Dungannon. With him Robert Tener sat up whole nights which resulted in his determination to be baptized. Still they could not hear of a baptized believer in the whole North of Ireland except one old man in the County of Armagh. It was agreed that Robert Smith should go to him and be immersed and upon his return baptize Robert Tener, his wife, and his own brother, William, which was done. These four formed a Church after the apostolic order. It is pleasant to state that

the descendants of the Smith family are still in fellowship with the Church in Londonderry, Ireland. Other relatives have come to the United States, and the families by the name of Smith, Oliver and Tener are descended from them. Senator Tener of Pennsylvania is, I think, a direct descendent of Robert Tener of Pennsylvania.

In 1825 a man in Newry received from a relative in the United States a copy of Campbell's debates with Walker and McCalla on Baptism and several odd numbers of the Christian Baptist. In this way the first news of the American Restoration Movement was brought to the British Isles. A correspondence with Alexander Campbell followed, and several complete sets of his writings were sent to Ireland. From them a commercial traveler—a Mr. Woodnorth—learned the Truth, and made it known in Liverpool and Nottingham, England, and several places in Scotland.

Another begining may be noticed. In 1809 at Coxlane, a small place in North Wales, there was a small body of believers who were led to a fuller knowledge of the Truth by John Davis, who, a few years later, was instrumental in planting the Churches at Chester and Mollington.

Although here and there a few Churches were found approaching the primitive order they had little or no knowledge of each other and until 1825 knew nothing of the American Movement.

In 1833 there was a small Scotch Baptist Church (a body differing very considerably from both American and English Baptists) located in Windmill Street, Finsbury Square, London, which was presided over by two venerable, but energetic, men nearly eighty years of age. It was not often that strangers found their way into this unpretentious building; and when during the summer months of 1833, a young man entered during public worship, it awakened some curiosity. At the close of the service he talked to one of the elders, who was none other than Wm. Jones, the well-known author of the *Biblical Cyclopaedia*, *History of the Waldenses*, and other works. The stranger's name was Peyton C. Wyeth. He was an artist and had come from

America to Paris to improve himself in his profession. After a stay in France he was on a visit to England where he knew no one. For several Lord's days he had wandered about seeking for some Church where he could hear the same doctrine and find the same order of worship he had been accustomed to in the United States, but wherever he went he found himself sorely disappointed. It had pleased God on that day to conduct him into the chapel in Windmill Street, where he at once found himself at home, and delighted to see disciples worshipping God according to New Testament order.

Mr. Jones was delighted to learn from the American artist of the work that Campbell and his co-laborers were doing in the United States. He wrote to Alexander Campbell in September of that year. One may be reminded of conditions at that time when we learn that it took Mr. Jones's letter seventy days to travel from London to the United States. An interesting correspondence took place between these two great men. In March, 1835, Jones began the monthly publication of the *Millennial Harbinger* and *Voluntary Church Advocate* for the purpose of republishing and circulating among the Scotch Baptist Churches, of which he was a member, the writings of Alexander Campbell and other writings of the Reformation Movement. The bound volume for the year 1835 lies before me as I write. The first number is copies almost entirely from the writings of A. Campbell, but contains also a letter from James Henshall, from which we learn that the Church at Baltimore, Md. had a meeting house which they built themselves, "*neither asking other Churches or the world for one cent.*" This Church had as its officers: three elders, three deacons, and three deaconesses. At that time there were five papers of the Movement being published in the United States.

Mr. Jones was mistaken in his views of the American Restoration Movement. He thought it was a reform movement among the Baptists, higher than this he never aimed. With the June number of 1836 he ceased the publication of his paper after a short life of sixteen months. He promised to resume its publication after a rest of a few months, but

never did so. He found that the Reformers, whom he had lauded to the heavens, paid no respect to Scotch Baptist theology. It was clear that his reprints of Mr. Campbell's articles had shaken the opinions of many of his readers, and that they were likely to abandon that which was sectarian in their teaching. The seed which had been sown was destined to bear fruit far beyond his wishes.

In March, 1837, there appeared the first issue of the *Christian Messenger and Reformer* edited by James Wallis of Nottingham. This paper has continued, under several names, from that time to the present day, and is still active and useful. During the long period of eighty-two years there has only been three editors. James Wallis from 1837 till the close of 1861. David King from 1862 till his death in 1894, and Lancelot Oliver from then till the close of 1918. The present editor is R. K. Francis, an evangelist of ability and power. Our hope and prayer is that he may be spared to carry on the work as long as any of his predecessors. Among the choicest possessions in my library is a set practically completed of this magazine from 1835 to the present day. Most of the facts given in this lecture are copied from the pages of this publication. It was my privilege to count David King, Lancelot Oliver, and Robert Knight Francis among my dear personal friends.

There was in Dundee, Scotland, in the year 1839, a congregation known as the United Christian Church, and having a membership of about three hundred. Its pastor, who was destined to exert great influence on the Churches of the Restoration, was George C. Reid. He is described by one who knew him as a man of great intellectual vigor and yet a man of deep and warm human sympathies. He was wide awake, a keen observer, quick at perceiving the nature and bearings of a question. Convinced of the accuracy of his thoughts before he uttered them, they were expressed with an emphasis that made you feel he was prepared to defend them to the uttermost. Possessing a deep and powerful voice, he used it with grand effect. When in an impassioned mood he manifested such flights of eloquence that he seemed

almost inspired. The writer continues "I have heard many great speakers on sacred themes including Charles Spurgeon, but in my estimation none were equal to George Reid. One could see at a glance even in his opening sentences that he was no common manufacturer of sermons. He threw his whole being into his theme, and I have seen him, after an hour and a half's speaking, with the veins on his forehead and hands standing up like whipcords. I have known him, after an exciting meeting, lie prostrate for a day or two before he could recover stamina."

On Thursday evenings Mr. Reid lectured to his congregation, his subjects being taken from Exodus. From the passage of the Israelites crossing the Red Sea, he endeavored to prove infant baptism. At the close of the service a few of the members more intimate with the pastor than the others adjourned to the vestry where the discussion of any knotty point was continued. On this occasion some expressed the opinion that he had not established the scripturalness of infant sprinkling. The investigation continued until even Mr. Reid began to doubt. At the close of a sermon on 1 John 5; 8, "There are three that bear witness on earth, the spirit, the water, and the blood, and these three agree in one," the question of believers baptism presented itself to his mind in so irresistible a manner that he was unable to any longer stifle his convictions. At the close of his discourse he startled his congregation by declaring that he would be a clergyman no longer, that he was convinced he had not been preaching the Way of Salvation in its fullness, and that he was now determined that he would no longer sin against God and his conscience, but would himself be immersed, and trust to the Lord to guide his lot in the future. A short time after his own baptism Mr. Reid immersed twenty-two in the River Tay under a starry sky. These formed the Church of Christ in Dundee which still exists as a faithful and loyal congregation.

Mr. Reid did not hide his light under a bushel. He soon became engaged in active and arduous evangelistic service both in Scotland and England. Congregations were planted and existing ones strengthened and increased. He was the

first evangelist of the primitive Gospel in the British Isles. In his tours he went forth without purse, without connection with any committee, depending only upon such help as the Churches might be disposed to supply. But his journeys soon led him to see the need of some system of co-operation among the Churches. The congregations were few in membership, poor in the things of this world, and utterly unable to do much individually for the support of a preacher and the spread of the Gospel. Those who have read Charles Kingsley's book "Alton Locke" can form some idea of the conditions of things in Scotland and England at that time. But without some reference to history one can hardly imagine, far less realize, the poverty and distress of that period. These circumstances led Mr. Reid to issue an address to the brethren in November, 1841. He said, "We want a correct co-operative plan for the bringing out, and continuing in the field of labor, of efficient men to proclaim the glad tidings of salvation. In what state are the Scotch Baptist Churches in consequence of their supineness after so many years of existence! At death's door! And shall we follow in their wake? Every grateful heart says, No! No! Never! In what state would the Re-formation in America have been now but for the exertion of their zealous and self-denying proclaimers? And shall Britons lag behind? The simultaneous shout we hear even now is "We will go forward!" Yes, and we have every reason to anticipate a glorious victory. We will, therefore, suggest that the elderships of the Nottingham and Dundee Churches be requested to take this matter into consideration, and that all those congregations that desire this thing to go forward should correspond with the said elders on the subject and suggest the means by which it may be best executed. Let us quit ourselves like men."

In response to this appeal a general meeting of brethren was held at Edinburgh, Scotland in August, 1842. At that time some fifty Churches were known. These had a membership of about 1,300 giving an average membership of only twenty-six. One brother of more than ordinary in-

terest to us in America was present at that meeting. I refer to Philip C. Gray. He was spared to send a letter of greeting to the jubilee meeting in 1892, which was also held in Edinburg, a gathering at which I had the pleasure of being present. On April 6th, 1849, a company of sixteen including Brother Gray and his family left Edinburg, Scotland for America. Nearly all the Church members were at the station to bid them God-speed. Arriving in this country they settled in the State of Wisconsin. Religious meetings were held in private homes in which Brother Gray took an active part during the time he remained there. In 1857 he moved to Detroit which was his home till the time of his death. His son, John S. Gray, followed in the footsteps of his father. He rendered yeoman service to the Church at Plum Street, Detroit. During his frequent visits to the old country I had the privilege and pleasure of becoming well acquainted with him. His son, the grandson of Philip C. Gray, is now an active and honored worker in the Churches of Detroit.

The year of the first general meeting was also the year in which David King was baptized. Of all the writers and preachers which the homeland has had, no one has exerted a greater influence or been more faithful to the Truth than David King. During the next fifty years he labored with pen and voice to preach the Gospel, to establish the Churches in the Faith, and above all to resist those who would have perverted the Gospel of Christ.

The period from 1842 till 1847 was not marked by much increase. Efforts were made to have Alexander Campbell visit the old country. He, with James Henshall, visited Scotland and England in 1847. So much had been read of Mr. Campbell's immense audiences in America and of numerous conversions, that many were expecting similar results in Britain. But though good halls were occupied and some considerable audiences assembled, additions were small, owing to the different conditions, politically and religiously, between that country and this.

On reaching London, Mr. Campbell was the honored guest of the United States Minister at the court of St.

James, the Hon. George Bancroft, the distinguished historian; and through him, as well as through letters from the first men of this country, Mr. Campbell was the recipient of honors and attentions from the great leaders and moulders of thought in England.

Other experiences not so pleasant fell to his lot. While in Edinburgh, three clergymen called upon him to congratulate him on his arrival in that city, etc., and to inquire of him the position which he held towards American slavery. Shortly afterwards bills were posted all over the city denouncing Campbell as the abettor and upholder of menstealers. So excited became the people that Mr. Campbell had reluctantly to abandon the delivery of his last lecture. A Presbyterian preacher, challenging him to public debate, wrote, "I am prepared to maintain that your position and opinions on the question of American slavery and slave-holding are at once ungodly, unchristian, and inhuman. Mr. Campbell replied in a vigorous manner and said some things that Mr. Robertson, the aforementioned clergyman, did not like. To soothe his ruffled feelings and repair the injury Mr. Campbell's remarks had done his reputation, he sued Mr. Campbell for twenty-five thousand dollars damages, but on the suggestion of a friend he reduced the amount to one thousand. Mr. Campbell was advertised to lecture in Belfast, Ireland, and was about to sail for that place when Mr. Robertson had him arrested on a fuge warrant as leaving the country without waiting the result of this suit. And so Campbell became an inmate of Glasgow jail. While there his meals were brought to him by two young ladies, Sister Linn and her cousin, Sister Gilmer. In after years it was my privilege to be a member of the same congregation as Sister Gilmer, who in course of time had become Mrs. Dowie. A note of suspension and liberation was presented on Mr. Campbell's behalf to Judge Murray who promptly ordered him to be set at liberty as there was no ground for the alleged libel on which the imprisonment was based.

In October, 1847, a second general meeting of the British Churches was held at Chester, England, at which Mr.

Campbell presided. The need for some kind of a co-operative plan whereby the small, weak and scattered congregations could unite their forces^e was still felt as much as when Brother Reid had issued his appeal five or six years before. There were present at the meeting brethren from England, Scotland, Ireland, and Wales. The first resolution was "That all the Churches now represented agree to co-operate in contributing to the support of a general evangelist." Two brethren at Nottingham and one at Newark were appointed as the committee to carry the plan of co-operation into effect. The last resolution was that a meeting of messengers from the Churches be held in the city of Glasgow, during the third week of September in the year 1848.

The annual meeting thus begun has met every year from 1847 down to last year. The plan of co-operation has remained practically the same. The meeting is a mass meeting of brethren, open to all, without authority of any kind. Each year a committee is selected to look after the general evangelistic work for the time being. For many years my British brethren honored me with a place on that committee. The British brethren are very jealous that ecclesiastisms of any kind should not grow up among them. In 1861 the following resolution was passed to define and limit the work of the co-operating Churches: "That this co-operation shall embrace such of the Churches contending for the primitive faith and order, as shall willingly be placed upon the list of Churches printed in its annual report. That the Churches thus co-operating disavow any intention or desire to recognize themselves as a denomination, or to limit their fellowship to the Churches thus co-operating, but on the contrary, they avow it both a duty and a pleasure to visit, receive and co-operate with Christian Churches, without reference to their taking part in the meetings and efforts of this co-operation. Also, that this co-operation has for its object evangelization only, and disclaims all power to settle matters of discipline or differences between brethren or Churches." To this ideal the brethren have adhered with remarkable fidelity. There is no such thing as buying a place on the committee by paying a sum of money, nor are there any life members.

Brethren are asked to serve on the committee because of their supposed ability to serve the work and not because of their wealth or worldly standing.

To return to our historic sketch, the period extending from the first meeting held in Edinburgh in 1842 to that held in Glasgow in 1848 shows an increase of Churches from fifty to eighty-seven, and of members from 1,300 to 2,057, an addition of 757 members in six years.

The next eight years showed but little progress due to internal difficulties, which, alas! were imported from the United States. There had been baptized by Walter Scott, one Dr. John Thomas. After a short and stormy career among the American Churches, he repudiated his baptism by Scott, and was immersed into the Gospel of the Land of Canaan and Materialism. In 1848 Dr. Thomas visited the British Churches, but concealed from them the fact that he had repudiated his baptism by Scott on the simple confession that Jesus is the Christ, the Son of God. He was at first received by the brethren with open arms, but as his real position became known he was repudiated. Thomasism, or Christadelphianism, became, as it remains to this day, a body with but small power against the Truth.

During the next ten years considerable progress was made. Among a number of evangelists two stand out with prominence, David King, who labored first with the Churches in London, and later planted the cause in Manchester; the other, J. B. Rotherham, who is known to many as the able translator of the Emphasised Bible. In 1866 the Churches had increased to over one hundred, with a corresponding increase in membership. Progress continued normal until about 1876 when the brethren were called upon to face new and serious difficulties.

At the beginning of the Movement the British and American Churches occupied practically the same position, but their development proceeded along somewhat different lines. (Perhaps it is as well to say that in Britain, the brethren use the word "American" to describe those Churches which we in this country call "Digressive," while the old British

Churches come more nearly to correspond with the loyal Churches of this country. Hereafter I am to be understood as using the words "American" and "British" in that sense. Our loyal brethren and papers are not so well known in the old country as their merits entitle them to be.)

This difference in development was noticed in Great Britain in 1868 and 1869, and David King wrote a series of nine letters protesting against the growing spirit of digressionism. These letters were published both in papers in the United States and in the British Millennial Harbinger. Among the things to which Brother King objected were: The practice of open communion or permitting the unbaptized to have fellowship at the Lord's Table. This has grown until now there are Christian Churches which advocate receiving the unimmersed into membership. The use of the title "Rev.," a practice which in some small degree is being tolerated by some loyal preachers as witnesseth the telephone directories and newspaper reports. The tendency to make the evangelist into the pastor was yet a third thing to which Brother King objected. In reply to a critic he wrote, "I have no quarrel with education nor with educational institutions. Nor do I suppose that your colleges are too numerous, or that too many young men are being educated for the Lord's great Gospel work. I may not be quite satisfied with some sample of college made pastors, and I may conclude that the fewer we have of such the better." And many of us in this country are quite ready to say Amen to that.

Of the early Christians Mr. King quoted because that for His Names's sake they went forth taking nothing of the Gentiles. Milking the goats had not then become fashionable in the Church. The British Churches have always refused to accept money from the unsaved for the Lord's work.

At that time Mr. King thought that the great majority of the Churches in America were still loyal. Of them he wrote that "there is conflict between those who would retrace, to a large extent, the steps taken by A. Campbell, and those who stand firm, cannot be denied. Every Reforma-

tion when it gains power and large progress comes to a point when half-hearted supporters in the camp play into the hands of those by whom the Movement has been opposed at every stage and in every possible way. So it is now (1868) in the Churches in America. There are those who ought to be with the sects they so much love. They are generally preachers made at the colleges, therefore, it behooves us to take care that in calling for American evangelists we do not import men of the wrong stamp."

That the British brethren generally shared the views expressed by David King is evident from the fact that the annual meeting of the Churches co-operating for evangelistic work held in 1866 passed the following resolution: "That we learn with deep regret that some evangelists in America commune at the Lord's Table with unbaptized persons, who, without formal invitation, as it is alleged, on their own responsibility, partake; we hereby decline to sanction evangelistic co-operation with any brother, whether from America or elsewhere, who knowingly communes with unbaptized persons, or who in any way advocates such communion."

In the early days of the British Movement one of its most prominent workers was Timothy Coop, of Wigan, England. His energy and business ability enabled him to become comfortably wealthy. As early as 1847 he had a strong desire to visit America. This desire he expressed to A. Campbell when he visited England, but Brother Campbell urged that his duty to the congregation at Wigan demanded that he stay there. This settled the question for a number of years. In the spring of 1869 Mr. Coop and his wife made the long desired visit to the United States. While here he attended the annual meeting of the Christian Missionary Society of the State of Ohio. Brother Coop writes, "Brother Isaac Errett was then President of Alliance College and was living in the town. I well remember taking tea with his family and spending an afternoon at his home with General Garfield. During the Convention General Garfield gave one of the grandest addresses I have ever heard.

It seemed to me that we had gotten into a new world. His address was characterized by such a comprehensive outlook and such wide-sweeping generalizations." After a few months in the States Brother and Sister Coop returned to their home in England, but unfortunately for the peace and progress of the British Churches he brought back with him the seeds of digressive teaching which in a few years were destined to bear their usual fruit.

In 1872 Brother Exley from the United States was present at the Annual Conference of brethren. After careful inquiry into Brother Exley's position on the question of communing with the unbaptized the brethren declined to employ Brother Exley as an evangelist. This action by the brethren greatly excited Brother Coop, between whom and Brother Exley there had grown up a personal friendship. The tendency of Brother Coop's mind is shown by the following extract from one of his letters: "The Baptists in Wigan and the brethren are much more friendly now than formerly, and if we had more evangelists in this town I have no doubt but that they would interchange with us."

In 1875 the Foreign Christian Missionary Society of America was for the first time practically inaugurated, and one of the first foreign missionaries sent out was Mr. H. S. Earl who was sent to England to open work there. Thus began the digressive invasion of the British Isles, The work thus began ran its separate existence for many years, but was a disappointment even to its best friends. Compare the first sixteen years of the American Movement in England with the first sixteen years of the native British work. During this period the Foreign Christian Missionary Society spent thousands of dollars and sent over some of the best preachers America could produce, among whom were Brother W. T. Moore, Brother Mobly, now of Amarillo, and many others. In the first sixteen years the British Movement numbered eighty-one Churches with over two thousand members; at the end of forty years the imported digressive Movement had only about sixteen Churches with less than two thousand members.

In 1901 a movement was begun to bring about a union

between the two groups of Churches. A pamphlet printed in 1905 gave a report of the efforts made to secure this union. In the Introduction it describes the differences between the British Churches and the American in these words: "The Churches in America did not continue strictly upon the same lines. A semi-clerical class emerged, a spirit of compliance with sectarianism was manifest, the Table of the Lord was displaced from its central position, Mutual Teaching gave way to Sermons, the Eldership was subordinate to the Evangelist ranking as Pastor. For the pure offering of praise of sanctified lips was substituted musical performances with instruments, and in some cases paid alien singers. Money was solicited and accepted from all willing to contribute, and, of logical consequence, those not scripturally qualified were admitted to participation in the privileges of the Lord's people."

The effort to get together the two groups of Churches continued intermittingly till 1917, when the fifteen Churches of the Christian Association (The American Group) with 1,341 members became identified with the Churches of Christ which co-operate for evangelistic purposes only. How far the American group has been modified lack of information prevents me from saying. However, a few of the older British brethren are not yet quite reconciled or satisfied with their new associates.

And now having given you a brief and imperfect sketch of the rise and progress of the British Churches let us pay a visit to one of their congregations. The building as we approach it is not conspicuous, neither for its ornateness nor for its shabbiness. A neat, comfortable and modern erection meets our view. We pause a minute at the outside to read the Notice Board at the door. Christians' Meeting House or some such name meets our eye. The printed list of Churches shows such names as Oxford Street Chapel, West Street Hall, Hope Chapel, Townholm Assembly Hall, Gospel Hall, Bethesda Chapel, etc. The brethren in the old country are careful to distinguish between the house where the Church meets and the Church itself. They have not yet

acquired the bad habit of speaking of the Church building as the Church, and so they are careful that the Notice Board should not read "The Church of Christ" as if that were the name of the edifice, but when such words are used they read "The Church of Christ meets here for" and then follows the announcements. The first is usually Bible Study or Sunday School. The second is Worship (including the Breaking of the Bread); and the third is preaching. This distinction between worship and preaching is a vital matter to these British brethren, and as far as is known to me not a single Notice Board has the word "preaching" as descriptive of the morning service.

As we reach the bottom of the Board the chances are that the preacher's name is conspicuous by its absence. Not one of them would think of advertising their evangelist as minister. On account of their opposition to the one-man ministry they are often spoken of by the sects as having no minister. This, of course, is a mistake. An amusing story is sometimes told by an old friend of mine, Brother John Brown, who had a tailor's shop opposite the meeting house. A visitor to Mr. Brown's shop remarked to him "I understand that these people have no minister." "That is a mistake" said Mr. Brown, "they have several ministers. If you look across the street just now you will see one of them sweeping out the hall." In this way Mr. Brown laid emphasis upon the fact that the word "minister" simply means servant, and that any person who renders any kind of service has as much right to be called a minister as the one who proclaims the Gospel. Indeed the expression "The Minister" (with emphasis on the definite article) is, in their judgment, just as unscriptural as the expression "The Pastor" or "The Clergyman."

Having finished reading the Notice Board we step inside the building. At once we are impressed with the quietness of the assembly. "A solemn silence filled the hall and touched the hearts of all." There is no bustle, no loud hum of conversation, no laughing or anything of that kind. There is a reverence, a dignity, and a solemnity about the gatherings that seems becoming at a time and place where the God

of the universe condescends to be present, and have fellowship with his people.

As the appointed time draws near a number of men take their places on the rostrum or platform as the British brethren usually call it. If there is any professional preacher present he is not on the stand but sitting with the audience in the auditorium. These brethren are usually the elders and such deacons as will assist that day at the service of the Lord's Table. At the appointed hour the presiding elder, who is in the center of the group, announces the number of the opening hymn, which he will usually read right through from beginning to end. Indeed, all the hymns are always read before being sung. This is probably a survival from bygone days when hymn books were scarce and audiences illiterate, and it was necessary to read the hymns stanza by stanza in order that the congregation might be able to join in the singing. No importance is attached to this custom, although it is looked upon and used as a very helpful way to train younger brethren to become public readers.

In looking through their hymn book, one is struck by the absence of rag-time ditties. There is but one song book in common use in all the Churches. The present edition is but a revision of an older one which goes back thirty or forty years. The opening song may be that splendid poem by Isaac Watt:—

Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

or it may be another equally as old, one by John Newton slightly altered to suit the occasion:—

Safely through another week,
God has brought us on our way;
Let us all His blessings seek
Waiting in His courts today;

Day of all the week the best,
Emblem of eternal rest.

After the singing of the one opening hymn the opening prayer is offered. The universal attitude of the British brethren during prayer is that of standing with reverent bowed head. They have no objection to kneeling, but inasmuch as the seats there, as here, are usually so constructed as to make kneeling inconvenient, if not impossible, they stand. When I first came to Texas, a good brother suspected me of digressive tendency because I alone stood while the rest of the congregation lolled in their seats.

After prayer there follows the reading of the Scripture lessons. The presiding elder will say, "Our Old Testament lesson for today is Isaiah, Chapter 53, and Brother Smith will attend to the reading." After the brother has read his passage, the elder will announce the New Testament lesson as Acts, Chapter 8, which Brother Brown will please read. The New Testament is read through from beginning to end which takes about five years. The Old Testament lessons are usually chosen because of their connection with the subject matter of the New. These lessons are selected by a good brother and published at the beginning of the year for the following twelve months. All the Churches read the same lessons on the same day much as we all use the International subjects in our Sunday Schools. All the brethren who can read are encouraged by the brethren to do so. The custom is for each congregation to prepare a plan for three months showing the lessons and the brother who is expected to read each. This gives the reader ample time for preparation and practice. I must say these readings are done very well. This reading custom, if not derived from, is at least similar to, the ancient Jewish custom in the synagogue where the Law and the Prophets were read every Sabbath Day. (Acts XIII, 15, 27.)

Following the readings the president says, "There is now opportunity for the singing of another hymn." Some brother rises, announces, and reads another song, which almost invariably has some bearing on the Communion Serv-

ice. The hymn book contains not less than thirty-six songs all with special reference to the Lord's Table, while there are thirty-two devoted to the Lord's day itself. Perhaps this morning the brother selected a very old song by an ancient monk, Bernard of Clairvaux, translated into English by Ray Palmer.

Jesus, Thou Joy of loving hearts!
Thou Fount of Life! Thou Light of men!
From all the bliss that earth imparts,
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good;
To them that find Thee, all in all.

On Thee we feast, Thou Living Bread!
And here would feed upon Thee still;
Here drink of Thee, Thou Fountainhead,
Whose streams each thirsting soul can fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.

Oh, Jesus, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

This song marks the close of the introductory exercises of the day and prepares the way for the special object of the meeting. For the British brethren like those at Troas come together on the first day of the week to break bread, and the discourse, whether by a Paul or some lesser light, is incidental and subordinate to the main purpose of the gathering.

Almost always the presiding elder makes a short helpful address as an introduction to the breaking of the bread. This is no wearisome reiteration of platitudes but a carefully studied and prepared exhortation to bring in our wandering minds from the perishing things of time and sense and center them upon Jesus. The manner of attending to this institution differs but little from our own. Perhaps it is worthy of mention that the table is placed on the platform on the same level or elevation as the elders and the preacher. Perhaps there is the feeling in some of their minds that it would be derogatory to the divine institution to have it occupy a lower place. So far everything that has been said and done has been said or done as a preparation for the Communion Service. One is made to feel that this is a reunion of the family of God—a gathering for worship and praise.

After the contributions has been taken up, another song is given out and read. This time it is by a poet of our own, Gilbert Y. Tickle, who met Alexander Campbell when he landed at Liverpool. We join them as they sing.

We close the feast, so sweet, so blest,
The pledge of our eternal rest,
When glory shall our souls invest,
And we shall feast with Thee!

Thou, blessed Lord, a feast shalt spread
Whose living wine and living bread
Shall lift with endless joy each head
That sits and feasts with Thee.

Within Thy Father's kingdom, then,
Thy saints redeemed from every stain,
Shall hail His universal reign,
And give all praise to Thee.

Thyself the true and living Vine
Shalt nourish them with fruit divine,
And they shall be forever Thine,
In perfect life with Thee.

No foe to mar their bliss complete,
No sin, no stain, no death to meet,
All crushed beneath Thy conquering feet,
They live at home with Thee.

Oh, Jesus, till we thence remove,
May this sweet token of Thy love,
This antepast of joys above,
Still bring us near to Thee.

At the close of this hymn a short time will be given for the prayers of the Church, when several brethren unnamed and unsolicited by the brother conducting the service will offer brief fervent prayers.

One feels as if the service had come to an appropriate end, but no, it is not yet over. The elder intimates, "This is the time for teaching and exhortation; if any brother has a word to say to the congregation, this is his opportunity." Again we are reminded of the synagogue. "Ye men and brethren, if ye have any word of exhortation for the people say on." And nearly always some brother is prepared with a brief exhortation—some non-professional preacher who will receive no pay for preaching. Or if there is an evangelist present, the elder's notice will be to this effect: "We have Brother Wallace with us today. We are sure the brethren will desire to hear him, and-so we invite him to address the meeting.

The British brethren lay great stress on the question of mutual ministry—teaching and admonishing one another. From a recent issue of the Bible Advocate I quote the following: "The principle of mutual teaching is clearly a New Testament one; a constitutional law in the Church of Christ." And mark this "The Church is so constituted that unless the means for its edification are carried into practice its spiritual life will suffer. . . . We contend that it is the right and privilege of all male members of the Church, duly qualified, to share in the exhortation and teaching of the Church." This plan has worked well with the Churches

in Great Britain. It has developed into useful workers many members, and made congregations strong which would have been weak and sickly if they had had to depend on the ministration of a paid professional preacher.

The usual closing exercises of singing and prayer follow and the assembly is then dismissed.

And now in conclusion let me give a brief statement of the present strength of these Churches. There are now 208 congregations on the list of co-operating Churches which report a total membership of 16,437. They raised for Foreign Mission work during the twelve months ending June 30th, 1918, the sum of over twelve thousand dollars or about 75c per annum per head. They sustain about twelve white workers in India, Siam, and Africa. I see by a prospectus of a proposed senior college signed by reliable brethren that it is estimated that there are 100,000 loyal disciples in the State of Texas. I think the census returns gives Disciples of Christ (two bodies) as 1,600,000. Is it too much to claim one-third as faithful Christians? If we gave only 75c per head per annum to the foreign work how many missionaries would we have today in the distant places of the earth preaching the Gospel of Salvation through a Savior who said, "Go ye into all the world and preach the Gospel to every creature?"





G. H. P. SHOWALTER

GOD REVEALED.

BY G. H. P. SHOWALTER.

"No one knoweth the Son save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27). With the wording but slightly different Luke also records this language of Christ: "No one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (Luke 10:22). I take it that the Saviour meant to teach that aside from revelation—without revelation—it is impossible to know God. Without this man can neither know him nor know who he is. It is impossible to form any safe, adequate, or correct conception of his infinite, divine attributes—of his eternal power, of his exalted, matchless dignity, or of the supreme holiness of his character—unless it is revealed to us through those supernaturally endowed. That a knowledge of God is of the highest importance, and that revelation is, as a consequence, of the greatest value is set forth in the clearest possible terms by our Saviour in the intercessory prayer: "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). The reception of eternal life depends upon a knowledge of God, and of Christ, and a knowledge of them depends upon revelation. The author of the Hebrew letter in beginning this remarkable document, states concisely what is claimed by all writers of the sacred canon—*God has spoken to man*. He is very specific, submitting two clear and distinct propositions.

1. *God spoke to the ancients through the prophets.*
2. *God has now spoken to us by his Son.* (See Heb. 1:1).

I shall address myself first to arguments sustaining the proposition that God can be known only through revelation, and shall seek to sustain the conclusion that this revelation is given man in the book we call the Bible. I shall next show that this revelation was progressive, and, so far at least as

our present state, condition, and hope are concerned, closed in the first century of the Christian era.

It is conceded by all that the idea of God is in the world. Now an idea can not obtain except for the existence of the object or the thing which originates the idea. A little study of concepts will make this perfectly clear, I presume, to all thoughtful and honest minds. Every word representing a name is coined in accordance with this invariable law. Let us take the word "horse." This is a term used to designate a distinct concept or idea. Whenever this word is employed there is, in the mind, a certain distinct and peculiar concept of idea—one that does not present itself to the mind when any other word is employed. If we should use some other word, "pig," for example, we would have an idea in the mind wholly different from what the mind would entertain when the word "horse" is used. When the latter term is used, we think of a certain kind of animal, and the word is used to represent but a single species. However, the species must first be in existence, else there can be no such an idea, nor could there be a word, expressive, at least, of the slightest intelligence to us, for a word is nothing more than a vehicle for conveying an idea. The order is:

1. The existence of the species or the thing.
2. The idea or concept.
3. The word, the vehicle of conveyance.

Nor is it possible to change this order, or dispense with the relations that appear therein. When we have an idea, there is of necessity, in existence, or has been in existence, the thing that produced the idea. We have the word "horse," and the idea conveyed by it, and there are horses; we have the word "mouse" and the idea conveyed by it, and there are mice; we have the word "God" and the idea conveyed by it, and God is. We might illustrate with one thousand words and the result would be the same. Try to use a word that conveys no idea—rather to coin a word that expresses no idea, and behold the blank on the mental canvas. Throw together any number of vowels or consonants representing no known word and observe that it expresses no idea, either material or abstract. I will throw together some let-

ters and make the word *Oldze*. Now you might pronounce this combination of letters but they convey no intelligent significance whatever. We inquire why they carry to the mind no idea, and the answer comes that there is nothing in existence, and has never been, that produced an idea to which this aggregation of letters of the alphabet have been applied or may be applied. They are simply meaningless.

Every name comes from an idea and every idea comes from that which is. The idea of God is in the world, and is one of the most general ideas or concepts known to man. Wherever the race is found this idea prevails, a condition which could not be if God is not. You might as well argue that there is no sun as to argue that there is no God. Both may be done with the same degree of logic and intelligence. To argue the possibility of a concept without the existence of that which originates it, is a presumption that is nothing short of a metaphysical absurdity. Some skeptics have argued that the idea of God is a product of the imagination, but this can not be. Imagination does not and can not create a new idea. It may dispose and re-arrange, but it can not create, and hence it can not be responsible for giving to the world the idea of God. It uses ideas but does not and can not originate them.

But whence comes the knowledge that God is? It must be through:

1. Intuition.
2. Rational deduction, or,
3. Revelation.

Some have tried to solve the problem on the supposition that such knowledge is intuitive, but this can not be. All knowledge that is innate, instinctive, or intuitive, is also universal. If the knowledge of God comes in this way, all men would know him by nature, and atheism would be impossible. But the existence of atheism argues the impossibility of our knowing God by intuition. Moreover, it appears from actual observation that a knowledge of God is not possessed by those who have not had opportunity of receiving this knowledge from others. Man's instincts are very few, and cover only the most simple and primary

truths, and in their very nature must be accepted and recognized by all men. For these reasons and others, neither the idea of God nor the knowledge of his existence and attributes can come through intuition. Nothing that is intuitive is debatable, or can possibly be a subject of controversy.

Does this knowledge come through reason? Are we to suppose that it is a deduction from premises supplied us through nature? David said, "The heavens declare the glory of God, and the firmament showeth his handiwork." This is true, but David did not say the heavens reveal God. The works of his hands praise him only in the minds of those who know of his existence and power. We can praise an architect only when we know who he is. We look upon a building with admiration, but must learn who the builder is before we can praise him for his skill. A building does not tell who the builder is. The works of nature do not reveal God. They are a commentary on his attributes only to those who have a knowledge of his existence and power. Once possessed of this knowledge, and all the works of creation speak of his wisdom, goodness, greatness and power. But we can hardly conceive of one who had no knowledge of God, bursting forth with the eloquence of David and exclaiming: "The heavens declare the glory of God." No, reason can not reveal God. It is not the office of reason to create. It uses materials already supplied. It combines, generalizes, arranges, compares and draws conclusions, but the materials which reason uses are not created by reason itself. They must be supplied from some other source. Reason, then, can not and does not reveal God.

Since the knowledge of God can not be by intuition, and can not come through reason, and still such knowledge is in the world, we prove by a process of elimination that this knowledge must be through revelation. We know nothing of the unseen except as it is revealed to us by others. I have an idea of London, Paris, Berlin and Tokyo. I have some knowledge of these cities, but all this knowledge is derived either from reading or hearing spoken words from others. All the knowledge I have is received from someone else who either speaks or writes that which he knows. We

accept as true, the statement: "No man hath seen God at any time." Hence the necessity of revelation, as the only possible means of conveying a knowledge of him. What we know of God, of Christ, of redemption, of redeemed spirits, of heaven and hell, have been revealed to us. The great thinkers among the philosophers of Greece and Rome recognized the necessity of revelation. Socrates, the prince of Greek philosophers, met Alcibiades on his way to the temple to pray, and said to him: "You can not know how to worship until a divine being instructs you. You can not know how to pray till informed by some divine being. As you must learn from men, what to do in reference to men, so must you learn from the gods, what to do in reference to the gods.

The great philosopher in this was right. No man knoweth the will of God, nor is it possible that any one should know the will of God without divine instruction. The best thinkers among the Romans agreed with the Greeks. The eloquent Cicero quotes Socrates with approbation. The province of nature, as it relates to divine instruction, is simply and solely to confirm revelation. The heavens and the earth, the planets in the wonderful precision of their movements in the solar system, the moon, stars, and all mountains, seas, land, snow, hail, rain, the lilies of the field, and every blade of grass that springs forth from the earth, speak forth to the believer, words of confirmation of revealed truth, and magnify the infinite divine attributes.

It is needless, at this juncture, to submit argument that the Bible is the only specimen of literature that challenges the attention of man as worthy to sustain, in any way, or manner, a claim to divine origin, and as the one book that reveals God. When once the necessity of revelation is established, the proposition that the Bible is itself the revelation, follows as a corollary: It is now in order to consider the nature and character and significance of this revelation.

The author of the Hebrew letter has told us that God in sundry times and in divers manners, spoke to the prophets, and that in this day he has spoken unto us through his Son. The apostles of Jesus Christ became his spokesmen, his am-

bassadors, his chosen and properly qualified heralds, to make known the revelation peculiar to the new covenant. God spake in sundry times and in divers manners. This, of itself sufficiently indicates that revelation was not completed in its beginning, that it was not consummated in its incipiency. That part of the human race that lived in the patriarchal age, enjoyed the blessings of revelation, but only in a limited degree. Abraham, Isaac, Jacob, Noah, Job, and all the patriarchs had a sufficient knowledge of God to meet their requirements, and to complement their nature, but they were not possessed of the glorious light of truth that now illumines the world, in the fuller representation of the divine character. A careful study of the Old Testament will make it clear to all that the patriarchs did not possess that degree of knowledge of God that was vouchsafed to Israel through the law of Moses.

When the Lord appeared to Moses in the land of Midian, and divinely qualified him for leading forth the children of Israel out of the land of Egypt, he stated to him distinctly that he had not revealed himself to Abraham, Isaac and Jacob in his name "Jehovah," but that they had known him as El-Shaddai—God Almighty. This sufficiently suggests that Abraham and his illustrious son and grandson had a conception of God not enjoyed by the antediluvians, and those who lived immediately following the days of the deluge. They knew the God of heaven as Elohim, the high conception of dignity and awe, and as such they adored him as the most exalted conception of personal existence. God revealed himself to Abraham as the Almighty, and in this way his power and providence became distinctly known. We see this beautifully exemplified and illustrated in the case of the call of Abraham from the land of the Chaldeans, and during the whole of his subsequent life. He must needs look to one who was not only able but willing to make provision for him, for he went out in accordance with the order—not knowing whither he went. When he was called upon to offer the son of promise as an offering unto the Lord, and when the provision of another offering became, as it were, a necessity, it is clear that Abraham had learned fully, a new

and wonderful lesson—intended for all subsequent ages of the world—that God is the great Provider. When a ram was furnished Abraham to offer in lieu of his son, he built an altar and called the name of it Jehovah-Jireh—the Lord, the Provider. This conception of God has remained in the world. Every man of faith in the world today looks to God as the great Provider. We may not always understand how provision is to be made, Abraham evidently did not. But he, as the father of the faithful, and as the friend of God, and as a prophet, had learned a lesson that all good men should learn that:

“It may not be my way,
It may not be thy way;
And yet in His own way,
The Lord will provide.”

God is not only the infinite, exalted being of dignity and awe; he is not only the God of power, the Almighty, but he is also the great Provider, and Paul, the apostle, consoled himself with this knowledge when the assurance was given him, “I will never leave thee nor forsake thee; my grace is sufficient for thee.”

Some centuries had passed when to Moses God revealed himself as Jehovah, and as the “I am.” As the children of Israel journeyed through the wilderness and made that wonderful history that was intended to be a lesson to all peoples of subsequent time, they met with opposition, and it was necessary for them to go forth into battle. They went into this war with the Amalekites trusting in God as their leader and director. The hands of Moses were reached forth toward the heavens, and as long as he could reach toward God for help the armies of Israel were successful. Aaron and Hur held up his hands when his physical powers were weak, in order that Israel might continue to prevail. Amalek was routed. A great victory was won. A proud and powerful nation were rebuked because they arose up against the people of God. “And Moses builded an altar and called the name of it Jehovah-Nissi”—The Lord my banner. And thus we have an added conception of the

benevolence and protecting care of God. Those who wage war will always be successful if they enter it by the authority of God. He has never lost a battle for those who fight under his instruction. One man can chase a thousand, and ten men can put ten thousand to flight, if their battle is waged with the Lord as their banner. Victory is determined by the God of heaven, and in the great spiritual conflicts it is equally true that he will win who fights under the instruction and leadership of God and of Christ, the great captain of our salvation. We may say triumphantly with Paul, "We are more than conquerors through him that loved us."

In the days of the Judges we find an added conception of God, aptly illustrating this subject. Moses, Joshua and the early leaders of Israel in Canaan, had long since passed from the earth. Israel was hard pressed by their enemies. When they sowed their fields the hostile nations about them reaped their abundant harvests. Midian and Amalek went forth against them with powerful armies. Gideon, a mighty man among the oppressed Hebrews, arose. Israel rallied to his standard, and accepted him as their leader. He looked to God as the only hope for bringing peace to the disturbed land. Gideon erected an altar and called the name of it Jehovah-Shalom-Jehovah, a God of peace—a most satisfying conception of God's power and protection. Who can bring peace to a disturbed nation except through the direction of our God? He is the God of peace. In our day when the fuller light of the gospel shines forth in the hearts of all men, we are, or at least should be, more confident than any other people who have lived since the world began, in the sublime and consoling truth that God is a God of peace. The angles on Judean hills, who announced the birth of the Messiah, issued the proclamation: "Peace on earth, good will to men." The Christ is pre-eminently the Prince of peace, and he has given distinction to this gratifying conception of God in the beatitude, "Blessed are the peace-makers, for they shall be called the children of God." Our God is assuredly the God of peace; and if we would have peace, the peace that passeth all understanding, the peace that is

secure and abiding, we must be led to that peace through trust in God.

Scanning the further revelation of the divine attributes, we note that Ezekiel, in the closing part of his prophecy, pictures to us the beauty, splendor, and excellence of the city of God. The culmination of his description is recorded in the last verse of his remarkable prophecy, "The name of the city, from that day shall be Jehovah-Shammah—The Lord is there." This brings to man the assurance and the blessedness of the divine presence. John saw the new Jerusalem, the city of God, and pictured the happiness of redeemed spirits. He drew attention to that which was and is a most consoling hope. "The throne of God and of the Lamb was there, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads." The Jews had a meager conception of the dwelling place of God. They thought that he was at Jerusalem, that he abode in the temple, and that they must worship him there, because this much they had received as suitable information for them in that age of the world. The woman of Samaria declared that the Samaritans believed that they ought to worship in the mountain, and the Jews thought men ought to worship at Jerusalem, but the Saviour disclosed to her and to all mankind, the wonderful knowledge that God will hear and receive the adorations of men at any point of the globe where man may live.

Referring to the prophecy of Isaiah (7:14), we have one of those strange predictions made in reference to the coming of the Messiah, and his new name—Immanuel—God with us. It is one of the pre-eminent distinctions of the fuller revelation as set forth in the new covenant, that God is omnipresent. Of a truth God is everywhere. Wherever man is found today, who has received the Bible, he has likewise received the knowledge that God may be worshipped at any place. He speaks to God with the confident assurance that God will hear him on land, on sea, in the desert, in the fertile fields, or in the populous cities. And it is certainly a consoling and glorious truth that God is present everywhere to hear the cries of those who trust in him. God is an ever-

present God, a very present help in time of need.

There remains the most important conception of deity, and this was likewise deferred as a revelation to be a distinct peculiarity of the gospel age. Man had sinned and the fiat of God had gone forth, "The soul that sinneth it shall die." No limitation was made. A small sin or a great sin was sufficient to result in the utter condemnation of the human race. When all had sinned and come short of the glory of God, it became necessary that some provision be made for man's life, otherwise the entire race of responsible beings would be forever lost. God's prophet, Jeremiah, gave the promise (Ch. 23:6; 33:16) that in the glorious age that was to come, his name would be called Jehovah-Tsidkeneu—the Lord our righteousness. When our sin and pollutions had become such that it was impossible for our righteousness to bring us to a position of acceptance with him, he became himself, our righteousness. Christ died for the race, he became a propitiation for the sins of the whole world. Through him was atonement made for sin. He was without guile, entirely without sin, and this ideal sinlessness has been vouchsafed to us through an acceptance of the atonement made for our sins, and thus we have Christ as the Son of God, and the burden-bearer for us. He took our sins away in becoming righteousness for us.

We live in the most favored age of the world. All the divine attributes that have gradually been revealed to the world, are now known to us. God was known to the first inhabitants of the world as the Elohim, and that set forth the infinite dignity and loftiness and holiness of his nature. Later he was revealed as El-Shaddai, the Almighty; then as Jehovah-Jireh, the great Provider; Jehovah-Nissi, the God of battles—the one to whom all men must look, and under whose instructions they must fight if they will win the victory in battle; Jehovah, Shalem, the God of peace, the one to whom we can look, and whose orders we must abide, if we would achieve and enjoy peace; Jehovah-Shammah, and Immanuel, which terms signify to us the presence of God, his remaining with us, and the possibility of approach to him everywhere—the Lord is omni-present; Jehovah-Tsid-

keneu, the Lord our righteousness, the one who has borne our griefs, has received our stripes, has suffered for us. Thus far has the divine nature been revealed to man, and and we are prepared to receive the triumphant announcement made by Paul in his letter to the Colossians: "Christ is all and in all." He is everywhere, and is everything to us. Our relations to him may be sustained by abiding in him (Jno. 15:3). We may feel his presence, enjoy his society, grow in his grace, and be made happier and richer through these gracious experiences of the divine benefaction. This much is essential for this life and the age in which we live, and is sufficient for our present happiness, and our hope for the future; and the ultimate consummation of his revelation to us will finally be realized when we shall have passed the confines of time and landed on the eternal shores where we shall see him as he is, and know as we are known.







F. B. SHEPHERD

"MISSIONS."

BY F. B. SHEPHERD.

There are two great, personal, heart-searching questions that have confronted man in all ages, upon the answers to which hinges his eternal destiny; i. e., "Where art thou?" "Where is thy brother?"

"*Where art thou?*" is a tremendous question and one vital in every walk of life, to which God and man demand an answer. He who has no strong convictions of his own upon which he entertains no doubt is a spineless member of society. To the professed Christian the question, "Where art thou?" on the vital dogmas of the Church—Faith, Repentance, Confession, Baptism, The Supper, Discipline, MISSIONS—is a test of his integrity. Do you believe the mission of the Church is the grandest mission man has ever had or will ever know? Is this an all-absorbing faith or a mere tacit acknowledgement?

"*Where is thy Brother?*" In Romans 1:14 Paul expresses the true philosophy of life-debtors to others. Service was the crowning glory of the life of Christ, the outstanding feature of the Apostles' ministry, and should be the motto and slogan of the church to-day. It includes all that is highest, noblest, and best in life. The Christ life, the great ideal for man, was the embodiment of unselfishness sympathy, service (Phil. 2:5-8); so now the Christian who is simply conserving a creed, and is not exemplifying the life of the Christ, is a blight upon the Vine. The fact that the standard of greatness in the Kingdom is service (Mark 10:42-54) ought to make us appreciate that:—

A crucial test of the scripturalness of a church is as much its WORK as its WORSHIP. It is not merely what we know but what we do and are; an attitude of mere tacit acknowledgement that "Jesus is Lord" falls short of the divine requirement (John 12:42). The church of Christ must be something more than a mere assembly. It should be the expression of the life He lived, and which He left us to exemplify; it should be an aggressive force. Being en-

trusted with the "Word of Reconciliation" (2 Cor. 5:18), and constituted, as it is, the only institution through which the Spirit is to propagate the "Power of God" to the salvation of a lost world (Eph. 3:20), its right to be termed "Christian" or "Of Christ" depends upon its being the exponent of Him who gave His life that we might live.

When we behold the "Lamb of God," "The Lion of the Tribe of Judah," we must be impressed with his untiring energy and all-absorbing zeal during the three and a half years of his personal ministry and must strive to emulate it. With the early church, membership in the body was not a matter of mere formal creed, but of conscious, living union with the Fountain Head; so its phenomenal growth resulted as much from the implicitness of its trust, the fervency and devotion of its obedience, and the vehemence with which it told the simple story, as from the orthodoxy of its theology. One thing it learned, which we to-day seem slow to grasp, was that Christ commissioned them, not to convert the world, but to "preach the Gospel to *every* creature." Had the subterfuge resorted to by stingy ones to-day, "We need to convert the heathen at home before going abroad" been offered by the apostles, the Kingdom of the Lord Jesus would never have reached beyond the confines of Palestine, and we of the western hemisphere would still be in the darkness of paganism.

That there is an urgent need for a definite policy for the doing of Missionary Work at home and abroad is self evident in view:

- (1) Of the spread of falsehood in religious things.
- (2) Of our high claims to apostolicity, which make it incumbent upon us to evangelize to the uttermost parts of the earth.
- (3) Of the facts that the salvation of men depends upon their acceptance of the Gospel, and our salvation depends largely upon the effort we make to preach it fully.

There are 900,000,000 heathens in the world while we have but nine American missionaries in foreign fields. Of the something like 9,000 churches of Christ in America, fewer than 100 give regularly and fewer than 500 give any-

thing for the spread of the primitive teaching beyond their own borders. These 9,000 churches with a membership estimated at half million give about \$7,000 a year for such work, which amounts to the munificent sum of one and two-fifths cents per capita per year. Certainly this fact in itself is a rather insignificant argument against the work of the F. M. Societies, etc. Hence the questions,

"How shall we do?" What shall we do?" are poignant.

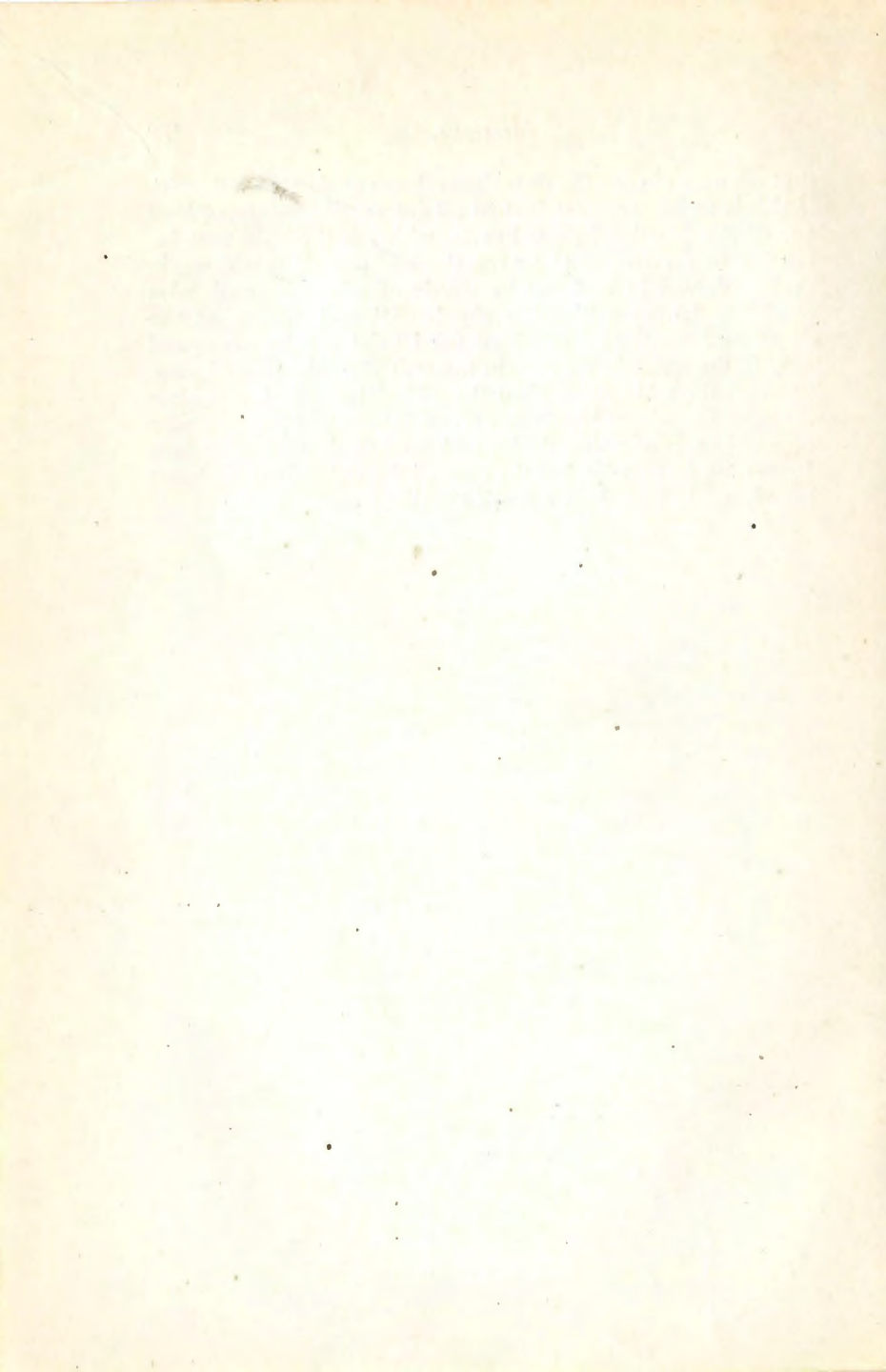
Undoubtedly, the local congregation is the one God ordained missionary society to send evangelists into all parts of the earth preaching the Gospel to every creature. We have seen the failure of self-appointed missionaries amenable to no one, dependent for financial support upon no one in particular, but the brotherhood in general. For years one man has devoted himself to an almost fruitless effort to find men with the qualifications who are willing to go overseas to the work, and then to get their support assured. There is little more apostolic precedent for either course than for the "F. M. S.," and with less practical results. Where, then, shall we turn? What provision has the divine mind made to meet the need? The greatest missionary in the Christian dispensation, the Apostle Paul, was SENT by the church at Antioch to the work. In this case (Acts 13:2) the Holy Spirit was directly responsible for the selection of the men who should go, but the church was made the agent to do the sending and the board to which the missionaries were subject (Acts 14:26, 27). Were such a course followed to-day and missionaries SENT by local bodies, those bodies would have a definite missionary policy; and, if one church was not strong enough itself to support a man, it would solicit help for him. Its local evangelist would preach definitely and specifically about some "Mission" rather than for "Missions" in a general vague, unsystematic way. Shall the church in the aggregate send missionaries? If so, it needs some official board and the Bible makes no provision for such. Is it not the God-ordained appointment of the local institution? This course would also remove the possibility of unscriptural institutions growing out of a combination of churches to support one man, and a missionary thus sent would be under

the over-sight of the congregation sending. Such a disgraceful condition as we now have in India would be easily dealt with, for some congregation would have jurisdiction over the men and could recall them for trial, passing on the case and dealing with the guilty as the New Testament prescribes, rather than merely withholding financial support until an investigation can be made by nobody knows who. Reason itself demands that workers in India, Japan, or Africa be under the over-sight of a congregation as much as a worker in the U. S.

Then, again, what have we in the way of organized churches in these foreign fields? Did not the apostles organize local congregations, appointing elders in every church? (Acts 14:23) teaching them to become independent local bodies from which should go out other missionaries to establish other congregations? Are we in this country to carry one, two, or a dozen native congregations indefinitely? Is it possible they will never become self-supporting, not to say missionary? If it is true, as has been demonstrated, that the best way to assist our own foreign element is to teach and encourage them to help themselves, will not the same plan work successfully abroad? The Presbyterian Church in England has for years been systematically withdrawing part of its financial support from certain African missions, and those missions have automatically assumed the responsibility. Such a system would conduce to the growth and ultimate independence of some mission points and would release funds and men for work elsewhere until we should establish the primitive Gospel in every corner of the globe.

In conclusion let me urge that we throw off our spiritual neurosis, and, in view of our unique position in the religious world with no man-made theories to propagate, ecclesiastical system to protect, or human creed to adhere to, of the scriptures in the freedom, let us get a vision of "Greater things for God" in a systematic way. Let us become a people of leaders and boosters, not just hinderers and knockers. Too long have we practiced iconoclasm instead of being propagandists. What we need is to be *pro*-gressive (Phil. 3:13)

that we may expose the unscripturalness of *di-gression*; and, if this is to be, we must first of all get an all-consuming love for Christ burning in our hearts, which is the only true incentive to service. Let us see the millions of earth, weak, erring, driven to and fro by winds of adversity and false teaching, "sheep without a shepherd," and remember the depth and quality of our love for Christ can be expressed only in the attitude we sustain towards the salvation of men. "Lovest thou Me more than these?" Then reach out after the ones for whom He died. There is hope for the man who possesses a consuming desire to honor God, no matter how far wrong he may be, but the case of the indifferent is almost hopeless. Let us show a more excellent way.



WHO WROTE THE BIBLE?

BY G. DALLAS SMITH.

Some one has said, "I know that no man made the rose or painted the heavens, for no man can do such a thing." So we know that no man, *nor set of men*, unaided by a higher power, wrote the Bible, for men cannot write such a book. Mr. Bryan has challenged the scoffers and infidels who say the Bible was written by men to produce such a book as proof that men could write a Bible. But the challenge has never been accepted. Mr. Bryan insists that if men two thousand or three thousand years ago could write the Bible, surely men of today, whose advantages are far greater, ought to be able to produce a Bible. Still they make no attempt to do it, and thus they stand self-condemned. The writers of the Bible are strictly in a class to themselves, writing as no other men ever have written. These men were able to look into the future and to write about things hundreds, and even thousands of years before they came to pass. No other set of men have been able to do such a thing. Hence, I repeat they are, as writers, in a class to themselves.

Other men have been able to guess as to what the future would bring, but their guesses have been wild and wide of the mark. The great world war has served to show how mere men guess as to future events. It has proven a many a man to be a false prophet. For instance, before the war, it was freely predicted that there would never be any more wars—none of any consequence, at least. We were led to believe that culture and refinement had driven war far from us, and we could but be amazed at the stupidity of the ancients, and even at our forefathers, for settling their troubles at the point of the sword. But our eyes have been opened—*our dream has ended*; for from the very hot-bed of education, culture and refinement came the outburst of the awful war. Men who predicted there would never be any more war just did not know. They were guessing, that is all. And after the war had begun, it was confidently predicted that it would not last more than a year; *that probably six months would see the end of it*. But somehow it

was drawn out over a period of four long years and more, thus proving these men to be only false prophets. And while the Germans were continually harassing and insulting this government, sinking ships and murdering Americans it was everywhere predicted that Germany was seeking to get us into the war that she might throw up her hands and declare she could not fight the whole world. And while this sounded plausible, the events that followed our entrance into the war proved this prediction to be without foundation in fact. These men were just wildly guessing, they did not know. Even when the first drafted boys were being sent to the training camps, it was freely predicted that they would never get into the fight. I heard quite a learned judge, in a very eloquent address to some boys who were enroute to the training camps, assure them that they would never reach the firing line. It is useless to say that this prophecy, like many others, was proven false as some two hundred thousand dead and wounded boys loudly proclaim.

But these would-be prophets are not limited to war times. Men have guessed all along throughout the ages. And their guesses have been just as wild and speculative. Voltaire, the French infidel, was a great man, a ripe scholar and an intellectual giant, but he could not look into the future and tell what would come to pass. He confidently predicted that in one hundred years Christianity would be swept from the earth, but his prediction did not come true. Had he predicted that in a few years Christianity would spread over practically all the earth, he would have been much nearer the truth. Thomas Jefferson was a great man, a great statesman and a practical thinker, but like all other mere men, he was blind to the future. He predicted that in fifty years there would not be a Bible in the United States, unless, perhaps, in some old curiosity shop. But time proved this prophecy to be false, too. Had Mr. Jefferson said in fifty years there will be a copy of the Bible in every home in the United States he would have been much nearer the truth. *But he just did not know.* The future was dark to him and he was only guessing.

The subject of the second coming of Christ has always

been a fruitful theme for would-be prophets, notwithstanding Jesus declares that no man knows the day nor the hour. About a thousand years ago, men began to predict that Jesus would come again in the year 1000. All Europe became excited, and many pilgrimages were made to Jerusalem and the Holy Land from all parts of the country. These pilgrimages finally led to the Crusades—"the war of the cross," which was an effort to rescue Jerusalem and the Holy Land from the infidel Moslems. But the year 1000 came and passed away, and almost another thousand years have passed since then, and still Jesus has not made his second advent. Hence all these men have been proven to be only false prophets, having missed the date almost *a thousand years*. But men still continued to guess. About the year 1831, William Miller, the founder of Second Adventism, began to predict that the Lord would come in the year 1843. He had carefully figured it all out, and was quite sure of it, since figures do not lie. Well, the year 1843 rolled around and was about to pass without seeing the coming of the Lord, and something had to be done to save the reputation of the prophet. So Mr. Miller hurriedly revised his figures and discovered that he had made a mistake of one year; whereupon he announced that Jesus would come the next year, in the year 1844, and his deluded followers believed it, of course. But that year passed away too, and some seventy-five more years have passed, and still Jesus has not made his second advent. And the strange thing about it all is that the doctrine of Second Adventism still lives—that men still continue to guess about when Christ will make his second advent to this earth.

A score of years ago, or more, Charles T. Russell of Millennial Dawn fame, announced that in the year 1914 the Millennium would be ushered in, with all its attendant blessings—including an opportunity for all who had not had at least a fair chance, to be saved. According to Mr. Russell Abraham, Isaac and Jacob, with other Old Testament worthies, were to come back to this earth and live here among the newly resurrected peoples as models for all to follow. The dead were to begin to rise, the last to die to be raised first, and this was to continue until all the dead were brought

back to earth. Every man was to live at least one hundred years, and if he showed proper signs of improvement, he might live throughout this one thousand years. And remember, all this was to begin in 1914. Well, what happened in 1914? Was there anything to suggest that the Millenium was dawning? Did the dead begin to rise? Did Abraham Isaac, Jacob and others come back to this old earth to serve as models for mankind? Has there been any indication that men from then on would live a hundred years, and possibly some a thousand years? Have any of these things come to pass? Has there been anything to suggest that the time of the Millenium is here—a time when the whole earth is to be filled with the glory of the Lord, and peace, like a river, should flow on forever? Has there been anything like this for the past four years? All this was to begin, according to Mr. Russell, in 1914. But what happened in 1914? Well, as everybody knows, in the very year Mr. Russell designated as the beginning of this glorious Millenium—even in the year 1914 the greatest war that has ever cursed this old earth was ushered in. And for four long years the world was subjected to such horrors as were never witnessed before. Instead of the dead rising, it began to look as though the nation were going to be buried, millions of people dying of disease, starvation and the ravages of war. And in the face of all this, it is strange that the followers of Russell are still Russellites. But such is man.

And now in striking contrast to these would-be prophets and their wild guesses, let me invite your attention to some real prophets and to some predictions that were true, and which have come to pass. While time has proven the afore mentioned men to be false prophets, time has proven the prophets of the Bible to be inspired and worthy of our confidence. The apostle Peter, referring to Bible prophecies says, "No prophecy ever came by the will of man, but holy men spake from God, being moved by the Holy Spirit." (2 Pet. 1:21). And the following examples which we now introduce attest the truthfulness of this declaration. After the city of Jericho had been taken by the Israelites in the long ago, Joshua uttered a prophecy respecting the rebuilding

of the city. He said: "Cursed be the man before Jehovah that riseth up and buildeth this city Jericho; with the loss of his first-born shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it." (Josh. 6:26). For many years the city of Jericho lay in ruins. It was some five hundred years before any one undertook to rebuild it, but finally a man by the name of Hiel rose up to rebuild it and the Record says, "He laid the foundation thereof with the loss of Abiram his first born, and set up the gates thereof with the loss of his youngest son Segub, according to the word of Jehovah which he spake by Joshua the son of Nun. (I Kings 16:34). But how did Joshua know this hundreds of years before it happened? The answer is found in the language of Peter, "No prophecy ever came by the will of man, but holy men spake from God, being moved by the Holy Spirit." As a mere man, the future was as dark to Joshua as it was to Voltaire, Jefferson, Miller or Russell. But the Spirit of the Lord enlightened him—he spake as the Spirit moved him. Joshua is one of the men who wrote the Bible; hence it is worthy of our acceptance. Again, just before the death of Joshua, he called together the elders and chief men of Israel, and delivered unto them his farewell address, in which he uttered a conditional prophecy. He assured them that if they would be faithful and true to Jehovah, he would continue to drive out the nations that still remained in Canaan, and that they should possess the land, and that God would be their God and they should be his people. But he warned them, on the other hand, saying, "If ye do at all go back, and cleave unto the remnant of these nations, even these that remain among you, and make marriages with them, and go in unto them, and they to you; know for a certainty that Jehovah your God will no more drive these nations out from your sight; but they shall be a snare and a trap unto you, and a scourge in your sides, and thorns in your eyes, until ye perish from off this good land which Jehovah your God hath given you." (Josh. 23:11—14) Every student of the Bible knows what happened. After the death of Joshua, these Israelites made marriages with the people about them and bowed down and worshipped their gods—*doing the very*

thing Joshua warned them not to do. And what was the result? About seven hundred years after this, ten of the twelve tribes were captured and carried away to Assyria, from whence they never returned. About one hundred years later, the other two tribes were carried away to Babylon, and the few Israelites who were left in this land, killed their governor, Gedaliah, and fled to Egypt. Thus they all perished from off this good land—all because they did the very thing Joshua warned them not to do. But how did Joshua know hundreds of years before it occurred, what would happen to them if they pursued this course? How did Joshua know? It is the same answer; he "spake from God being moved by the Holy Spirit."

To the good king Hezekiah, Isaiah the prophet said, "Behold the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord." (2 Kings 20:16-18) Nearly fifty years after this Nebuchadnezzar brought his armies against the Kingdom of Judah and besieged Jerusalem for two years. The city was taken and utterly destroyed, and the people, with all the wealth which Hezekiah's fathers had laid up, were carried away to Babylon, according to the word of Isaiah. But how did Isaiah know before hand that this was going to befall the Jews? Again the answer is found in the language of Peter, "No prophecy—Bible prophecy—ever came by the will of man, but holy men spake from God, being moved by the Holy Spirit." Isaiah is another writer of the Bible, and so it is worthy of our acceptance. Just a few years before the fulfillment of Isaiah's prophecy, Jeremiah predicted that Nebuchadnezzar would come against Jerusalem and that the people would be carried away, because of their sins; that the sound of mirth should be taken away, and that the land, because of its desolation, should become an astonishment; and that the Jews should be servants of the Babylonians for seventy years. (Jere. 25:11-14) But how did Jeremiah know before it happened that the Jews would be carried to Babylon and their land become desolate, and that these Jews would serve the Babylonians just seventy years? How did Jeremiah know all this? Well, anyway, it is a

matter of history that just seventy years from the time these Jews became subjects of Babylon they began their return to the "Promised Land." And it was just seventy years from the time Nebuchadnezzar destroyed the temple until Zerubbabel and others rebuilt it. But how did Jeremiah know this in advance? Well, he was another man who "spoke from God, being moved by the Holy Spirit." And he is another writer of the Bible. So I repeat, the Bible is worthy of our acceptance. And it happened about the time the "seventy years" of Jeremiah's prophecy was fulfilled that Cyrus the Great, who evidently knew little or nothing of the God of the Jews, came to the throne of Babylon. And the Lord having stirred up his heart, he made a decree allowing the Jews to return just in time to fulfill Jeremiah's prophecy. Now, a very interesting question arises here, namely, *how* did Jehovah stir up the heart of this wicked and heathen king? We do not know, *to be sure*, just how it was done; but there is a strong probability that it was accomplished through the fulfillment of prophecy. About two hundred years before Cyrus came to the throne of Babylon, Isaiah had uttered quite a strange prophecy in which Cyrus is referred to by name as the Lord's "shepherd," as his "anointed." Isaiah said Cyrus should fulfill all the Lord's pleasure, and that Jerusalem should be rebuilt, suggesting that Cyrus should have a hand in the rebuilding of Jerusalem. Isaiah further stated that Cyrus' name was there used that he might know that Jehovah is God. (Isa. 44:24 to 45:6.) Now when Cyrus came to the throne Daniel was the foremost man in the kingdom, and he knew by the prophecies that it was time for the Jews to return—that *the seventy years had been fulfilled*. So the most natural thing at all would be for him to present Cyrus with a copy of the prophecy, which was then two hundred years old, where his name was used in connection with the rebuilding of Jerusalem, and where he had been called the Lord's "shepherd" and his "anointed." This would, no doubt, have stirred Cyrus' heart thoroughly, and this is the way it *may* have been done. *We do not know*. But how did Isaiah know more than one hundred and fifty years before he was born that there would ever be such a man as Cyrus?

How did he know that he would in any sense be God's shepherd to care for his people? And how did he know he would be the Lord's anointed to rebuild Jerusalem? There is but one answer. He "Spake from God, being moved by the Holy Spirit." Such men as Isaiah wrote the Bible, and it is thus proven to be inspired.

When the kingdom of Israel divided and Jereboam set up his golden calf and his altar of incense at Bethel, the Lord sent a messenger out of Judea unto Bethel that he might speak against Jereboam's altar. This man of God, for his name is not given, said, among other things, as he stood before Jereboam's altar, "a child shall be born in the house of David, Josiah by name, and he shall burn the priest's bones on this altar." (I Kings 13;1,2. Well, some three hundred years after this there was a child born in the house of David—in the lineage of David, and they called him Josiah. This child became king when he was only eight years old, and when he was hardly grown he began his reformations in Jerusalem and Judea. And after this he proceeded with his servants to Bethel and standing before Jereboam's old altar he asked, "Whose are these sepulchers?" Being told that they contained the bones of the priests who burned incense on the altar, he sent his servants to bring the bones of the priests, and they burned them on that altar, according to the words of the Man of God, who had predicted it more than three hundred years before. But how did this man of God know it more than three hundred years before it happened? How did he know that there would be a child born of the lineage of David who should be named Josiah? And how did he know that Josiah would burn these priests' bones on that altar? Evidently this man, also, spake from God, being moved by the Holy Spirit." And, I repeat, this is the kind of men who wrote the Bible. Hence they are in a class to themselves, and the Bible is, therefore, in a class to itself.

Many years ago there sat four lepers at the gate of an ancient city. The city had been under siege for many days by the Syrian army until famine conditions prevailed; and women reduced to starvation, were cooking and eating their own children. Elisha, the man of God, lived in that city

and he uttered a wonderful prophecy. He predicted that in twenty-four hours the famine would be over and food plentiful in the city. It was so unreasonable that the captain of the king's host declared that if Jehovah should open the windows of heaven to give them food, that it could not become plentiful in twenty-four hours. Elisha then repeated his prediction, and said furthermore that this captain should see it, but because he had doubted he should not be allowed to partake of the plenty. The four lepers who sat at the gate of that city began to reason as to what should be their end. They reasoned thus: "If we sit here we will die; if we go into the city the famine is there and we shall perish; let us turn unto the Syrians, and if they save us alive we shall live, but if they kill us we shall but die." So they turned their faces toward the camp of the Syrian army, perhaps with many doubts and fears and with many misgivings as to what the outcome should be. But to their delightful surprise when they reached the Syrian camp they found it intact, but deserted. The Lord had caused these Syrians to hear the sound of a mighty army coming upon them, and they had fled, leaving great quantities of provisions. These lepers feasted themselves, and then returned to the city and reported their find. So the people of Samaria went out to this deserted camp and brought in provisions in great abundance, and the famine was over. And the captain of the king's host was standing at the gate when the people returned, bringing in great stores of food, and in some way he was knocked down and the people trod upon him and he died. So Elisha's prophecy was fulfilled to the letter. The famine was ended in the twenty-four hours according to his words, and the captain who doubted his words was permitted to see the great plenty, but was not allowed to eat of it. (See II Kings 6 and 7.) But how did Elisha know the day before what was going to happen? Well, this was the Lord's message—not Elisha's. So with the many messages in the Old Book. The whole Bible is a message from God—not from men. The writers of the Bible "Spake from God, being moved by the Holy Spirit."

Great men have their histories written after they are dead and gone; but Jesus' life work was written in mar-

velous detail long before he was born. Let us notice a few things which were said about him before he came into this world. Isaiah, some eight hundred years before his birth, predicted one of the most unreasonable and absurd things about him imaginable; and no doubt, the scoffers ridiculed him for predicting such a thing. Isaiah boldly declared that the Messiah should be born of a virgin, a thing never heard of before. But in due course of time the seemingly impossible was accomplished when the virgin Mary became the mother of Jesus. Some seven hundred years before the birth of Jesus, Micah declared he should be born in the little, insignificant village of Bethlehem. But even after Mary had been designated as the favored woman, still there seemed little probability that the child would be born in Bethlehem, since Joseph and Mary lived at Nazareth, something like one hundred miles north of Bethlehem. But in due time there went out a decree from Augustus Cæsar which brought Mary and Joseph to Bethlehem, where the child of destiny was born, in fulfillment of Micah's words. Isaiah some eight hundred years before Jesus came into the world, very graphically describes some things connected with his trials and crucifixion. He describes him as being "like a lamb dumb before his shearers, that he opened not his mouth." This was fulfilled in his conduct before Pilate when, in answer to his questions, he answered him never a word. Isaiah said he would be "rejected and afflicted," all of which was literally fulfilled by the Jews rejecting him and allowing him to be afflicted in many ways. Isaiah said further that "his judgment should be taken away." This was fulfilled in that, while Pilate said over and over "I find no fault in him," still they over-ride this judgment and kill him as though he had been guilty. Again, Isaiah said he should be "numbered with transgressors." This was fulfilled when he hung on the cross between two transgressors, as a third transgressor. On the cross he cried, "My God, my God, why hast thou forsaken me?" in fulfillment of David's words uttered a thousand years before. And down at the foot of the cross are the soldiers dividing his clothes among themselves and gambling for his coat that was made without a seam from top to bottom—all in fulfillment of

the prophecy which says, "They parted my garments and cast lots for my vesture." When the soldiers who had been sent to break the legs of the three reached Jesus, he was already dead, and they brake none of his bones, in fulfillment of an old prophecy which said not a bone of his body should be broken. But these soldiers, for some reasons, thrust a spear into his side in fulfillment of the prophecy which says, "They shall look on him whom they pierced." Joseph of Arimathea was a rich man. He and Nicodemus came in boldly unto Pilate and asked for and obtained the body of Jesus, and they buried it in Joseph's own new tomb, and thus was fulfilled the prophecy that he "shall make his grave with the rich." Jesus, on the third day after his crucifixion, rose from the dead in fulfillment of David's prophecy that "His soul should not be left in Hades, neither should his body see corruption." And probably the Psalmist refers to his glorious ascension when he breaks forth exultantly, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in." Now, how did these men know so many things about the story of Jesus so many years before he lived? We answer once more in the language of the apostle Peter, "No prophecy ever came by the will of man, but holy men spake from God, being moved by the Holy Spirit."

And while these are only a few of the many prophecies which have been fulfilled, these will serve to show, as stated in the beginning, that the writers of the Bible are strictly in a class to themselves. Those who have taken the pains to count them say there are some five hundred prophecies in the Old Testament which have been fulfilled in the earthly career of Jesus as recorded in the New Testament. And these prophecies cover a period of fifteen hundred years, from Moses to Malachi. Now, how were these men able to tell in such minute detail the life story of Jesus so long before he came into this world? We answer once more that the secret of it is revealed in the language of the apostle Peter, "No prophecy ever came by the will of man, but holy men spake from God, being moved by the Holy Spirit." Five men stand here, each with ten arrows in his quiver. They desire to shoot these arrows at a target, but

they do not know just where the target is, nor how far away it is. The first man stands fifteen hundred yards away, as he afterwards learns, and shoots his ten arrows out into the darkness of the night. The second man stands one thousand yards away, and sends his ten arrows out into the midnight darkness. The third man stands eight hundred yards away, and shoots his ten arrows away into the inky blackness. The fourth man stands six hundred yards away, and the fifth man stands four hundred yards away—all of them shooting into the darkness. They call for a light and find every one of those fifty arrows in the bull's-eye—in the center of the target. This would be wonderful, indeed. But no more so than the fulfillment of the many prophecies relating to Christ. For instance, Moses stands fifteen hundred years away from Christ and sends forth his prophetic arrows; David stands one thousand years away from Christ and sends out many striking prophetic arrows; Isaiah stands eight hundred years away from Christ and sends forth a number of prophetic arrows; Daniel stands six hundred years away from Christ and sends forth his prophetic arrows, and Malachi stands four hundred years away from Christ and sends out his prophetic arrows. None of these men knew just how far away they were, and just where the target was. But when the light of New Testament revelation is turned on we find all these prophetic arrows centered in the life story of Jesus. But how did these men know so many things about Jesus, and so long before he came to this earth? Well, these men "spake from God, being moved by the Holy Spirit." Hence I repeat, the writers of the Bible are in a class to themselves, and this places the Bible in a class to itself.

Some one says, "We are so accustomed to the sight of the Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books; but there is nothing in the world like it or comparable to it. The sun in the firmament is nothing compared to the Bible, if it be in reality what it assumes to be, an actual, direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it

contains a special message of love and tender mercy from God to your soul. Read it in the secret of God's presence, and receive it as from his lips, and feed upon it, and it will be to you, as it was to the prophets of old, the joy and the rejoicing of your heart."







BATSELL BAXTER

CHRISTIAN EDUCATION.

BY BATSSELL BAXTER.

I appreciate the privilege of being in another meeting of preachers and other Christians to study about the things that will make us better and cause us to be more effective in the service of the Lord. And right here in the beginning I want to say a word to these preachers:

Brethren, I think a worthy Gospel preacher is one of the noblest creatures of God. I am a teacher, but I preach every Lord's Day, and I come in contact with preachers all the time. Most of you have homes and yet you do not have homes; they are your homes, and yet you are denied the blessings and comforts of life in the midst of your families. You are for weeks at a time away off somewhere sowing the seed of the Kingdom, while your loved ones at home are struggling along without your presence and comfort and guidance. Just how you can stand it I don't know; and I am sure you could not stand it at all were it not for the faith you have in God, and the conviction that prompted Paul to say "Woe is me if I preach not the Gospel." May the Lord abundantly bless you in every good work, and may his richest blessings rest upon those at home who most of the time must struggle along without you.

Religion is a natural and necessary part of man's character, and there can be no genuine moral life without it. The child is not a lump of clay or wax to be passively molded; neither is he a blank sheet of paper upon which the teacher may write. He is a living acting organism full of energy and power, and this energy and power are daily growing into a character with fixed habits and beliefs. Education must direct these thoughts and habits. It must build Christian manhood, form character, impart high ideals, and train for effective and righteous service. No education that leaves out the Bible and God and Christ can do this. Other kinds of education can fill the memory and stimulate the ambitions, but only Christian education can guide the heart and brain along the right paths of life. One atom of living

faith is worth more than all of the mere historical knowledge that could be brought together; and one drop of true love and reverence for God is worth more than a whole ocean of scientific learning.

There is no genuine education without some connection with the religion of the Bible. An education exclusively intellectual leads to arrogance and a contempt for moral influence. I have in mind a brilliant and learned man. He is an intellectual giant; his mind roams at will in the high altitudes of intellectual achievement, and he fills his students with awe and admiration at the wealth of his learning. His mind is keen and sharp; but his moral sensibilities are blunt and dull. He knows nothing of the Bible; he cares little about God; and his thoughts are far above the problems of the welfare of his fellow-man. That man is a failure whatever he may attain in an intellectual way—a failure because he is one-sided; he has left God out.

The Bible tells us about Samson, God's strong man. He once met a lion in the way and ripped the jaws of the king of beasts; he wanted once to get out of the city of Gaza when the gates were locked. He pulled up the gates—posts and all—and carried them off up a high hill. But he had a weak and undeveloped character. He had little connection with the divine will. He was a failure. His enemies feared his physical strength, but they scorned his weak character. He fell because he was a one-sided man. An education exclusively physical leads to animalism. An education exclusively moral leads to bigotry and Phariseeism. Don't you remember that Pharisee who went up into the temple to pray and tell the Lord what a good fellow he was and how proud the Lord ought to be of him? And don't you remember that the Lord was better pleased with the poor publican who knew he was a sinner and made a clean breast of it all? That Pharisee was a moral man; that is about all you can say for him. He certainly lacked everything pertaining to the spiritual side. He was a failure.

No man can attain the highest life, and do the good that he ought to do without religious instruction to go right along with his other instruction. That religious instruction must

not be a kind of A MAKESHIFT, A KIND OF SOMETHING TACKED ON TO THE REST OF THE COURSE, TREATED AS A KIND OF NECESSARY NONSENSE, PUT IN SIMPLY TO SATISFY WHAT IS REGARDED BY THE INSTITUTION AS SUPERSTITION AND IGNORANCE. THAT RELIGIOUS INSTRUCTION MUST NOT BE BELITTLED AND HEDGED IN. IT MUST BE THE MAIN THING IN THE COURSE AND THE OTHER WORK MUST ALL BE BUILT AROUND IT AND BE A HELP TO IT AND NOT A HINDRANCE. THAT RELIGIOUS INSTRUCTION MUST BE IN AN INSTITUTION WHOSE VERY ATMOSPHERE IS PERVADED WITH THE SPIRIT OF CHRISTIANITY, AND WHOSE TEACHERS BELIEVE THE BIBLE AND PRACTICE ITS PRECEPTS. Fire extinguishers are filled with carbon-dioxide. You can throw a stream of carbon dioxide into a room filled with fire and shut the door, and your fire is smothered out. Fire cannot burn in an atmosphere of carbon-dioxide. We expect students to go off to some big college which is filled with worldliness and tinctured with atheism with a little religious instruction on the side, and come back filled with the spirit of Christianity. We might as well expect a candle set down in a room filled with carbon-dioxide to keep on burning as to expect a student to get any real strength out of religious teaching in an institution whose very atmosphere chokes the religious spirit out of him and mocks his faith in God.

I want us to remember that a great factor in moulding the destiny of the student is the teacher. Teachers are generally chosen in many schools for what they know and not for what they are. I believe that a teacher ought to know the subject that he is going to teach. He ought to know it as thoroughly as it is possible for him to know it. He ought to be able to impart it to others. But the teacher must be a strong character, and ABOVE ALL, HE MUST BE A CHRISTIAN. The teacher has a tremendous responsibility. His life must be a living example of Christianity. For his heart is in touch daily with the hearts of his students

and he is moulding their destiny. His heart must be clean and pure and filled with righteousness. Have you ever watched the little boy following along and trying to walk in the father's steps? Every father has seen it. When you turn that boy over to some school to finish his education he picks out some teacher as his ideal, and he tries to walk in that teacher's steps just as he used to try to walk in yours. And he has all confidence in that teacher just as he used to have all confidence in you. He is dazzled by that teacher's learning. He longs to get up on the intellectual heights where that teacher stands. That teacher can tell him that the faith of his father is superstition and he will believe it; that teacher can tell him the Bible is a bundle of contradictions, and he will think it must be so; that teacher can tell him there is no God, and the boy's faith will waiver and fail, and he will come back to you wrecked and ruined for eternity. Or if that teacher is the right kind; if he is a strong Christian, he can send you back that boy stronger in faith and more diligent in God's service than when he went away. If I were sending a boy or girl to school, I would not only want to know about what the ideals of the school were; I would want to know what were the ideals of its teachers. I would want to know that every teacher in that school was a Christian and that the influence every day was on the side of Christianity and not against it.

I want to say right here that I am in favor of small colleges. Oh, I don't mean little schools of thirty or forty students. I think the ideal school in point of numbers should contain not less than two hundred students and not more than three hundred. That is about all one faculty can do justice to. Mere bigness is paraded before our eyes until we have come to believe that bigness is everything. We see bigness in industrial institutions, thousands of tools being turned out of this factory every day where the old fashioned blacksmith used to hammer out only one or two. But those old hammered tools have never been equaled for strength and service. It is alright to have big schools with classes of fifty or a hundred each, in which the students are mere numbers unknown to the teacher except as numbers; this is

alright if we are just making machines out of them. But we are not doing that; at least we don't intend that. We want to build character; we want the classes to be small enough so that the teacher can have time to talk heart-to-heart with each student once in a while. For character and individuality, the records show that the big schools are far behind the little ones. Most of our great men have come from colleges whose enrollment was small enough that the teachers could come in personal touch with their students.

I want us to notice our obligation toward the cause of Christian Education. The state provides free education. We pay for it whether we have children in the state schools or not. We may say "Education is no longer in our hands." The state says "On religious matters we are silent." So some of us are content to just let religious instruction drop. As Christians we must realize our obligations. We must, and we will continue to provide the right kind of education. As I look around me I see evidence that Christians have been sacrificing for the proper training of boys and girls. I don't know how much sacrifice it has cost men and women all over this country to put these buildings and this equipment here; but I do know that if this school results in saving for God and for a life of usefulness and service to humanity one boy or girl that would not otherwise have been saved all this outlay of money and effort will have been well spent. A big estimate of the worth of one boy? NO! Not if it is my boy, or your boy. I am confident that this institution and others like it have already been an eternal blessing to hundreds of boys and girls; and I hope and pray that its usefulness has but begun. This work is a monument for good to every man and woman who has sacrificed in any way for it. When we die what we have given we take with us; what we have kept for ourselves we lose. Brother David Lipscomb left little or no property. He has no costly monument; yes he has; one of the grandest monuments a man could wish. There is the Nashville Bible School. It has been a blessing to boys and girls for thirty years and its prospects are brighter now than ever before. It is a lasting monument to

the memory of the man who gave thousands of dollars that it might exist.

I wonder how much we who are younger and have reaped and are reaping the benefit of the sacrifice and love of others appreciate it. When Brother T. B. Larimore started over the mountains of Tennessee from his mother's humble cabin to attend a little college a few miles away that good mother fixed him a lunch and gave him her blessings. When, about three o'clock in the afternoon, he stopped in the cool shade near a spring to eat, he found that the basket was filled with better food than his mother had at home. As he bent over the basket, tears dropped down upon the food; he folded the cloth over it and started on his journey again. He was not hungry; he could not eat. Many of you students are wearing new clothes while mother or father have mended the old ones. Mother is wearing the old hat so that you girls may have a new one and not be embarrassed. Oh! she rather likes the old hat anyhow. You understand. Can you fail when parents have an interest like that in you?

The charge has sometimes been made that Christianity and education are opposed to each other. The Catholics in the Dark Ages were opposed to education for the common people. But God's people have never been opposed to it. The more education of the right kind, the better. The Lord has always stood for education, especially for religious education. He has not shown special interest in having his people study mathematics and the sciences, but he has always made it plain that the more they could learn about Him and His will the better He was pleased. Away back yonder in the early day Babylon had a system of education. It was effective. From a worldly standpoint it was great. But it left God out. So Jehovah took a man, Abraham, away out to himself and trained him so that he could be the father of a people who would go to school to the Lord and his prophets. The order among the Jews was "precept upon precept, line upon line; here a little and there a little." Moses was educated for forty years in the wilderness before God would have him lead Israel out of bondage. He educated the people in schools conducted specially for the pur-

pose. After the entrance into Canaan the Jews carried the Ten Commandments in a leather case on the wrist and nailed them in a metal case upon the door of their houses. Later, the teaching almost stopped and we hear Jehovah saying through his prophet Hosea: "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge I have rejected thee" (Hosea 4:6). Twenty years later Isaiah warned the people that their lack of knowledge would bring them into captivity. (Isaiah 5:13). At one time there were the schools of the Prophets—communities with buildings set apart at Ramah, Bethel, Jericho, and Gilgal, where the young went to school to God's chosen teachers. It was the prophets from these schools who repeatedly warned Israel of apostasy and turned the people back continually into the right paths. After the captivity, there were the synagogues for teaching the Law. Paul was educated at the feet of Gamaliel in just such a school in Jerusalem. At the age of twelve or thirteen years the boy was taken to one of these synagogue schools and there began his work. We find our Lord, at the age of twelve in the midst of the teachers, asking and answering questions. Thus we see that our Saviour himself partook of the educational training that God had provided for his people. After the new dispensation began we find Paul teaching daily at Ephesus in the school of Tyrannus. Here was a school that opened its doors to the teaching of the Bible every day. And here was an inspired apostle taking advantage of it and the Holy Spirit indorsing the work. And the Scriptures dominated the policy of that school. This arrangement continued for two years. And I want you to notice what the Holy Spirit says of the effect, "All Asia heard the word of the Lord, both Jews and Greeks." And a little further on we are told of a further effect; "And not a few of them that practiced magical arts brought their books together and burned them in the sight of all—so mightily grew the word of the Lord and prevailed." (Acts 19:10 and 19). That's the way the Apostle Paul got rid of the wrong kind of education; he just set the right kind right up by the side of it and kept hammering away until the victory was won and that whole region had

turned to the Lord. Can't we do the same thing today? Brethren, education counts, and counts heavy, in the work of the Lord. Here were twelve apostles, all inspired alike with the Holy Spirit; Paul was educated and the others were not. Whose influence has come down to us with the greatest force today? Who wrote most of the New Testament? Who stood before kings and carried the Gospel into the strongholds of heathen learning and superstition. Paul. He was not any better than the rest of the apostles, but his education enabled him to get into fields that they could not touch. Now, as then, the educated world is against Christianity. Now, as then, education is one of our greatest weapons with which to fight false theories.

I admire a man who fights in the open. Suppose that an enemy invades our shores and begins to devastate the land. Our forces are hastily organized and a terrible battle is fought. We drive the invader into the sea. We go back home thinking he will never return. But secretly his agents slip in and poison the water in our wells, poison the food in our markets and on our tables. The poison is not strong enough to kill grown men and women, but it has its deadly effect upon the young; upon our boys and girls. A physician is called to a home; a boy is dying. He searches for the cause; he finds the poison in the food that the parent has been giving that child. The enemy put it there. He finds the poison in the water the child drinks. There is no cure.

Not many years ago Robert Owen came to these shores as the champion of Infidelity. He attacked Christianity as a mighty Goliath. When the others had fled, Alexander Campbell took his sling and stone and went out to meet the man who had defied the armies of Israel. There was a mighty struggle. At the end of it the mighty Goliath sat with his head in his hands and wept like a child while the Lord's David drove home the truth. The mighty Owen was crushed. He left these shores and his theory went with him. All religious people rejoiced. But stealthily and steadily the infidel has been poisoning our food and drink since that day. Not water and meat and bread, but the food that goes into our minds and makes up our character! The

poison is not strong enough to affect much those of us who are rooted and grounded in the faith of Christ. But it is deadly to the young. A mother comes to you or to me and says: "My boy is declining spiritually. He has been off to school and he has no interest in the Lord's work any more." You talk with him a little while and have to tell that mother, "Your boy is dying. There is no remedy for his condition but the Bible and he has already discredited that." Then you begin to look for the poison, Yes, here it is:

History:

"The first men had no history. They lived a savage life. In thought and act they were brutelike; and in brain power they were only a little above the beast about them." ("In the image of God created he him.")

History:

"The early Hebrew conception of the future life was borrowed from the Babylonians" The Story of the Flood was taken from the Babylonians."

Physiography:

"The earth was not created; it was flung off in ribbon-like bands from the Sun." ("In the beginning God created the Heavens and the earth.")

Zoology:

"No one knows when and where life originated on the earth. Many of the ancients believed that animals were created by divine providence, but this theory of special creation is no longer accepted. The first animals that existed on the earth consisted of a single cell. The complex animals have evolved from these simpler forms in some period in the world's history. . . . Man is no exception to the evolutionary process but is closely allied to the anthropoid apes, and doubtless arose from an ape-like ancestor."

When I look into the clear innocent blue eyes of my little boy and hear him say, "God is up in Heaven, Bad men killed Jesus, Jesus loves us, He wants us to be Good;" I am filled with trembling at my responsibility. I will give him over some day to other teachers to complete his training. I had rather that some one steal into my home and take his young life in its innocence and purity than that some man

deliberately—under the cover of education—wreck his faith and damn his soul.

Let us hold up the hands of Christian men and keep them provided with every possible means for teaching the full truth about God along with the secular education. The destiny of our boys and girls demands it.

MYSTERIES OF THE BIBLE.

BY G. DALLAS SMITH.

When I was a young man, just starting out to preach, there were no mysteries in the Bible to me! Some things, indeed, seemed to be mysterious— all because I did not understand them! Of course, as soon as I could come to an understanding of these things the mystery would all be sure to disappear. I had been taught that the Bible is not a book of mysteries—that *it really contains no mysteries*, and I had accepted it without investigation or reason. But why did such an idea ever possess any one? Well, perhaps, we swung to this ridiculous extreme in an effort to refute the erroneous idea that conversion is a mystery. But, anyway, the Apostle Paul says, "Without controversy great is the mystery of godliness." He says without controversy, without question, without doubt, the mystery of godliness is great. There is no room for discussion, no ground for debate over the question of the greatness of this mystery. "Without controversy great is the mystery of godliness." But what is a mystery? It is something we cannot understand without further explanation or revelation. A mystery is something hidden, something we cannot fully grasp until further enlightened by explanation or revelation. The original signifies something that is inexplicable except to the initiated—to *those on the inside* so to speak. For instance, Pharaoh's dream of the fat and the lean kine and the full and blasted ears of corn was a mystery to him; but Joseph being initiated, being inspired, was able to make known the significance of the dream to Pharaoh. And so the handwriting on the wall of the palace in Babylon was a profound mystery to "Belshazzar and a thousand of his lords." But to Daniel who was initiated, being inspired, its meaning was plain, and he readily made known to the king and his associates the significance of the writing. And the apostle John saw on the Isle of Patmos what was to him, *at the time*, a great mystery. He saw seven golden candlesticks, and in the midst of them he saw one like the Son of Man clothed with a garment down to the foot, and wearing a golden girdle. His head was white as snow, and his eyes were as

a flame of fire. His feet were as brass, in his right hand there were seven stars, and out of his mouth went a sharp, two-edged sword, while his countenance was as the sun shining in his strength. This was a profound mystery to John. He could not understand it; he could not grasp its meaning until the Spirit further enlightened him. So, I repeat, a mystery is something we can not understand—*can not grasp*, until further enlightened by explanation or revelation.

But what is this great mystery—the *mystery of godliness*? Fortunately we are not left to guess what this mystery is, for the apostle proceeds to tell us. He says, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angles, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3:13.) In these six items there is much mystery. But wherein lies the mystery? It is largely in every item mentioned by the apostle. First, "God was manifested in the flesh," God is a spirit, and yet Paul says he was manifested in the flesh. But how was God manifested in the flesh—*made known in the flesh*? Evidently this refers to the incarnation of Jesus, which is the mystery of all ages. John says, "In the beginning was the Word, and the Word was with God, and the Word was God * * * And the word was made flesh, and dwelt among us (And we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:1-14.) So God, in the person of Jesus, was made flesh and dwelt among us, living in the flesh as a man. Many years before Jesus made his advent to this earth, the prophet Isaiah declared that a virgin should conceive and bring forth a child and that his name should be called "Emmanuel," and Matthew informs us that "Emmanuel" means "God with us." (Matt. 1:22,23.) So Jesus was God manifest in the flesh. He was "God with us." And now we can understand what Jesus meant when he said to Philip, "He that hath seen me hath seen the Father." This is, indeed, the mystery of all mysteries. We can not understand it—we can not grasp its meaning, but we can accept it unreservedly.

Second, "He was justified in the Spirit." The Holy Spirit bore witness to the fact that he was all he claimed to

be—that he was God manifest in the flesh. For instance, at his baptism, the Spirit said, “This is my beloved Son in whom I am well pleased.” At the transfiguration the Spirit again says, “This is my beloved Son in whom I am well pleased; hear ye him.” And after he left this earth and went back to heaven, he sent the Holy Spirit to the apostles, and through them the Spirit continued to bear witness of Jesus. Hence he was “justified by the Spirit,” or in the Spirit, in that the Spirit justified him in claiming to be the Son of God—or *God manifest in the flesh*. And the workings of the Spirit in bearing witness of Jesus present many mysteries. We can not understand how the Spirit spake the words on the banks of the Jordan commending Jesus as God’s only beloved Son, nor how the Spirit spake to the apostles on the holy mount further commending Jesus as God’s son and representative. Furthermore, we can not understand how the apostles were “all filled with the Holy Spirit” that they might continue to bear witness of Jesus after he went home to his Father. These are mysteries which no finite mind can grasp.

Third, he was “Seen of angels.” It is a fact, worthy of our consideration, that angels sang at his birth, ministered to him after his temptation, strengthened him in the garden of Gethsemane, announced his resurrection, and were present at his ascension. Thus angels attended him throughout his earthly life. But these angels’ visits were mysterious. We can not understand them, of course. We can not understand how these angels came to this earth and returned to heaven, nor do we know how they could sing so as to be heard and understood by the shepherds and how they conversed with people on this earth. These are mysteries which none can fully understand.

Fourth, he was “preached unto the Gentiles.” Paul says the fact that the Gentiles were to be fellow-heirs with the Jews in the blessings of the Gospel was a mystery which for ages was hidden, but in due time was made known by the Holy Spirit. While this mystery was for ages hidden—*kept secret*, it was finally made known by the Spirit through the preaching of the apostles, and is no longer a mystery.

Fifth, he was "believed on in the world." Countless thousands, yea, millions, have believed that mysterious story of the incarnation of Jesus. It is at least wonderful, *if not mysterious*, how this story of the Babe of Bethlehem has won its way in the world until teeming millions bow in reverence at the name of Jesus. The lamented Edward W. Carmack, of Tennessee, in his lecture on "Character," said, *on the hypothesis that Jesus was only a man*, this would be a greater miracle than the virgin birth.

Sixth, he was "received up into glory." Jesus' departure from this earth was just as mysterious as his coming was. We can no more understand the one than we can the other. While in conversation with his disciples, "while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9.) And these disciples, filled with wonder, stood there gazing into heaven, not understanding how it was possible for him to ascend in this manner. And we are still wondering at it—*still not able to understand it*. So it is clear that this "mystery of godliness" is without controversy, *without question*, without debate, a great mystery.

But this is not the only mystery in the Bible, and it is not the only great mystery. In fact, the tinge of mystery runs throughout the whole Book. There are many things in the Bible which we can not understand. For instance, how God, "in the beginning" created the heavens and the earth; how he afterwards brought on the flood of waters by which the first world of mankind was destroyed; how he opened the Red Sea and the Jordan River to allow the Israelites to pass through on dry ground; how the walls of Jericho fell down after they were compassed about seven days; how the sun was made to stand still at Joshua's command; how the sun was veiled in midnight darkness for three hours at the crucifixion of Jesus; how Paul, or some one, was caught up to the third heaven; and just how John received that wonderful vision on the Isle of Patmos. These are all mysteries to us. Again, how God brought water out of the rock when Moses smote it; how he sent manna day after day for the space of forty years; how he preserved the Israelites' clothes during the entire forty years, that they did not wear out nor grow old; and how these Israelites were healed when

they looked on the brazen serpent. And again, how Jonah was kept alive in the whale's belly for three days and nights; how the Hebrew children were protected from the intensive heat of Nebuchadnezzar's fiery furnace; and how the Lord shut up the mouths of the lions that they did not destroy Daniel. And once more, how Jehovah healed Naaman when he dipped in the Jordan River; how the blind man was healed when he washed in the pool of Siloam; how Elijah, Elisha, Jesus, Peter and Paul all raised the dead; and, finally, how all the dead are to be raised at the coming¹ of Christ. These are all mysteries great and profound, and which none can fully comprehend. And these are only a few of the mysteries about which we read in the bible.

But let us bear in mind that mysteries do not in any sense discredit the Bible. They rather confirm its divine origin. If we could grasp the whole of this wonderful Book, it would be proof that men can produce such a book; while the very fact that we can not grasp it all, can not understand all about it, is a strong evidence that man did not write it. At a dinner given in honor of Daniel Webster, the conversation turned upon Christianity, whereupon a gentleman asked Mr. Webster if he could comprehend how Jesus Christ could be both God and man. Mr. Webster, looking fixedly at the inquirer, replied: "No, sir, I can not comprehend it. If I could comprehend Him, He would be no greater than myself, and such is my accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Savior." And so, if we could comprehend all the Bible—*understand everthing about it*, then it would be no greater than books written by men, while we feel, with Mr. Webster, that we need a superhuman book.

But the book of nature is just as full of mysteries as is the book of revelation, and we never think of rejecting nature just because there are mysteries connected with it. The tinge of the mysterious everywhere surrounds us in nature. For instance, just how our physical bodies are fed in all their parts is a mystery to us. True, we know some things about it, but much of it is a mystery to us. We do

not understand how the very same food will produce white skin, yellow skin and black skin on three different men. We do not understand just how the food we eat is so assimilated that it goes to build up the different parts of the body; some to build up the delicate tissues of the body, some to make the nails on the fingers and toes, some the bones, some the blood, some the brain, and some the nerves, etc. Again, we do not understand how a sheep and a goose can eat the same food and produce wool on the sheep's back and feathers on the goose's back. We do not understand how a red cow can eat green grass and give white milk, from which we churn yellow butter. Can any one understand how a tender stock of corn will push its way through the hard ground, even bursting a hard clod of earth that it may see the light? Yet it does it. A few years ago I saw this mystery—*not to say miracle*. On the north side of an old brick house where one of my best friends lives, there is an ivy growing. One day while this friend and brother lay on his bed sick he discovered a tender branch of ivy that had found its way through the brick wall, plaster and all, and had pushed its way through the wall paper—*burst through the wall paper that it might reach the light*. My attention was called to this wonderful mystery in nature with the suggestion that the God of Nature is the God of Revelation. This mystery of nature we had to accept, for there it was right before our eyes. But how did this tender shoot of ivy burst that wall paper, to say nothing of how it found its way through the brick wall? Well, we just do not know, but it did it nevertheless. Once more, why will three rose bushes, all growing side by side, all fed from the same soil, all basking in the same sunshine, and all fanned by the same breezes—why will these three rose bushes produce three colors of roses—red, white and yellow? Do we understand it? Not at all. But we accept it without question, for we have all seen it, and seeing is believing. Here is a long, ugly worm, green in color with white spots on its sides and a hard sharp horn for a tail. Not a woman, and but few men, would dare to pick it up, it is such an unsightly thing. But place that worm under proper conditions—*take good care of it for a very few days*, and he weaves about him-

self a house of silk, entirely enclosing himself in a cocoon which is much smaller than he was to begin with. He is now perfectly harmless, for, to all appearances he is entirely lifeless and enclosed in a tough silk shell which it would be difficult to tear open. But just wait a short time, and one end of that tough silk shell opens in some way, and presently there is flying about the house a beautiful silk butterfly which any woman would be pleased to pin on her Sunday hat. Now, how was this thing of exquisite beauty produced from this unsightly worm? Who can tell? To the masses, at least, this is a profound mystery; we cannot comprehend it. But we do not think of rejecting it, for nature is replete with just such mysteries as this. Who can tell why a baby one year old will walk off a bluff one hundred feet high, while a pig only three days old will take care of itself? You could hardly get enough men around that pig to run it off the bluff where there was danger, but the baby will thoughtlessly walk off, never fearing. Do we understand it? We all know it is true, nevertheless. Again here is an old hen out in the barnyard with a brood of little chickens, just from their shells. They are taking their first sun bath. These little chickens never saw a hawk, and never heard the distress signal of their attentive mother. But presently a pigeon dips down too near them, and the old hen gives that peculiar signal, which they never heard before, and every little chick will at once hustle for his life, seeking shelter under the mother or anything that will hide it from sight. But just across the way there is a beautiful baby, the joy and satisfaction of the home. Its mother has given it every opportunity, and it has developed wonderful powers of intellect, until the family begins to think, no doubt, this particular child has been marked by the angel of death, it being too smart to remain here below. This child, being about one year old, has just begun to toddle about and wanders out into the street. A team of horses come dashing along, running away. The mother, frantic with fear, calls to the babe to turn back—to come to her; but all to no avail. That year old babe, smart as it is, pays no attention to her danger signals. The mother is unable

to arouse any sense of fear in the child. Why will these little chickens heed the voice of their mother when they have had absolutely no training, while this child, with all the care a fond mother could bestow upon it for a whole year, still pays no attention to her danger signals? Who can tell? Then, why do men have to be taught how to build their houses, while a little bird that never built a nest and never saw one built, can build one just as perfectly as the old bird which has built them before? It does not relieve us of the difficulty to say that the pig, the little chickens and the little bird all act through the power of instinct, for we cannot understand the workings of instinct. Even this old earth on which we live, in its movements, presents many mysteries. It rotates on its axis at the rate of one thousand miles an hour, or sixteen miles a minute, it revolves around the sun at the rate of seventy-five thousand miles an hour, twelve hundred and fifty miles a minute, or twenty-one miles a second. The inclination of its axis swings first the north pole and then the south pole nearer the sun and this gives us our seasons—winter and summer, spring and autumn. And these movements have continued for thousands of years without varying a second. We cannot understand all this, of course, but while some of the more simple minded reject it, still it is generally accepted, and especially by the educated class.

Why, even as common a thing as the telephone is full of mystery. How can we stand here and speak to a man a thousand miles away and our voices be heard as readily as if we were in adjoining rooms? Sound cannot and does not travel that fast, scientists tell us, and yet the voice is heard, and may be recognized as that of a friend or a relative, even thousands of miles away. But just how it is we do not know. We do not even know what electricity is, for that matter, and many of its workings are still mysterious to us. Mr. Wood, of the Edison Laboratory, at a chautauqua a few years ago, gave some wonderful demonstrations with electricity. By throwing a strong light on a face for a few minutes he was able to transfer the facial outlines on the canvas just to the rear, so that when

all lights were turned off, there glowed the full face on the otherwise dark canvas; and it remained there several minutes before it finally vanished. Mr. Wood then stated that they could not explain it—that *they did not understand it*. So, I repeat, the book of nature is just as full of mysteries as the book of revelation is, and it is just as absurd to reject the one for that reason as is the other.

But the mystery, both in nature and grace—in the book of nature and in the book of revelation, is always on God's side—*never on man's side*. We do not have to grasp the mysterious nor understand the incomprehensible. Man's side, both in nature and grace, is very simple. It is not necessary for us to know just how our food is assimilated so as to properly build up the various parts of the body. Our part is to eat, and nature takes care of the assimilation. Even a man who does not know what mastication, digestion, and assimilation mean, can nevertheless eat to the satisfying of every demand, and a half-witted fellow can care for a sheep and a goose while they eat the same food which produces wool on the sheep's back and feathers on the goose's back, knowing absolutely nothing about the mysterious process by which the wool and feathers are produced. So anyone can care for the red cow while she eats green grass and gives white milk which produces yellow butter. And a man who knows practically nothing about the science of agriculture, and one who could not even pronounce the name, can plant corn and raise a crop as a means of feeding himself and others, knowing nothing about how the tender shoot pushes its way through the hard soil. And so a man who does not know what horticulture is, can cultivate a whole garden of rose bushes and know absolutely nothing about the process by which these different bushes produce their different colors of roses. Too, the man who knows nothing about how the silk worm spins his long strand of silk and then weaves it into his cocoon, which then becomes valuable as an article of commerce, can care for the worm which produces the butterfly and then care for the butterfly which in turn produces the worm, and thus add to the world's supply of silk. The mystery here is all on God's

side. And so a man who knows absolutely nothing about electricity, can use the telephone to his own satisfaction, as multiplied thousands are doing every day. And the same principle holds true in the system of grace, in the book of revelation. The mystery is all on God's side—*never on man's side*. Man's part is always simple and easy. For instance, Noah's part at the flood was quite simple. God told him what to do and how to do it. Noah's part was to believe and obey, and the instructions were plain and simple. The Lord did the rest. Israel's part at the Red sea and at the Jordan was very simple, too. God parted the waters, *how we do not know*, and they simply walked through on dry ground. No mystery on their side whatever. And the part the Israelites played when the walls of Jericho fell down was all very simple, too. They had to march around the walls once a day for six days, and on the seventh day, seven times, then blow a blast on the trumpets and raise a shout. All this was perfectly simple and easy. It was a mystery how the walls fell down, but that was the Lord's part and he took care of it. So in feeding the Israelites on manna for forty years, there was a great mystery, but the mystery was all on God's side, as ever. Israel had only to gather up the food and prepare it for eating. This was easy and simple. And there was a great mystery about how water came out of the rock when it was smitten by Moses, but Moses' part was not mysterious in the least. He simply took the rod and smote the rock three times. The mystery, here again, was all on God's side. And it was a great mystery how God healed the Israelites when they looked on the brazen serpent in the wilderness, but Israel's part was plain and simple—*not mysterious*. And, too, it was a mystery how God healed Naaman when he dipped in the Jordan and gave to the blind man his sight when he washed in the pool of Siloam. But all the mystery in both cases was on God's side. Their part was plain and simple and easy. They had only to believe and obey. And so it is with the "mystery of Godliness," which Paul tells us is great. The mystery is all on God's side. *There is absolutely no mystery on man's side*. True, we cannot understand the incarnation—*how Jesus was*

God in the flesh. And we do not know why Jesus had to die to save us, or how his blood takes away sin. We do not know just how his blood is applied to our souls, nor even why baptism was made a condition of salvation. But, like Abraham, we can believe and obey. Or, like Naaman and the blind man, we can "trust and obey, for there is no other way." And this is man's whole duty in the matter. God always looks after the mysterious. He will see that the blood is applied to our souls if we will believe and obey. And he will see that our bodies are raised incorruptible if we will only walk righteously before him in this life. Hence let us leave the mysterious to him who is "able to do exceeding abundantly above all that we ask or think."

But all mysteries may some day be made known, as some of the mysteries have already been revealed. But until then, we must hold these mysteries in a pure conscience, never doubting. John Mason says, "If we love the Bible as we ought, it is dearer to us than life, nearer to us than our relations, sweeter to us than our liberty, and more pleasant than any earthly comforts; all arguments against the word of God are fallacies, all conceits against it delusions, all derisions against it blasphemies, and all oppositions against it madness." And the illustrious Sir Walter Scott, one of England's most distinguished poets, has very truthfully said:

"Within this ample volue lies
The mystery of mysteries.
Happiest they of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way,
And better had they ne'er been born
Who read to doubt or read to scorn."



DIVISIONS OF THE BIBLE.

BY G. DALLAS SMITH.

To Timothy, Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15). From this it is clear that the "word of truth," the word of God, has its right divisions, that it must be rightly divided. And it is evident that any effort to study the Bible without observing its right and proper divisions must in a large measure be profitless and confusing. The Revision says, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." We cannot handle aright the word of truth if we ignore its proper divisions. To study the Bible in its right divisions renders it more easily understood, and at the same time enables us to retain it the more readily. To my mind there is nothing that has produced more confusion among religious people in general than a failure to observe the proper divisions of God's word. And there is nothing that would be more conducive to the union of all religious people on the Bible alone than to observe Paul's admonition to rightly divide the word of truth.

The "word of truth," the Bible, is divided, first, into two Testaments—the Old Testament and the New Testament. We sometimes very incorrectly speak of the "Old Bible and the New Testament"; and now and then some one will refer to the "Old Bible and the New Bible." There are not two Bibles, of course, as this language would imply. But there are two Testaments—the *Old Testament and the New Testament*, and these two compose the "Old Bible." And while both of the Testaments are inspired; while both contain the words of God, still the New Testament is the better Testament. This may sound a bit strange to some, but I make the statement based upon what Paul says in Heb., 7:22. Contrasting the two Testaments, he says, "By so much was Jesus made a surety of a better testament." A "surety" is one who gives security. Jesus is the surety of—the one who gives security to—the New Testament.

Hence the New Testament is the better Testament—it is *better than the Old Testament*. In our short-sightedness we may not be able to see wherein the New Testament is better than the Old Testament, but Paul says it is, and that settles it. But there are clear evidences of it right on the surface, if we will open our eyes. For instance, under the

- 1 Old Testament the high Priests were human and sinful, while under the New Testament we have a divine and sinless high Priest. Under the Old Testament the high priesthood
- 2 was continually changing, since the priests were continually dying. But under the New Testament we have a changeless high priesthood, Jesus being our high priest "forever after the order of Melchizadek." Under the Old Testament there
- 3 was nothing but the blood of animals with which to make atonement for sins; while under the New Testament we have the blood of Jesus which cleanseth us from all sins.
- 4 Under the Old Testament there was "a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:3,4). But under the New Testament our sins, being once forgiven through the blood of Jesus, are remembered "no more forever." And Paul says the New Testament covenant is established upon better promises than the Old Testament covenant was. (Heb. 8:6). Old Testament promises pertained largely, if not wholly, to temporal affairs; while under the New Testament the faithful have "promise of the life that now is, and of that which is to come." Furthermore, the New Testament is, in and of itself, a complete waybill—a perfect guide-book from earth to glory. It tells the sinner what to do in order to be saved, and it tells the saved how to live that they may continue to be saved and thus finally enter the "everlasting kingdom of our Lord and Savior Jesus Christ." Hence, I repeat, the New Testament, separate and apart from the Old Testament, is a complete guide-book from this world to a home at God's right hand. If a man will believe all the New Testament teaches, become and be just what it requires, and live as it directs, he will be safe here and saved in the world to come, regardless of how little he may know about the Old Testament. I know

this statement, to many, sounds radical—*even absurd*; but it is true, nevertheless. But do not conclude from this that we have no need for the Old Testament. It may develop that we cannot believe all that is in the New Testament, become and be what it requires and live as it directs without a knowledge of the Old Testament. Because we insist that the plan of salvation is in the New Testament, many have concluded that we have no use for the Old Testament—that *we do not believe in it*. And a few of our own brethren have gone to ridiculous extremes at this point. They insist that it is useless to study the Old Testament, and so when our lessons are in the Old Testament, they take no interest in preparing or reciting the lessons. I met one old brother a few years ago who insisted that it was useless to study the Old Testament, because, he said, we could not understand it. And as proof, he quoted Paul's language in II. Cor. 3:15, "For even unto this day, when Moses is read, the veil is upon their heart." But he failed to note in the same connection that Paul says, "which veil is done away in Christ."

But, since the plan of salvation is in the New Testament—since it is a complete guide-book from earth to glory, then *why* study the Old Testament? Why spend time and energy in the study of the Old Testament if we can be safe here and saved in eternity by following the instructions found in the New Testament? This is an important question, and should have our serious consideration. The apostle Paul, after quoting from the Old Testament, and seemingly in justification of his course, said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4). The study of the Old Testament scriptures, then, will produce hope, and Paul says we are saved by hope (Rom. 8:24), and Paul says, furthermore, that "whatsoever things were written aforetime were written for our learning." Then, since the Old Testament was written for our learning, we should study it as we do the New Testament, for we can learn neither without study, of course. But what do we learn by studying the Old Testament scriptures? This, too, is an important question

—one that *must not be lightly considered*. There are some things we cannot learn from the Old Testament. As has already been stated, the plan of salvation, both to the sinner and the saint, is found in the New Testament. Therefore, we cannot learn what to do to be saved by studying the Old Testament. The question of what church to become a member of is, to many, a vexing question. Owing to so much confusion among religious teachers on the question, the only safe course for one to follow is to study the Bible for himself. But he might study the Old Testament carefully from the first of Genesis to the last amen of Malachi and still be no wiser on the subject of church membership. This is clear from the fact that the church is nowhere mentioned in the Old Testament. Of course we cannot learn WHAT church to become a member of from a book that says nothing about any church. And another vexing question, with many, is how to be baptized—*what is the act of baptism*. This should not be a troublesome question in the face of so much plain teaching on the subject; but it is, nevertheless, owing to so much conflicting teaching in the world. Now, to all who are troubled on this question the safest course is to let the Bible settle it. But suppose one begins at Genesis and reads carefully everything in the thirty-nine books of the Old Testament. Would he then know what baptism is? Could he in this way learn how to be baptized? Certainly not; for there is nothing said about baptism in the Old Testament. But is not the word “sprinkle” in the Old Testament a number of times? Yes, and so is the word “dip” in the Old Testament, but that does not prove anything as to what baptism is. I heard a debater say some years ago that the word “sprinkle” is in the Bible seventeen hundred times, and his conclusion was that sprinkling is baptism. This is about as reasonable as to contend that satan is a child of God because his name is in the Bible a number of times! I repeat, the word “baptism” is not one time found in the Old Testament, and therefore we cannot learn how to be baptized by studying the Old Testament. Neither can we learn how to worship God in spirit and truth from our study of the Old Testament, for Jesus very clearly implies, in his

conversation with the Samaritan woman, that true spiritual worship was a thing not known in Old Testament times. And of course we cannot learn from the Old Testament how to worship God in the church, when the church is nowhere mentioned in the Old Testament.

Then what *do* we learn from the study of the Old Testament? It has been said that the "Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed." This is true in a measure, to be sure; for, strange as it may seem, we may learn *much* about the New Testament by studying the Old Testament. In fact, we cannot understand all the New Testament without a knowledge of the Old Testament. There are many references in the New Testament to characters, incidents and events in the Old Testament which cannot be understood without a knowledge of the Old Testament record. For example, in John 3:14, Jesus says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Could one who knows nothing about the Old Testament—one who knows nothing about Moses and the brazen serpent—could such a one understand this statement of Jesus? Evidently not. Again, Jesus says, "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." (Matt. 6:28,29). What could this reference mean to the man who knows nothing about Solomon and his glory? Could he appreciate it? Could he appropriate the lesson to himself? It would be utterly impossible, of course. Then James tells us that Elijah prayed earnestly that it might not rain, and that it rained not on the earth for the space of three years and six months. (Jas. 5:17). Now, there are doubtless people in this audience who are wondering why Elijah prayed such a prayer—why he wanted such a long drouth. We have heard of many people praying for rain to break a drouth, but Elijah is the only man, as far as I know, who ever prayed for a drouth. And you are probably wondering why God heard such a prayer—why he answered Elijahs'

prayer and withheld the rain for more than three years. Well, the man who does not know the story of Elijah as related in the Old Testament cannot answer these questions, of course. He cannot understand and appreciate this reference to Elijah and his prayer. And there are many references of this kind which we cannot understand and appreciate without a knowledge of the Old Testament. And in addition to this, we learn from the Old Testament the principle on which God deals with his people. The Old Testament makes it quite plain that faith and obedience has been the unvarying principle on which God deals with man. The Old Testament is replete in examples of faith and obedience and the attendant blessings. And there are many examples of disobedience followed by God's just condemnation. So we learn from the Old Testament, in the language of one of our good old songs, to "Trust and obey, for there is no other way."

II

The Bible is further divided into three great ages, or dispensations, known as the Patriarchal Age, the Jewish Age, and the Christian Age. These divisions of the Bible are just as distinct as divisions in secular history; for instance, Ancient history, Mediaeval history, and Modern history. The Patriarchal age extends from the creation to the giving of the law on Mount Sinai, or from Adam to Moses, a period of twenty-five hundred years, in round numbers. The Jewish age extends from the giving of the law on Mount Sinai to the death of Christ on the cross, or from Moses to Christ, a period of fifteen hundred years. The Christian age extends from the death of Christ on the cross, or more exactly, from the first Pentecost thereafter, to the second coming of Jesus, a period now of about nineteen hundred years. The Patriarchal age was characterized by a family religion, in which the father or patriarch was the officiating priest. The Jewish age was distinct from this in that it had a national religion with a central place of worship—first the tabernacle and then the temple. The Christian age is characterized by an international religion, and the place of worship *anywhere* the disciples may come together for that purpose. We know but little about

the Patriarchal law, further than it required faith and obedience to whatsoever God commanded. Under the Jewish age the law of Moses was the rule of action for all Jews. This law was taken out of the way when Jesus died on the cross. Under the Christian age we have the "law of faith," the gospel plan of salvation. The law given from Mount Sinai, including the Ten Commandments, is the "old covenant" in contrast to the "new and better covenant" of grace. The "Abrahamic covenant" was a covenant of promise, embracing Jesus and the plan of salvation. This promise has now been fulfilled, and we are enjoying the privileges of the "Abrahamic covenant," if we are Christians; for Paul says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29).

The Bible is still further divided into fourteen natural, historical periods. I say natural divisions, because the Bible really falls naturally into these historical epochs, being divided by great events which rise mountain high above the ordinary happenings of Bible history. These periods are, in order: the Antediluvian, the postdiluvian, the Patriarchal, the Egyptian Bondage, the Wilderness Wanderings, the Conquest of Canaan, the Judges of Israel, the United Kingdom, the Divided Kingdom, the Kingdom of Judah continued, the Babylonian Captivity, the Restoration of the Jews, Between the Testaments, the Life of Christ, and the Church of God. The Antediluvian period extends from the creation to the Flood, a period of sixteen hundred and fifty-six years. Under this period we may study the creation, the story of Eden, Cain and Abel and the genealogy from Adam down to Noah. This genealogical line contains the names of Adam, Seth, Enosh, Kenan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah. The Postdiluvian period extends from the Flood to the Call of Abraham, a period of four hundred and twenty-seven years. Under this period we may study the cause of the Flood, the preparation for the Flood, extent and duration of the Flood, after the Flood, the Tower of Babel, and the genealogy from Noah down to Abraham. This line contains the names of Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and

215 C Abraham. The Patriarchal period extends from the Call of Abraham to the going down into Egypt, a period of two hundred and fifteen years. Here we may study the call of Abraham, journeys of Abraham, Abraham and Lot, Abraham and Isaac, Jacob and Esau, and the twelve patriarchs—the twelve sons of Jacob. The Egyptian Bondage period extends from the going down into Egypt to the coming out of Egypt, a period of two hundred and fifteen years. In this period we may study the story of Joseph's being sold into Egypt, the descent of Israel into Egypt, the oppression in Egypt, Moses the deliverer, Moses and Aaron, and the ten plagues. The Wilderness Wanderings period extends from the crossing of the Red Sea to the crossing of the Jordan, a period of forty years. Here we may study the crossing of the Red Sea, the march to Sinai, happenings at Sinai, journey from Sinai to Kadesh, the twelve spies sent to Canaan, from Kadesh to Moab, and Israel in the plains of Moab. The Conquest of Canaan extends from the crossing of the Jordan to the time of the Judges, a period of fifty-one years. Under this period we may study the crossing of the Jordan, the encampment at Gilgal, the fall of Jericho, the capture of Ai, the altar at Ebal, the two combined efforts to drive Israel out of Canaan, and the division of the land among the tribes of Israel. Following this we have the judges of Israel, a period of three hundred and five years. Here we may study the lives of Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli and Samuel. The history of this period clusters around these fifteen judges. The United Kingdom extends from the beginning of the Kingdom to the division of the Kingdom, a period of one hundred and twenty years. Under this period we may study the call for a king, the reign of Saul, the reign of David, and the reign of Solomon. Here, too, we may study the genealogy from Abraham down to David. The line contains the names of Isaac, Jacob, Judah, Phares, Esrom, Aram, Aminadab, Naason, Salmon, Boaz, Obed, Jesse and David. The Divided Kingdom extends from the division of the Kingdom to the fall of the Northern Kingdom, a

period of two hundred and fifty-three years. In this period we may study the cause of the division and the long lists of kings who ruled over these two kingdoms. In the Kingdom of Judah, the Southern kingdom, there were thirteen kings, as follows: Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Athaliah (the usurper), Joash, Amaziah, Uzziah, Jotham, Ahaz and Hezekiah. In the Kingdom of Israel, the Northern Kingdom, there were nineteen kings, as follows: Jereboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Jehoash, Jereboam II, Zachariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea. The story of this period clusters around these thirty-two kings. The Kingdom of Judah Continued extends from the fall of the Northern Kingdom to the fall of the Southern Kingdom—when the Kingdom of Judah went into Babylonian Captivity, a period of one hundred and thirty-five years. Here we may study the seven additional kings who reigned in the Kingdom of Judah. They are: Manasséh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. To know the story of these forty-two kings is to know the story of the Old Testament kingdom in considerable detail. The Babylonian Captivity extends from the fall of the Kingdom of Judah to the return of the Jews to Jerusalem, a period of fifty years, not including the twenty years of partial captivity. Under this period we may study the partial captivities, the general captivity, the four Hebrew children, Nebuchadnezzar's two dreams, Nebuchadnezzar's golden image, the feast of Belshazzar, and Daniel in the Lion's den. Following this we have a period of ninety-two years, known as the Restoration of the Jews. Under this period we may study Daniel's prayer and confession, the Decree of Cyrus, the first return of the Jews under Zerubbabel, the second return under Ezra, and how Nehemiah rebuilt the walls of Jerusalem. "Between the Testaments" is a period of about four hundred years, from the close of the Old Testament to the opening of the New Testament, sometimes called the "Blank leaf of the Bible." There is no inspired record covering this period, of course, but in secular history

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we may very profitably study the Jews under Persian rule, the Jews under Grecian rule, the Jewish independence (including a study of the Maccabees), the Jews under Roman rule, and the rise of the Jewish sects. The Life of Christ is a period of some thirty-four years, from his birth to his ascension. Here we may study the life of John the Baptist (the forerunner of Jesus), the birth of Jesus, His flight into Egypt, His return to Nazareth, His visit to Jerusalem when he was twelve years old, His baptism, His temptation in the wilderness, His preaching (including the Sermon on the Mount), His sending out of the twelve and the seventy, His transfiguration, His miracles and parables, the last Passover and the Lord's supper, His agonies in Gethsemane, His trials and crucifixion, His death and burial, and His resurrection and ascension. The Church of God period extends from the death of Christ, or the first Pentecost thereafter, to the close of the New Testament record, a period of seventy years. Here we may study the establishing of the church in the city of Jerusalem, the extension of the church through the preaching of the scattered disciples, and through the preaching of Philip, Peter, Paul and others.

But the Bible is still further divided into sixty-six parts, or books, each of which has its own story to tell. The first book in the Bible, among other matters, gives us an account of the beginning of things, and therefore is called Genesis. The second book in the Bible, because it relates to Israel's going out of Egypt, is called Exodus, from a Greek word which signifies "a going out." The book of Leviticus takes its name from the fact that it relates, in a large measure, to the Levites and their service. The book of Numbers was so named because it gives, among other things, two accounts of the numbering of Israel. Deuteronomy comes from a Greek word which signifies "a repetition of the law." The book contains a re-statement of the law, with certain revisions necessary to the national life of the Jews after they were settled in Canaan. The book of Joshua tells the story of Israel under the leadership of Joshua, and hence its name. The book of

Judges gives an account of the reign of the fifteen judges of Israel, and hence its name. The Two books of Samuel are named from Samuel, their author. These two books give an account of the last two judges, Eli and Samuel, and of the first two kings, Saul and David. The two books of the Kings are named from the fact that they give an account of forty of the forty-two kings of Israel and Judah. The two books of Chronicles are so named from the fact that they chronicle or register many important events from the creation to the Babylonian Captivity, covering a period of more than three thousand years. Ezekiel and Daniel both take their names from their writers, and they give us glimpses of Jewish life in Babylon during the captivity. The books of Ezra and Nehemiah also take their names from their writers, and they give us an account of the Jews' return from Babylon to Jerusalem. The book of Ruth is the one love story of the Bible, and takes its name from Ruth the devoted daughter-in-law of Naomi, whose devotion to her mother-in-law has won the admiration of every reader of Old Testament history. The book of Job relates the patience of a loyal soul under many trying difficulties, and takes its name from its principal character, Job. The book of Esther tells us how a little Jewish maiden became a queen, and then was instrumental in saving the whole Jewish nation. It gets its name from Queen Esther, of course. The book of Psalms, written by David and others, was the Hebrew Hymnal, the book of praise. It contains a collection of hymns, or psalms, and hence its name. The book of Proverbs was written by Solomon, and is a collection of wise sayings, or proverbs, from whence it gets its name. The book of Ecclesiastes was also written by Solomon, and represents him as "The Preacher." It was written to teach us that the whole duty of man is to "fear God and keep his commandments." The Song of Solomon is just one of the one thousand and five songs which he wrote. The book of Lamentations was written by the "Weeping Prophet" Jeremiah, and it laments the desolation of the land of Israel while the Jews were in captivity. Hence its name. The rest of the Old Testament books—

Isaiah, Jeremiah, Hoshea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zachariah and Malachi—all get their names from their writers. These books, among other things, contain much prophecy relating to the coming of Jesus and the establishment of his Kingdom, the Church of Jesus Christ. Matthew, Mark, Luke and John, all take their names from their writers and they give us four accounts of the life story of Jesus. The Acts of the Apostles gives us an account of the labors of the apostles, the doings of the apostles, in establishing the church in the various parts of the world, and hence its name, The epistles, Romans, Corinthians, Galatians, Ephesians, Phillipians, Colossians and Thessalonians, all get their names from the places to which Paul addressed these letters. Timothy, Titus and Philemon are named from the individuals to whom the letters are addressed. Hebrews gets its name, probably, from the fact that it relates much of God's dealings with the Hebrews. James, Peter, John and Jude also take their names from their writers. These epistles contain messages to Christians, teaching them how to live soberly, righteously and godly in this present world that they may at last enter the "Home of the Soul" over there. Revelation is the one prophetic book of the New Testament and relates largely to the future glory of the Kingdom of Jesus Christ.

All these books of the Bible are subject to still further divisions, of course. Take the book of Ruth as an example. In this book we find four distinct parts, or divisions. First, Elimelech and Naomi leaving Bethlehem because of a famine; second, the story of their so-journ in Moab and what befell them there; third, the return of Naomi with Ruth to Bethlehem, and fourth, the sequel to the story—the birth of Obed. In the same way we might be able to divide every one of the sixty-six books of the Bible. And to thus know the Bible in all its divisions and subdivisions is an accomplishment worthy of our best endeavor.

I believe it is possible for every one who desires it to have a working knowledge of the Bible—to be able to use it intelligently and profitably. It is not possible, neither is

it *practical* for us to commit to memory the whole Bible, but it is possible, *and it is also necessary*, to have a working knowledge of it. For instance, no man knows every word in an unabridged dictionary, but any of us may know it well enough to use it intelligently. So, no man knows everything that is in an Encyclopaedia of twenty thousand pages, but we may have a working knowledge of it; we may know it well enough to be able to find just what we want. No man is able to know everything that is in a library of one thousand books, but every man should be able to use his library intelligently—be able to find in *it just what he may want*. So, with the Bible. We cannot commit it all to memory, or if we could, I do not think it would be practical, but we can and should have a working knowledge of this great divine library; we should be able to find what we desire, and find it readily. Some years ago I was on a train and just in front of me sat two young men who were swearing, or cursing, quite freely. An old man who sat just across the aisle decided to reprove the young man gently, and ventured the assertion that the Bible forbade their conduct, and quoted, "Thou shalt not take the name of the Lord thy God in vain." Recognizing me in some way as a preacher, he asked me for my Bible that he might read the quotation to them. I furnished him the Bible, but to his great surprise he could not locate the passage. He then asked me to find it for him. I took the Bible, and not being as familiar with it as preachers should be, I searched diligently—first in the New Testament and then in the Old, until the situation became quite embarrassing before I finally found the desired passage, but I have not forgotten where that passage is until this good day. It was this general knowledge of the Bible—*this working knowledge* of the Bible that I so much needed at this time.

The Bible has been quite appropriately compared to a great temple with many rooms, each room being known by what it contains. We should know where these various rooms in this divine temple are, and what each room contains. We should know it well enough to pass from room to room with ease—without any trouble or inconvenience.

Some one has said: "Many years ago I entered the wonderful temple of God's revelation. I entered the portico of Genesis and walked down through the Old Testament art gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David and Daniel hung on the wall. I entered the music room of the Psalms where the Spirit swept the key-board of nature and brought forth the dirge-like wail of the "weeping prophet" Jeremiah, to the grand impassioned strains of Isaiah, until it seemed that every reed and harp in God's great organ of nature responded to the tuneful touch of David the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard, and into the conservatory of Sharon, and the 'lily of the Valley's' sweet scented spices filled and perfumed my life. I entered the business office of Proverbs and passed into the observatory room of the prophets where I saw many telescopes of various sizes, some pointing to far off events, but all concentrated on the Bright Morning Star which was to rise over the moon-lit hills of Judea for our salvation. I entered the audience room of the King of Kings and caught a vision from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of Apostles where the Holy Spirit was doing his office work in the formation of the infant church, and into the correspondence room where sat Paul, Peter, James, Jude and John penning their epistles. I stepped into the throne of Revelation where all towered into glittering peaks, and I got a vision of the King seated upon his throne in all his glory, and I cried,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

DESTRUCTIVE CRITICISM.

BY G. A. KLINGMAN.

Ever since the author of *Destructive Criticism* tempted Eve, he has been trying to destroy the word of God. He employs his multifarious arts and devices in a most insidious manner, and is most dangerous when he poses as an angel of light or a minister of righteousness. All the attacks made upon the Bible have not only failed but the Bible has gloriously triumphed over its enemies and is found in all parts of the world today and is being read by more people than at any other time in the history of mankind. The latest effort of the Old Serpent to rob us of our blessed hope and only infallible guide is made through the channel of criticism. He has wrapped his coils around our public schools, colleges, and universities; our printing presses, our platforms and pulpits. Many are taken unawares; they are led to believe that if they expect to be recognized in the educational circles they must accept the views of the destructive critics. It does not take a prophet to "discern the signs of the times," nor the son of a prophet to forecast the nature of the fight that must be fought within the next few years. The enemy has challenged us and must be met; yea, rather, "the fight is on" and we must meet the foe and give to the great hosts of young people who should and will be educated "the heritage of them that fear the Lord;" we are under obligation to show that the Bible stands the test of criticism; the present age makes that demand upon those of us who believe in God and accept the Bible as His inspired word.

But one may ask, What do you mean by *Destructive Criticism*, In order to answer this question properly it will be necessary to define several terms that are being used in the discussion of this subject.

Biblical Criticism concerns itself with the contents of the books of the Bible. It deals with the text, the date, the authorship, genuineness, reliability, and literary characteristics of each of these books. There are three distinct departments of this science: (1) Textual Criticism, which has to do with the text itself; (2) Historical Criticism,

which inquires into the date and authorship of a book, and (3) Literary Criticism, which examines the literary style. In 1707 Mill's "Critical Greek Testament" was published and Textual Criticism was recognized as a science. This was at first called Biblical Criticism, but as the science developed, the other forms of criticism, namely Historical and literary, claimed recognition, and since that time the expression "Biblical Criticism" has been as the general term with the three divisions as above indicated. Near the close of the eighteenth century Eichhorn introduced the title "Higher Criticism" to denote the historical and literary elements and to distinguish these from Textual Criticism which is also called Lower Criticism. While the expression Biblical Criticism was first used in the beginning of the eighteenth century to designate this branch of research as a science, we must not conclude that there was no biblical criticism before that time. All the labors bestowed by scholars in an attempt to gather together the writings of inspired men properly belong to this science. We owe a debt of gratitude to those Hebrews who gathered together the thirty-nine books of the Old Testament and established what is called the "canon" or "rule" by which the writings are shown to be inspired, genuine, and reliable. Another great work of Biblical Criticism was done by those who gathered together the twenty-seven books of the New Testament as the productions of the holy men of God who were moved by the Holy Spirit.

The title "Higher Criticism" has been very much misunderstood. We have shown that in its correct usage it refers to a work that has given us our Bible in its present form of sixty-six books. The expression has been brought into disrepute by certain German Rationalists who adopted and pursued the wrong method of investigation. To be accurate, we should say that they followed only one line of reasoning—the experimental or empirical. Now this kind of reasoning is valuable provided it is sustained by the other two kinds: the Inductive and Deductive. By the Inductive method we mean that process of the mind by which we infer that what we know to be true of the individuals of a certain class is true of the whole class; we pass from particulars to

the general, from parts to the whole; from certain propositions to a principle. By the Deductive method is meant that operation of the mind by which we pass from general to particular, from the class to the individual; from the principle to the propositions. We start with an established premise or one that is admitted and thus arrive at necessary conclusions or consequences.

A certain class of Bible critics have ignored both of these methods and followed only the empirical or experimental. We would not be understood as denouncing this method of investigation; it is very valuable; it has its place in the world of thought; we learn many things by observation and experiment, but we cannot depend upon these alone. Empirical Laws are defined as Laws founded on conformities ascertained to exist, but have not yet been traced to any broad general principle. Empirical Knowledge has been described as knowledge gained purely by observation or experiment, and has no guarantee for its truth but the judgment and opinion of its author. It is not difficult to see that there will be two results of such a partial and unscientific investigation: (1) There will be many erroneous statements made and many of the conclusions reached will be false; the human mind is not infallible, and our observations and experiments are of necessity limited since we are not in possession of infinite knowledge. (2) There will be bold assumptions and claims to superior scholarship on the part of those who follow this method exclusively; they will consider themselves as leaders of advance thought and intellectual progress; men of broad minds and liberal spirits. And this is exactly what has happened. Those who pursued the wrong method of investigation have reached conclusions which if true would destroy the Bible as the inspired word of God, and we have no apology to make for designating them Destructive critics and Infidels; they represent an abuse and perversion of the principles of Biblical Criticism. As to boast of superior scholarship on the part of this school of critics, I wish to present an extract from the gifted Prof. L. T. Townsend, L. L. D. In a lecture delivered in Tremont Temple in Boston, January 28, 1906,

he said: "The advocates of the new theology appear to be working for all it is worth, the respect—almost reverence—that the masses of our people have for those who are thought to be very learned; a respect that often is immensely greater than it ought to be; for a man may know all the idioms of the Hebrew and Greek languages and yet be a fool in archaeology, history, philosophy and science, and even be deficient in common sense. And somehow the new theology people have been remarkably successful also in giving the impression that there are scarcely any advocates of primitive orthodoxy who have much standing among scholars or thinkers and that the higher critics, beyond dispute are masters in the educated world." This boasted popularity is easily accounted for in the light of the following facts: "It was when the throne of Germany, and her universities, pulpits and press had gone over to rationalism, and when King Alfred II, the greatest conqueror and ruler Germany had had for centuries, was filling every university under his control with professors of the infidel stamp, and when even the hymn books were taken in hand and freed from everything objectionable to infidelity, that there was established in Berlin, in 1765, under the patronage of the King and the universities, a publication called *The Universal German Library*, whose aim was to commend in extravagant terms every rational book or writer, and to pour contempt upon every other. Now, while in our country there happens to be no such *Universal Library Magazine*, dealing out this kind of injustice, yet there is plenty of evidence that our religious press, and especially the secular, have pretty generally been doing this *Universal German Library* kind of business, and are responsible for the fact that Christian people have been only poorly informed as to what is really doing in the theological world, and are left without a knowledge of even the names of eminent American scholars who hold conservative views. Nor is it too much to say that these religious denominational papers of which better things ought to be expected, have no intention of being fair in their treatment of books and authors that are not of their way of thinking." (*The Bible Champion*, September, 1913).

THE REAL ISSUE.

We are not objecting to Biblical Criticism, Lower or Higher. We rejoice that through the avenue of Lower or Textual Criticism, the pure text of the Sacred Scriptures has been preserved and handed down from generation to generation; and that through the medium of Higher Criticism we have come into possession of very valuable information regarding the date, authorship, inspiration, genuineness, reliability and canonicity of the several books of the Bible, and have been taught to appreciate their literary beauty and value. We have no fight to make against criticism properly and legitimately conducted; nay, we welcome every test to which the Bible may be subjected for we know it will come out of the crucible sweeter, richer, purer, and more radiant with the promises of God and his eternal truth. Our fight is against the destructive criticism of the rationalistic school. James Orr in *The Problem of the Old Testament* shows clearly that the fundamental issue is found in the answer to the question, Is the religion of Israel of natural or supernatural origin? Those who with Kuenen, Graf, Wellhausen, Duhm, Smend, Stade, Gunkel and others hold the position that the Religion of Israel was of natural origin, simply a historic development or evolution of older forms of religion, are without a doubt destructive critics. Wellhausen, one of the foremost representatives of this school acknowledges himself to have been a disciple of Vatke. Let him speak for himself: "It is only within the region of religious antiquities and dominant religious ideas—the region which Vatke in his *Biblische Theologie* had occupied in its full breadth, and where the real battle first kindled—that the controversy can be brought to a definite issue." (Orr p. 5). Now Vatke was a disciple of Hegel, a German rationalist of the most pronounced type. Hegel was one of the successors of Kant the great German philosopher whose system tended toward idealism; this idealistic tendency was carried to an extreme by Hegel, who began with pure nothing and reasoned that thought itself or pure logic is the revelation of the absolute; that thought itself is the sole existence, the very process in which

the Absolute, or God, consists. For instance, you see a tree; Hegel says the tree has no real existence; neither has your perception of the tree any real existence; the only thing that really exists is the idea, the thought, or the relation of your mental perception and the tree. Now when such ideas as these are applied to the Bible what is the result? Kunen, a Dutch scholar, and one of the principal leaders of the "modern movement" among the Dutch, says, "So soon as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even one single point, so long our view of the whole continues to be incorrect." What an admission!! Not only does this doctrine of Destructive Criticism bear the brand "Made in Germany," but its very foundation rests upon the denial of the supernatural or immediate revelation from God!

The Mosaic account of the creation of the material universe is thrown away and we are offered the Nebular Hypothesis. The germs of this theory are in Kant's philosophy; the suggestion of its development was first made by Sir Wm. Herschel, the great astronomer, but it remained for La Place to carry it out to its conclusions which represent the great and wonderful panoply with its millions of stars, planets, moons and suns, as resulting from a process of natural development beginning with a cloudy vapor. Who can believe this? Scientists themselves say that this theory must give way to the planetesimal theory, which in turn will have to give way to another theory, and so add infinitum. How can man obtain the consent of his mind to substitute such theories for the simple fact that "God made the two great lights; the greater light to rule the day and the lesser light to rule the night; he made the stars also" (Gen. 1:16). Let others pose as great thinkers, philosophers and scientists, but give me the simple faith of a child by which I "understand that the worlds were framed by the word of God, so that what is seen hath not been made out of things which appear;" (Heb. 11:3), and let me sing with Joseph Addison:

“The spacious firmament on high, With all the blue, ethereal sky,
And spangled heavens, a shining frame, Their great Original proclaim.
Th’ unwearied sun, from day to day, Does his Creator’s power display,
And publishes to every land, The work of an almighty hand.

Soon as the evening shades prevail, the moon takes up the wondrous tale,
And nightly, to the listening earth, Repeats the story of her birth;
While all the stars that round her burn, And all the planets in their turn,
Confirm the tidings as they roll, And spread the news from pole to pole.

What tho’ in solemn silence all Move round this dark terrestrial ball—
What tho’ no real voice nor sound Amid their radiant orbs be found—
In reason’s ear they all rejoice, And utter forth a glorious voice;
Forever singing as they shine, “The hand that made us is divine.”

Applying the principles of destructive criticism to the creation of man, we must strike out the scriptural account as given in Genesis, and accept the Darwinian Theory of Evolution. This theory starts with a bit of protoplasm or an Amoeba and through the process of natural development finally introduces to us a sentient being called man, with all his wonderful intellectual powers, his moral nature, a conscience, and a soul-hunger for the Infinite! What comfort do men find in a theory that makes them no better than a tadpole, lizard, boa-constrictor, house-fly, June-bug, hippopotomus, giraffe or gorilla? When the Bible declares that man was made in the image and likeness of God! Again we call upon scientists to sit in judgment and this is what they have to say:

"As early as 1889 Prof. Virchow of Berlin, admittedly the ablest anthropologist of modern times, when summing up the results of investigators of his subject, by himself and other leading scientists, covering a period of twenty years, declared: "In vain have the links which should bind man to the monkey been sought; not a single one is there to show. The so-called proanthropos, who should exhibit this link, has not been found. No really learned man asserts that he has seen him. Perhaps some one may have seen him in a dream, but when awake he will never be able to say that he has approached him. Even the hope of soon discovering him has departed; it is hardly spoken of." Shortly before his death, some ten years later, in an address before the International Medical Society, he spoke to the same effect, and with even a greater degree of positiveness, asserting that, "the attempts to find the transition from animal to man has ended in total failure. The middle link has not been found and never will be."

That the Darwinian theory of descent has in the realms of nature not a single fact to confirm it is the unequivocal testimony of men as distinguished in their respective departments of scientific research as Dr. N. S. Shaler, of Harvard University, Dr. Etheridge, fossiologist of British Museum, Prof. L. S. Beale, King's College, London, Prof. Fleischmann, of Erlangen and others.

Several notable books bearing on this subject have appeared during the past year. One by George Paulin, published by Scribners, entitled "No Struggle for Existence; No Natural Selection" presents an array of facts in support of the two assertions made in its title, and against Evolution, which must carry conviction to any unprejudiced mind. Another to the same effect is by Professor L. T. Townsend entitled "Collapse of Evolution" Still another and we believe an epoch marking book, is from the pen of Professor E. Dennert, Ph. D., recently published in Germany, and entitled "At the Death-bed of Darwinism." A perusal of this book "leaves no room for doubt," as asserted in the preface of the American edition, "about the decadence of the Darwinian theory in the highest scientific circles of Germany.

And outside of Germany the same sentiment is shared generally by the leaders of scientific thought."

Thus we see that, in the opinion of the vast majority of those best qualified to judge in the matter, the Evolutionary theory is in extremis. Nay, more, is already dead, since the spirit (the theory of Natural Selection) has departed. Some of its friends may sit about the remains intently watching for some signs of renewed life, but they watch in vain.

That among those who mourn the passing of Evolution there are some naturalists and others who cling to it, as said by Dr. Goette, the eminent Strasburg Zoologist "simply because it seems to furnish a much desired mechanical explanation of purposive adaptations," is not surprising, since it leaves them nothing but the hated alternative of accepting Genesis with its personal God and creative acts.

We have shown that it is this method of reasoning that has produced a school of literary critics of the Bible whose erroneous conclusions are destructive and that continually—they assume that the religion of Israel was developed naturally through the experience of the Israelites and their associations with the Phoenicians, Assyrians, Egyptians and Babylonians, and that it was not revealed to them by Jehovah. Just here we wish to introduce the testimony of the learned Dr. R. A. LeMaster:

It is one of the wonders of modern times that just when the faith of Christian men in the Inspired Authority of the Scriptures is being so sorely tried by the professed friends of the Bible, that the records of antiquity should so providentially open to the aid of the genuine seeker after the truth.

The testimony of Archeology definitely and uniformly sustains the historic truth of the Scriptures, and does not support the hypothesis of Higher Criticism in a single particular.

The only answer which the Higher Critics can make to this fact is to make the claim that the religion of the Bible had its origin in Babylonia, and the historic dates and events of the Old Testament were obtained from the older records

of Egypt, Syria and Palestine. An assumption which rests wholly on a forced misinterpretation of history. The exact reverse of this is true. The Semitic Babylonian religion came from Syria and Palestine, and the creation, deluge and the ante-diluvian patriarchs of Babylon came from Palestine; instead of the stories of the Hebrews having come from Babylon, as held by nearly all Semitic writers.

But let us be fair and let these critics speak for themselves. In the *Brooklyn Eagle*, June 7, 1909, we have the following quotations from lectures delivered to the students of Michigan University at Ann Arbor: "The Patriarchs are legendary beings"....."As yet we have no evidence of Israel's sojourn in Goshen"....."The popular idea of the exodus has no foundation in fact."....."The Gospels contain 2,899 verses; of these only about one hundred furnish strict biographical details"....."Our information about Jesus is scanty indeed."....."We do not know what Jesus' descent was"....."We do not know his birth-place for certain"....."We do not know his age at the time he undertook his mission"....."We have no absolute certainty that any single saying in the Gospels was uttered in that precise form by Jesus"....."We do not know when or where he was crucified"....."We do not know exactly what claims he made with respect to his mission on earth." We close these infidel sayings with another from Wellhausen in these blasphemous words: "I knew the Old Testament was a fraud, but I never dreamt.....of making God a party to the fraud." (*Beecher's Biblical Criticism*, pp. 7 and 8).

The critics we have so far considered have come out in the open. Like the giant of the Philistines they have defied the armies of Israel, and with David of old they have been met "in the name of Jehovah of hosts." But there is another class to which we now invite your attention. They are styled "Moderate Higher Critics." These are men who do not deny the supernatural but have consciously or unconsciously adopted some of the principles of the destructive school and are on that account the more dangerous. They follow what is known as "The Historic Method" and try to har-

monize it with the Bible. They are carrying on a submarine warfare; we do not always know where they are; they have unsettled the minds of many; they are eloquently preaching about the man Jesus but say very little about "God manifest in the flesh." They discourse learnedly on the character of Jesus the Nazarene, but have ceased to preach "Christ and him crucified." They find no place for the atonement and deem it unwise to preach doctrinal sermons; the sinner is not warned to "flee from the wrath to come" and the saint is not encouraged with the hope of "entering in through the gates into the city." This form of subtle infidelity, justly styled "Crypto-agnosticism" is slowly working upon the hearts of the unsuspecting and poisoning the lives of the innocent. Our young people need to be warned. A graduate of one of our state university told me that in his division of the graduating class there were 150 men all of whom had shipwreck made of their faith while at the university. Never has there been a time when there was greater need of preaching the gospel of the Son of God in a plain and simple way, and "contending earnestly for the faith once for all delivered to the saints." Let us not be affrighted by the adversaries; they can do nothing against the truth; God has magnified his word above all his name and Jesus the Son of God has said: Heaven and earth shall pass away, but my words shall never pass away." The Bible has nothing to fear from Lower Criticism, Higher Criticism, or the Highest Criticism; it has stood the test for centuries and will endure them all until the end of time.

Let us give ourselves more devotedly than ever to the great task of educating our young people for whom we may well entertain fears if they are set adrift on the ocean of life beneath whose waters the sub-marines of Teutonic rationalism and bombs of crypto-agnosticism await the approach of the unsuspecting mariner. That their voyage to the haven of eternal peace and glory may be safe, let us give them the only infallibly safe guide—the Book of books.

"Bring me the book," said the great Sir Walter Scott when he was about to die. "What book?" asked Mr. Lockhart. "There is but one Book now; bring me the Bible."

“Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven’s own light, and to the hills of God
The everlasting hills, pointed the sinner’s eye.”

CHRISTIAN EDUCATION.

BY HENRY ELI SPECK.

I. Introduction.

What makes schools necessary, and what art they for? We are all familiar with the facts which answer these questions. Schools exist for three reasons. There are those who have the ability to learn, there are facts and ideals that should be taught, and there are people who make the claim of being able to teach.

A conception of a goal, or a kind of life that is really worth living, presides, explicitly or implicitly, over all educational effort. Education gives to children the benefit of experience other than their own, and in advance of their own. Thus the factors involved in the idea of education are these: an immature being, a goal or destiny for life, and older people who can help the younger to realize this goal or destiny.

It might be well to stop just here long enough to define education. As a definition is a relative thing, let us consider several definitions.

"I believe that the school is primarily a social institution. Education being a social process, the school is simply the form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education therefore, is a process of living and not a preparation for future living."—Dewey.

"Education is a gradual adjustment to the spiritual possessions of the race."—Nicholas Murray Butler.

"Education is the sum of the reflective efforts by which we aid nature in the development of physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social destination."—Compayre.

"Education can not be better defined than by calling it the organization of acquired habits of conduct and tendencies to behavior."—James.

"To prepare us for complete living is the function which education has to discharge."—Spencer.

"The true end of teaching is one with the true aim of life; and each lesson must be presented with the conscious purpose of making the most out of the life of the one taught."—Tompkins.

"The question to be asked at the end of an educational step is not what has the child learned, but what has the child become?"—Monroe.

For the sake of convenience of language, and especially because the public schools of our country do not give religious instruction, we have designated education as general, technical, professional, religious, and so on. This has resulted in an unfortunate habit of thought. Education in religion is looked upon as some sort of special training, or as a side current apart from the main stream of education. Like the exploration of the polar regions, religion is supposed to pertain only to those who have a special interest, therein. Religious education can no more accept this place than religion can consent to be a mere department of life. If religion were just a specialty of priests, monks, and nuns, or if it belonged only to Sunday, or if it applied to only a part of our conduct or ideals, then religious education and general education might be compared with each other. Religion claims to belong to the man. Whatever religion may have been to the ancients, or whatever it may mean to the civilizations that are to follow; to us, it is an all-inclusive, all-commanding principle—the very stuff that human life is made of. In keeping with this idea then religious education is simply education in the complete sense of that term, or else it is not education, but mere training.

Education is not divided against itself. It is a unitary process. Education is not made up by aggregating parts, each of which exists on its own account, any more than life realizes itself in the various organs of the human body. The unity of education is seen from a psychological point of view. The idea of education is that the whole child is at work in each of his studies, not memory in one, reason in

another, and perception in a third. The idea is not so much that the child acquires one thing and then another as it is that he is one thing and develops into something else. (Not so much what he learns as what he becomes). This carries us to a consideration of the ethical point of view and this too is a unity. For the ethical view of life is an effort to introduce into life, or rather to discover in life, organization, harmony, and unity. That is, ethics tries to develop towards an ideal self in which this ideal presides as mistress over the whole process. The unified self with which ethics has to do is the social self or the self realized in society. And just here we see unity in education from the religious point of view, for religion looks to the unification of the self with its entire world. Thus religion instead of being a department of education is an implicit motive thereof. It is the end that presides over the beginning and gives unity to all stages of the process.

The relation of education and religion seems so intimate that we cannot separate them without disturbing the foundation of each. As education presupposes immaturity in the taught, so religious education presupposes a positive religious nature. This does not imply that the child is all right as he is, that he can grow up properly without divine help, that the life principle in the child can take care of itself, that the child has any definite conscious religious experience, or sense of God; but speaking positively it means that the child has more than a passive capacity for spiritual things, and that nothing short of union with God can bring a human being to himself.

II. CHRISTIAN EDUCATION AND ITS INFLUENCE.

An education may be religious, however, and not be Christian. Christian education sets the perfect man Jesus as its ideal. Paul declares that he and his associates labored, "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." God makes the heart hungry, and in Christ He responds to this hunger. Feeding upon Christ we grow in the likeness of God—that is we

develop—we are educated. Christian education then consists in so presenting Christ to the immature souls that they shall be by him enlightened, inspired and fed according to their gradual increasing capacity, and thus made to grow continually within the courts of the Lord's House.

But the question may arise, and has arisen, when should we begin Christian Education? Is there a time when, and a place where? Some say begin it as soon as language is acquired while others oppose all religious training of the young on the ground that religion should be a matter of deliberate and rational choice which, they say, is not possible, before maturity. Both of these views are based upon false assumptions. The first is the intellectualist's view of man, which makes life grow out of knowledge instead of knowledge out of life. The other is the notion that training with respect to religion can be postponed until some definite or particular period of life. Not for a single moment does the mind remain neutral or blank with reference to the interpretation of life. Very early the child witnesses specific religious phenomena. We can not hide from him our Bibles, our churches, and our worship. The real question then is never, when shall Christian training begin, for it really begins with the beginning of the child's experience. The real question is what kind shall it be? Shall it be positive or negative, symmetrical or distorted, repressive or emancipating.

We speak of America as a Christian nation. It is Christian in sanction, in public opinion, if we use the term to differentiate the religion of America from the pagan or other religions. There was a time in the history of this nation when it was Christian in purpose. The forefathers sought out this country as a place in which they might serve God in freedom and in peace. A profound faith was in the very bone and sinew of national life. The development was along religious lines, and it seems to me that almost everything good and great that the American commonwealth has stood for among the nations of the earth has been pre-eminently Christian. The greatness of the people came from the spirit of the religion that possessed them, and whatever greatness there is in us today is due to the inheritance of

religious faith which we have. We are living on the inheritance of Christian faith bequeathed to us by men and women who were ardent believers in the God of our fathers, and who were devoted professors of His holy law.

But what is the new spirit of America? Without allowing ourselves to become pessimistic, we must confess that there are numerous signs of degeneration forcing themselves upon us, and we can not but deplore the sinking of religious ideals into a very inferior place. Before the nations of the world we stand for money making. This is perhaps the first time in the history of the world when the temples of mammon overtop the cross that crowns the spires of the temple of God. It is to be hoped that the present world conflict will change this greed for gold into a consuming passion for service. But until the last year or so that sordid principle "Get money honestly if you can, but get money," has been leading men of place and power into ways that are dark and devious, whose ends are destruction; so that there has been a moving picture of one public man after another standing for a moment under the white lights of public investigation and then going down in shame and disgrace because his questionable business methods could not bear the gaze of public scrutiny. The Gospel of Christ would have us, "lay up treasures in heaven"—"Seek first the kingdom of God and His righteousness." So far we drifted from these ideals that we have begun to glory in our false standards, and to point to our material prosperity as a sign of our marvelous progress. But Christianity doesn't consist in the abundance of things which we possess.

Another sign of how much we have forgotten or how far we have drifted from Christian ideals is the cheap way in which we hold human life. There is no mark of distinction between a Christian and a pagan that is more noticeable than the value placed on a human soul. It was made a little lower than the angels. It cost the blood of the Son of God for its redemption. All the treasure and measure of this earth would be as nothing compared to the loss of one soul. The constant affirmation of this fact will save the weak from the oppressive tyranny of the strong.

It guards the life of the unborn and protects helpless infancy. It struck the shackles from the limbs of the slave as he stood on the auction-block in the slave market. It stretches out its hand to helpless women and safe guards the most precious jewel in her crown. If a man to-day enjoys civil and religious liberty it is because of the Christian affirmation of his individuality in the possession of an immortal soul, and his rights to life, liberty, and the pursuit of happiness because of his infinite redemption by our God manifest in the flesh. Pagan civilization has no such idea of the value of man. An Assyrian monarch wrote on the stones of Ninevah, "I took prisoners, men young and old. Of some I cut off the hands and feet; others I mutilated. Of the young men's ears I made a heap, and of the old men's skulls I made a tower. The children I burned in the flames, (Sounds as if it were written by the Kaiser). Paganism to-day under the flag of a new world religion is drenching the allied nations in similar blood. But in our own America every day hundreds of lives are being snuffed out in order that our dividends, our salaries, and our coupons may satisfy our greed. Little wonder that when we bow down before the golden calf, the worship of this false god demands false sacrifice, but the pity of it all is that on consuming altars are laid helpless womanhood and weak innocence. The incidents of the last three years have in a measure stopped us in our mad rush for gold. We stand paralyzed with amazement when we hear the agonizing cries of our neighbors, and live in constant dread and wonder of what another day may bring. I believe we are really being touched with the feelings of others infirmities.

What is it that has changed our standards? The thing that is going out of our American life is the spirit of religion. How has it been brought about? The answer is patent. For two or three generations the young have been educated in our schools in which the name of God is practically forbidden and from which the dogmas and precepts of religion have been driven. Are we not inviting disaster by shutting God out of our schools? If our perpetuity as a people depends on the stream of the spirit of Christ

that flows in our veins, are we not rushing on to a speedy death by shutting off those streams? How long can we live on the inheritance of religious faith bequeathed to us by an older generation, if we are spendthrift and profligate and do nothing to conserve the inheritance we have received?

III. EFFORTS TO OBTAIN THE INFLUENCE OF CHRISTIAN EDUCATION.

There is absolutely no way to conserve the inheritance of Christian faith on which the perpetuity of our national institutions depends, nor to make Christian ideals again dominant in our civic life unless the teaching of Christian doctrine and the practice of Christian faith are in some way or other conjoined with the great public school system by which the youth of our land are trained to citizenship. We are shut out of the public schools by the laws of the land. What shall we do?

We have presumed that we might relegate the teaching of religion to the homes. The American home has never been able to do that—especially is this true of the modern home.

We have thought the Sunday school, or Bible study, if you prefer to call it that, would help out the homes and relieve the schools of the necessity of teaching Christianity; but how miserably incompetent it is when we make the most of it. No science can be learned by being taught only one hour a week. I do not mean to say that the Sunday school stands for a Sunday religion. I consider the Sunday school a factor in Christian education. But religion is to our daily life what salt is to our food. It enters into every act. To follow a method of living that carefully withholds the salt from our food six days in the week and gives us a peck of unadulterated and undiluted salt to eat on Sunday is not the best way to preserve our health and to continue in our mouth the pleasing taste for salt.

In an effort on the part of some of our best thinkers to keep alive the sentiment of religion, some sort of ethical culture has been injected into the curriculum of our public

schools to supply this need by simply teaching the principles of morality. In the courses of study for the Boston schools, we find the following statement: "In giving instruction in morals, teachers will at all times exert their best endeavors to impress on the minds of the youths the principles of piety and justice and a special regard for truth, love of country, humanity, universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance." This moral instruction, it is declared, shall have no trace or shadow of sectarianism or doctrinal teaching. It is very plain that this will eliminate the teaching of the existence of God. The Atheist may be a good American citizen and desire to send his child to a public school, but he will not allow the ears of his child to be offended by teaching the existence of God. The Hebrew denies the divinity of Christ. And just so, we could eliminate all moral and spiritual teaching. The law says morality must be taught without any dogmatism. It is absolutely impossible. If it were possible then we should have a solution for this problem at least. But you may just as well try to grow apples without a tree. You may just as well try to build the walls and roof of a house without the foundation. Dogmatism is the foundation of all morals. Eliminate all the dogmatic teaching and you cannot formulate a complete code of morals. What motive for well doing can be suggested if there is no Law-giver who rewards the faithful and punishes the violater? Will you say to me, be good because it is nice, because it is gentlemanly, because you will be happier? The only power by which we can enforce our moral teaching is the fact that there is an eternal Law-giver who has the right to bind our wills and the power to vindicate that right. The mere knowledge of the beauty and fitness of an act will no more compel me to do it, or not to do it, than the mere knowledge of geography will compel me to travel around the world. Man must recognize the absolute authority of the Law-giver and His compelling power, so that His love, His power to punish, can overcome all allurements to present immoral pleasures. Morality can not be enforced without such dogmatic teaching.

There is still a more serious aspect. In teaching, or trying to teach, morality separate and apart from Christianity, we make the wrong impression on those we teach. They can have little respect for Christianity although we consecrate it in the church and defend it in the home, if it be condemned in the schools and driven from its doors. Children love school life, and if Christianity is so hurtful a thing as to be denied admission into their studies during school hours, are you going to be surprised to find them scoffing at it in after life? Can we hope to build up a God-fearing people, a people fit to be entrusted with domestic management and the guardianship of this great commonwealth, if they are trained with the conviction that Christianity, the only perfect basis of morality, is an outlawed thing during the best and brighter hours of the day, through the tenderest and most impressionable years of life?

If, then, we can not teach morality without Christianity, and if the home and Sunday school are not adequate; and since we must have it in some way or other if we are going to fulfill our God-given mission; in what way must it come? The problem is pressing for solution. The crisis may be nearer than we think. Of course we never realize a danger until the crash comes. They were eating and drinking and merry-making when the handwriting shone out on the wall. It was so when the waters came and covered the earth. It was so when the Assyrians came down on Babylon, and when the Goths and Vandals swept over the mighty empire of Rome. It was so when the iron fist of the Teutonic hords cursed the twentieth century civilization with its hellish slaughter. It will be so "when the Lord Jesus shall be revealed from heaven, with His mighty angels in flaming fire taking vengeance on them that know not God and that obey not the Gospel of Jesus Christ."

I have laid bare the disease. Perhaps I have been too explicit. I may have sounded the note of a pessimism or of an alarmist, but I have had only one desire, and that is to be as conservative as the facts allow. But what is the remedy?

It is difficult to realize how it was even possible to give

over our magnificent public school system to the agnostic and the godless to serve his purpose and yet we have done so. You might be surprised to know that in one of these United States of America, the teacher who conducts any sort of devotional service in his school will have his certificate cancelled. There are other states in which the laws are almost as radical. I have taught ten years. I have never taught one day without having gone to God in prayer. I am too weak, too apt to err, to take responsibility of teaching one of God's highest creations without his blessing me in a special way. The door is perhaps forever shut against Christianity in the public schools. What are we going to do? What are we doing?

IV. Some Historic Reflections.

Let us notice the history of religious movements in this respect. History bears irrefutable witness to the fact that education and the growth of Christianity are inseparably connected. Every great religious movement has been immediately followed by an educational revival, and the movement has been successful and permanent only in so far as it has taken the schools into its alliance.

A striking example of the power of education under religious influence is to be seen in the case of the Scotch Presbyterians. Through the leadership of Knox, Scotland established a system of schools in close affiliation with the church. Ever since that time the ministers have been searching out the most gifted boys, and encouraging them to get an education and enter the ministry. It has been this splendid co-operation between the church and schools which has made Scotland the land of great preachers.

Another remarkable historical evidence of the value of schools in strengthening a religious movement is to be seen in the case of the Jesuits. When the Roman Church had lost all northern Europe through the Protestant revolt, and was being threatened even in Italy itself, she sought defense in the establishment of Jesuit colleges. Every one knows what the result was. So insidious and persistent were these colleges that for almost two centuries they trained and con-

trolled the leading intellects of the Continent, both Protestant and Catholic.

Do you want to know what the Catholics are doing in America? It was decreed in the last Plenary Council of Baltimore, in 1885, that within two years of the date of the proclamation of the decree every parish priest must provide an adequate school for the children in his parish or give the reason of his inability in writing to the Bishop.

This official attitude towards the school question gave such a renewed impetus to school building that there are now 1,350,000 children educated in schools immediately under the control of the Catholic Church, and during the last three generations, \$300,000,000 have been spent for this purpose.

Quoting from Dr. Eby on Baptist statistics we have these startling facts, "At the beginning of the 19th century the Baptists in the entire Dominion of Canada numbered about 600 and they had no schools. Denominational lines had all along been very closely drawn, and expansion could take place only under the most difficult circumstances. With heroic faith the small body established Acadia University, in the Maritime Provinces; Feller Institute in the very heart of Catholic Quebec; Mc Master University, with its two adjuncts in the expansive Northwest. At the end of the century there were approximately 100,000 Baptists in Canada. More than any other factor these Christian Colleges are responsible for the result. At the beginning of the 19th century there were 100,000 Baptists in the entire American Union; today there are about 6,000,000. At that time they possessed only one institution of learning, now there are over 200 in all. These schools have been an indispensable factor in this marvelous development."

The story is the same, no matter where we look. Will I be considered an heretic if I say that today if "we as a people" ever intend to come into our own and to make the influence of the religion of Jesus Christ felt through us, we must build, maintain, and perpetuate a system of schools in which Christianity in its beauty and simplicity may be taught in some way co-ordinate with the state schools. And I am willing to go on record today as being one who is not in

sympathy nearly so much with the idea that now prevails, wherein any one who chooses may establish a school of this sort, as I am with a systematized, organized, purposeful effort on the part of all the Christians of all the congregations of God in all the counties of all the states of these United States. Call that a system of "Church schools," or what you wish. I am willing to go one step further, and say that that individual who purposefully puts himself in the way of the progress of Christian education through the Christian college is either ignorant of the opportunity it affords, or he is a slacker in the army of Jesus Christ, and a traitor to His cause.

V. What Shall We Do?

Whatever you want a people to become put that thing in the schools. Education was imposed as a divine obligation upon every Jewish parent. The dwellings of Abraham, Isaac, and Jacob were at once the home, the school, the state, and the church. It was especially the duty of every father to teach his children the significance of the Passover feast, and other ceremonial observances, God made the teaching of the divine law compulsory upon every parent in the most imperative terms. We read, "Now these are the commandments, the statutes, and the judgments, which the Lord, your God commanded to teach you, that you might do them in the land whither you go to possess it. That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged, that it may be well with thee, and that ye may increase mightly, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey." "Hear, O, Israel: the Lord our God is one Lord, and thou shalt love the Lord, thy God with all thine heart, and with all thy soul, and with all thy might and these words, which I command thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou risest up. And thou shalt bind them for a sign upon thine

hand, and they shall be as frontlets between thine eyes. Thou shalt write them upon the posts of thy house gates." They wore the word of God on their wrists as we wear our watches, and had a copy of it on the gate posts and door facings. No other people in all the world's history have been so completely immersed in an atmosphere of religious instruction as the Jews have been. The whole Mosaic economy was an educational enterprise of the most far reaching character. The law was their schoolmaster, pedagogue, to lead them to Christ. Jewish institutions were to be preserved in no other way than through religious education.

Has God's method in the respect of having his people taught changed? Is the Church of God to be built up in any other way than through teaching? Is there any imperative reason why the Church as an institution should interest herself in education? Some one has said that there are three E's which stand for the promulgation of Christianity. They are, evangelism, education, and expansion. The latter seems to come as a consequence of the first two. Evangelism and Christian education are inseparable, and this fact may be more obvious the next generation.

There are many new obligations, responsibilities, and opportunities ushered in with every generation. The business of Christian education is to prepare us for their solution. Never has Christian civilization been confronted with such large and difficult problems as today. Some of which are, the liquor question, divorce, child labor, the white slave traffic, increased criminality, political corruption, the relation of labor and capital, rampant materialism, education, the redemption of the segregated districts of the large cities, universal peace, and the salvation of the world.

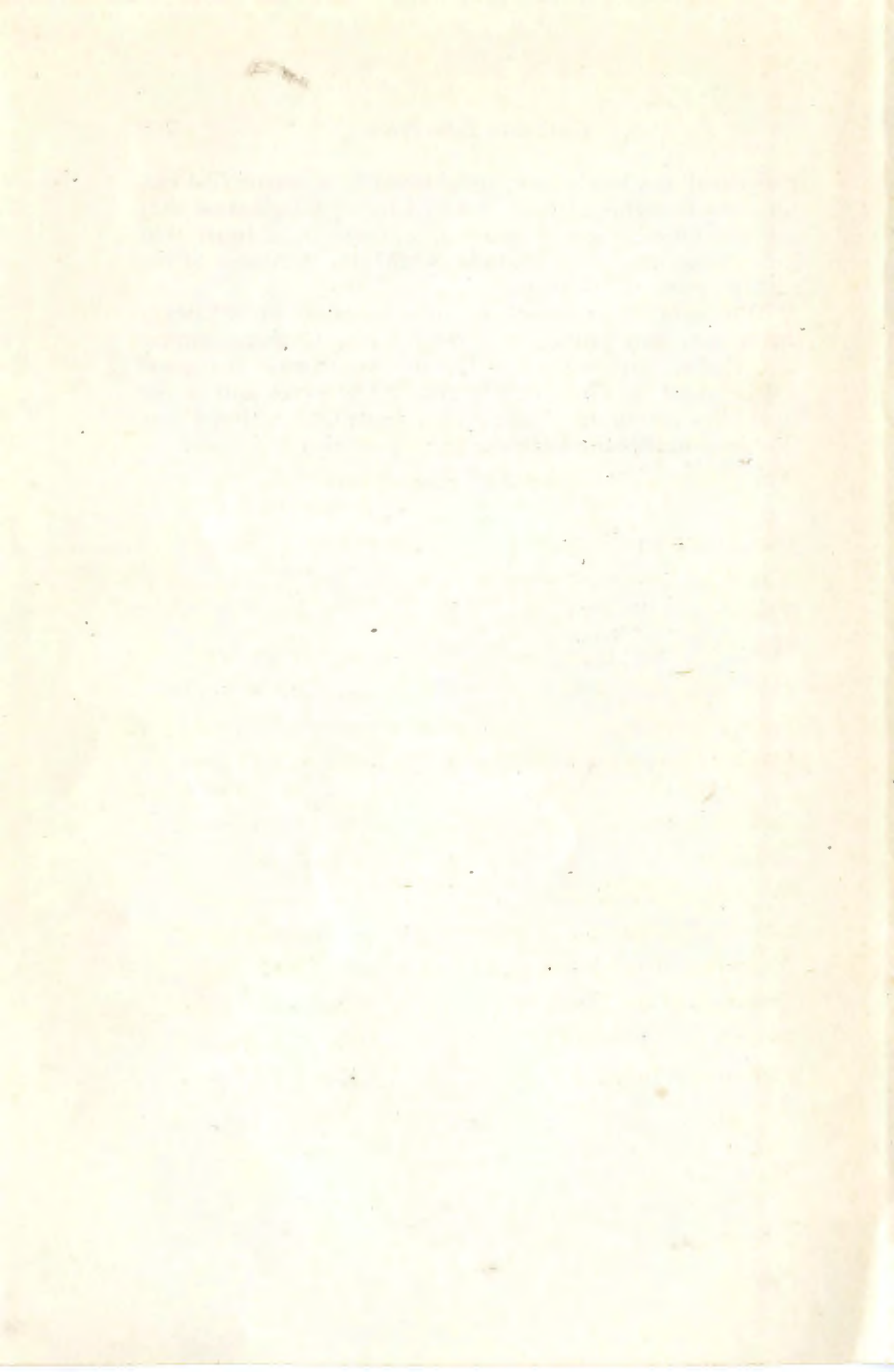
With the solution of these problems comes a demand on Christian education for a trained ministry and for an intelligent layship. The solution calls for great preachers, well trained. Those of the past though sometimes largely untrained, did work heroically. The preachers of the next generation must have all the eloquence and evangelistic fervor of the pioneers, and they must add to these the learning, the social interest, the sympathy, and the teaching power

that comes through college training. We all admit the need of a trained ministry. What we need more is a generation of trained elders, deacons,—Christians. The greatest service that Christians can render in the immediate future lies in the training of a new type of laymen. I wonder what our vision would be if we could realize the tremendous power of a trained and consecrated body of laymen. (God hasten the day when our loved ones at home may enjoy the opportunities of a week like this.) Give us men of militant faith and deep piety, trained not only to feel that God has a mighty work for them to do but able to do it. To how many places have you gone where you had to lead in everything? The church needs men and women trained to teach, to sing, men as leaders, men into whose hands the care of the Church can be placed. We are conducting a young men's meeting every Sunday afternoon for this very purpose—that we may send back men and women, and especially men, to a community trained in the work of the Lord. May the shame of neglected duty rest upon us if ever there goes from this place a Christian boy who is not trained to lead in some public capacity.

Whether in the Church assembled, the Sunday school, some individual, the Christian college, or in whatever way it may come, Christian Education must lead every member of the Church of Christ to know that "religion is no mere matter of ceremony; no merely beautiful thing for esthetic admiration; no mere practice of self mortification; no mere idle longing for heaven; or an awaiting of some miraculous deliverance from hell; no bare adoption either of abstract principles, or anything arbitrarily laid upon him from without, external and foreign to him; no mere negative aim of any kind; but that positive will of God, laid down in the very structure of our being, that means the kindling of great and new enthusiasm, great devotions as great sacrifices." Christian education must teach the world to know that the prayer "Thy will be done," is no slave's submission to superior strength; no plaintive wail; no outcry of an enfeebled, broken will, as we may be sometimes tempted to think. Rather it is the highest reach of a will sublimely

disciplined to a world task, enlightened by a reason that can think the thoughts of God, inspired by an imagination that sees the ultimate consummation, warmed by a heart that feels the needs of men, and glows with the greatness of the Father's purpose for them."

Whatever attitude others may assume, or whatever course they may pursue with reference to Christian education, Father, give me a life full of opportunities to spend and be spent in Thy Church, growing in grace and in the knowledge of our Lord and Savior Jesus Christ, that I may be able to teach others also.



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