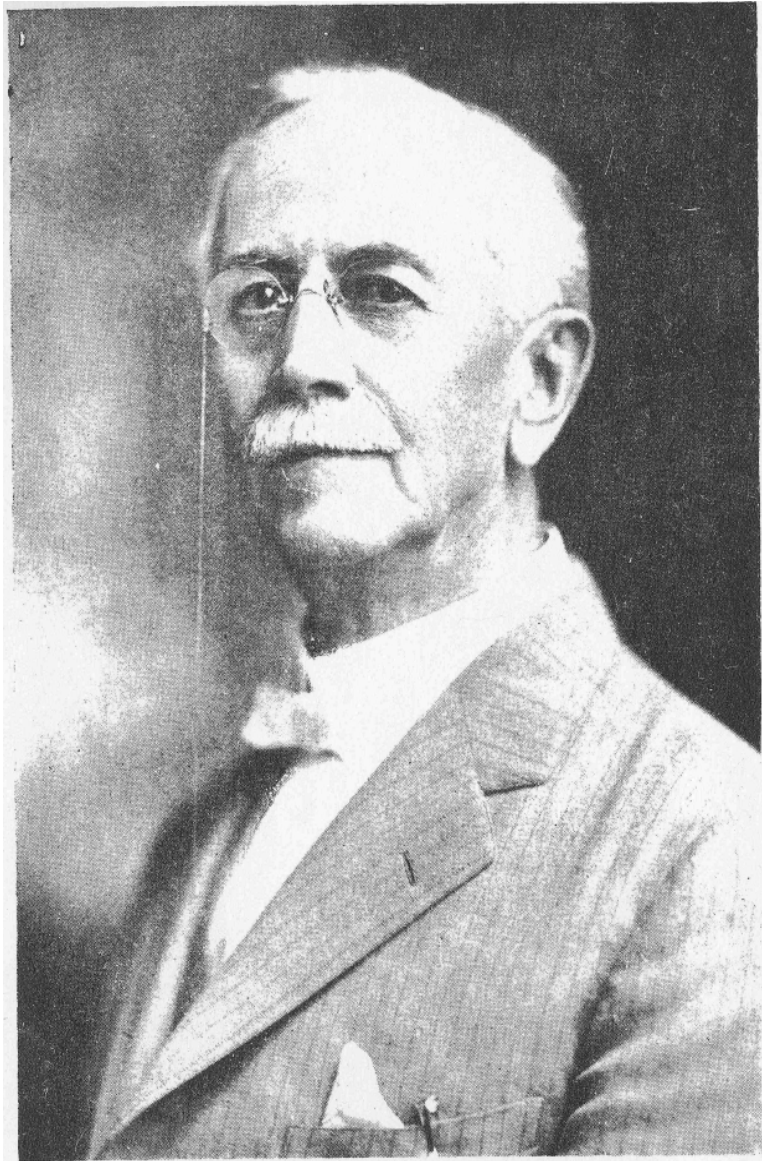


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ARVY GLENN FREED

SERMONS
CHAPEL TALKS

AND

DEBATES

BY

ARVY GLENN FREED

SERMONS
CHAPEL TALKS
AND
DEBATES

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ARVY GLENN FREED
Nashville, Tenn.

To

One who keeps the "home fires" cheerful,
encourages in life's battles, and
shares its joys and sorrows,
my faithful companion,
MRS. CORA BELLE BAYNHAM FREED,
this volume is lovingly
dedicated.

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FOREWORD

We are a part of every thing that has touched our lives, even the song of the happy bird, the beautiful sunset, the gorgeous landscape, associates, companions, and the books we read. How wonderful the responsibility for one to place his very life and heart into words for the multitude to read!

This volume is a fulfillment of a promise. Many friends, brethren and especially old students have asked the author to put in a book some of the *chapel talks* and *sermons* that had made an impress on their lives.

The subjects have not been written without much reading, study, and thought. The themes are vital. Many deal with current issues, and the conclusions differ materially with many good brethren. But, the author asks the reader to make a careful study of the scriptures given and the arguments used.

Truth has been the guiding star, and the Bible the source of information. No apology is made for the many scriptural quotations.

We send the book on its mission, praying that many may be blessed by reading it, that God's name may be glorified, and that his word may be exalted in the hearts and lives of men and women.

"To live in hearts we leave behind is not to die."

ARVY GLENN FREED.

INTRODUCTION

It is well to cherish the memory of those who have labored for the good of others, benefitted their fellow-men and left the world better for having lived in it. It is good to show an appreciation of those who have unselfishly devoted their lives to the salvation of men, and to the service of God, and to hold them up as examples worthy of the admiration of the aged and the emulation and imitation of the young. In this age of material development, too many are overlooking the religious and moral good, and forgetting those who labor to spread the principles which lie at the foundation of all material prosperity.

Isocrates, the great Athenian orator and teacher of rhetoric, tells us that there are three things that enter into the composition of a convincing public speaker— "NATURE, DISCIPLINE, and EXPERIENCE." The author of the following pages has an abundance of all these qualifications.

Brother A. G. Freed has been one of the leading educators of the South for more than a third of a century, and the greater portion of his labors, both as president of colleges and preacher of the gospel, has been done in West Tennessee. This fact alone tells more eloquently than I am able to do the character of man he is. During all this time he has been and is now one of the greatest preachers and debaters in the church of Christ.

Reading great sermons is the next best thing to hearing them. This volume of chapel talks and sermons is

a contribution to our religious literature. These lessons are characterized by simplicity of style, clearness of expression, beauty of diction and strength of thought peculiar to the author. Science, logic, rhetoric, illustrations and scripture are woven into sermonic structures that convince the intellect, profoundly stir the spirit and move the will to action. Brother Freed's public utterances have attracted and edified many congregations and brought hundreds into the Kingdom of Christ. He has given much study to the topics discussed, and deals with them in a straightforward and forceful way, never leaving one to guess at what he means.

This book embodying the ripe fruits of his intellect and experience should have a place in thousands of homes and make a better character of all who read it.

I. A. DOUTHITT.

Sedalia, Ky., June 1, 1930.

"IT'S BETTER FURTHER ON"

(Prov. 4:18)

NOT DONE YET

Three score and sev'n years old today!
The calendars declare it;
But if this means stop work, and play,
The thought—I will not bear it.
Beyond this day let others see
Labor and sorrow only;
A vision fairer far for me
The future holdeth fondly.

First, I have work yet to be done,
And strength I have to do it,
A goal ahead that's not yet won,
Heart eager to pursue it!
Truth is, if working keeps one strong,
And toiling hands stay clever,
And love of work makes one live long,
I guess I'll live forever!

And I have lessons yet to learn,
And mind alert to learn them;
For learning's sweet rewards I yearn,
By toil I still must earn them.
Truth is, if thirsting for more truth
With age increases ever,
And they who learn abide in youth,
I think I'll live forever!

Then, I've so many friends to love;
 I am not yet done loving;
By words and deeds my love I'd prove;
 I am not yet done proving.
Truth is, since love's sweet bonds are strung
 With cords e'en death can't sever,
And hearts that love stay always young,
 I know I'll live forever!

So, when some morn you hear I'm gone,
 You'll know, friends, where to find me:
In that land fair where all things there
 Of sweet things here remind me—
The Father land beyond, above
 The silent-flowing river,
Where they who work, and learn, and love,
 All meet, and live forever!

WILBUR FISK TILLET.
(By Permission)

WISE READING

Get wisdom, get understanding; forget it not; neither decline thine ear from the words of my mouth.

Forsake her not, and she shall preserve thee; love her and she shall keep thee.—*Solomon*.

The man who is fond of books is usually a roan of lofty thought and of elevated opinions.—*Dawson*.

Reading is to the mind what exercise is to the body. As by the one, health is preserved, strengthened and invigorated; by the other virtue is kept alive, cherished and confirmed.—*Addison*.

The words of the wise are like a staff in a slippery place.—*Hindu Saying*.

Read not to confute and contradict, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts; others to be read, but not curiously, and some few to be read wholly and with diligence and attention.—*Bacon*.

The Bible thoroughly known is a literature of itself—the rarest and richest in all departments of thought or imagination which exists.—*Froude*.

Half the gossip of society would perish if the books that are truly worth reading were but read.—*Dawson*.

The first time I read an excellent book it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.—*Goldsmith*.

That is a good book, it seems to me, which, is opened with expectation and closed with profit.—*Alcott*.

The love of books is a love which requires neither justification, apology, nor

defense.—*Langford*.

No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men.—*Langford*.

'Tie the good reader that makes the good book; a good head cannot read amiss; in every book he finds passages which seem confidences or asides hidden from all else, and unmistakably meant for his ear.—*Emerson*.

The foundation of knowledge must be laid by reading. General principles must be had from books, in which,

however, must be brought to the test

of real life.—*Johnson*.

In books lies the soul of the whole pastime. All that mankind has done, thought, gained, or been, it is lying as in magic preservation in the pages of books.—*Carlyle*.

We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul,
And weary seekers of the beat.
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.
—*Whittier*.

God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of the past ages.—*Channing*.

Except a living man there is nothing more wonderful than a book! A message to us from the dead, from human souls we never saw, who lived, perhaps a thousand miles away. And yet these, in those little sheets of paper, speak to us, arouse us, terrify us, teach us, comfort us, open their hearts to us as brothers.—*Kingsley*.

OUR THINKING

The purpose of every good institution in the world is to get people to think right. It is impossible for any one to go wrong when his thoughts are right. Hence the divine injunction: "Keep thy heart with all diligence; for out of it are the issues of life." The robber, the thief, the killer, all go wrong by wrong thinking. After the mind has become criminal the body sets to work to commit the crime. "As he thinketh in his heart, so is he." "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies."

But why fill the mind with the low, sordid, vulgar, vicious things when there are so many good things to feast upon? Hear inspiration again: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." This is the consummation of all true education. Everything else is secondary. This is the only cure for all evils.

Can we control our thoughts ? We may not be able to prevent the birds from flying over our heads, but we can keep them from building nests in our hair.

Thoughts make character. If you lack character, you have nothing the world needs.

These thoughts work out. They show in our very person. Do you believe in physiognomy?

"A man's wisdom maketh his face to shine, and the boldness of face shall be changed." Eccl. 8:1.

"YOU DON'T HAVE TO TELL IT"

You don't have to tell how you live each day,
You don't have to say if you work or you play;
A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit, that you bear in your heart
Will not stay inside where it first got the start;
For sinew and blood are thin veil of lace—
What you wear in your heart, you wear in your face.

If you have fought and won the great game of life,
If you feel you have conquered the sorrow and strife,
If you've played the game fair, and you stand on first base—
What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in his infinite grace—
You don't have to tell it, it shows in your face.

—*Selected.*

INGRATITUDE

And Jesus answering said, were there not ten cleansed? But where are the nine?

There are not found that returned to give glory unto God, save this stranger. (Luke 17:17, 18).

Here we have portrayed one of the saddest pictures of human life. Ten miserable outcasts, covered with leprosy, are standing "afar off" from the rest of the people in a Galilean town. Perpetual exile is theirs— never more to feel the warm embrace of loved ones. They must warn friend and foe alike with the cry: "I am unclean! I am unclean!" Only a Divine Hand can heal.

The Child of sorrows is passing this way. He hears their piteous cry: "Master, have mercy on us." His ear is ever ready to catch the cry of helpless, hopeless misery; his hand is ever ready to heal.

"As they went they were cleansed." One "turned back, and with a loud voice glorified God, and fell down on his face at his feet giving him thanks." He was a Samaritan. No one but the "stranger" returned to express his gratitude. The source of life and blessings is forgotten in the selfish triumph of the nine ingrates.

"Where are the nine?" We might have reason to think that the leprosy may have returned to these ungrateful wretches.

The sin of ingratitude is one of the most reprehensible of which any man, woman or child can be guilty. "I thank thee, O Father," was the spirit of him who is our Pattern.

My brother, is your father living? His head may be silvered, his hands hard and bony in toiling for you.

Go to him now. Express that gratitude of a manly heart to him for his sacrifices for you. Tomorrow may be too late.

Your mother's form may be bent, her steps feeble, and her cheeks furrowed. Hold her close in your strong arms and whisper a word of appreciation. She will be happier and live longer. Do it now.

A wife sacrificed, denied herself the comforts and pleasures of life that her husband might succeed as a physician. As he grew into prominence and worldly success, puffed up in egotism, he said, "My wife is not my equal." No, indeed! She was too good for that ingrate.

Fathers in their feeble days have been driven from the old homestead, the accumulation of a life of hard toil and sacrifice—driven away by ungrateful children, who live in ease and luxury.

There are boys and girls whose teacher has made their education possible by furnishing them money, books, board, home, and tuition. Some have returned all with an hundredfold of loving gratitude. Others have no kind word either for their teacher or the institution that gave them prestige in the world.

Saul soon forgot the Lord who took him from a small tribe and an humble home and made him king when little in his own eyes.

Jeshurun waxed fat. "Then he forsook God who made him, and lightly esteemed the Rock of his salvation."

Of all the forms of sin, what word expresses more blackness and darkness, misery and woe, than ingratitude. If we want a name to describe the most despic-

able wretch, the most benighted soul the world has, write the word "ingrate."

Jesus in his earthly life met them upon every hand. "He came unto his own and his own received him not" (John 1:11). He was betrayed by one whom he had chosen. He was condemned by his own race. "Wicked hands" slew him. "A robber and a murderer" is chosen to go free rather than "this just man." Oh, base ingratitude !

The most inexcusable thing in all the world is "man's ingratitude to man."

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good."

GOD AND HIS WORD

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

Infidelity comes today under many cloaks—atheism, agnosticism, higher criticism, free speech, free thinking, evolution—but they are all infidelity. Its advocates have been bold, but never more so than now. Their onslaught has never been better organized nor more malignant and vicious. Their manner of -attack has never been more dangerous. The infidel teachings are filling the pulpits, theological seminaries, magazines, newspapers, school books, school rooms, and college halls. It is doing its deadly work in discrediting in the eyes of youth the statements of the word of God. It is the more deceptive as it comes under the guise of education. One noted evolutionist recently said: "Give us the children, and we will change the thought of the world in one generation."

There are three essential things in beginning the duties of every day and of every hour and minute of the day. First, we should have the assurance that we are in God—living, moving, and having our very being in him; that he sees our every act and knows our every thought. Second, we should be conscious that we are accountable and responsible unto him. Third, we should never doubt that he has revealed himself unto us in his word, the Bible. What would the world be if all believed these as they should? Because the world does not believe these vital points, vice and crime reign supreme and men fear not God nor regard man.

These principles are fundamental. When faith in

God leaves the human heart, prayer dies upon the lips. If there be no faith in God, there can be no prayer. To rob a man of faith in the Bible is to rob him of his faith in the Fatherhood of God and of the brotherhood of man. He knows nothing of his origin, relationship, or his destiny. Without faith in God there can be no hope of immortality. He has, then, no incentive to beckon on to nobler heights. To reject God is to reject Christ. To deny God is to deny the Bible. No wonder the divine writer said: "He that cometh to God must believe that he is." Here is the mainspring of all useful human activities. God uses the soul whose heart is full of faith. He has a mission for him. Without it, man is useless.

MYSTERIES

There are many great mysteries. We are surrounded by them. The Bible contains many mysteries. The greatest of all mysteries is: "God is." To walk in faith here is to simplify everything; but to deny the proposition that "God is," is to say that nothing can be explained.

GOD IN NATURE

Who can look up into the blue dome on a beautiful, starry night and behold the myriads of worlds twinkling in their far-away home, and then say, "There is no God?" Who made the stars? How old are they? Are they inhabited? What is the center of the universe? What is its circumference? "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" Here the astronomer walks by faith. There are depths

he cannot fathom; there are problems he cannot solve; there are mysteries he cannot explain. But he believes in astronomy. By the same principle he appropriates the greatest of all mysteries, "God is." There are but few astronomers who are atheists.

CHANCE

How came the valuable watch that times our steps in the busy affairs of life? Chance? Look up into the heavens. Behold a timepiece ten thousand times more wonderful. See wheel after wheel as the countless worlds sing in their orbits. This old earth is going through space at cannon-ball speed—eighteen miles per second. One year from this time it will come back to this place in its orbit, exactly on time—not one-thousandth part of a second too early or too late. All chronometers on earth are set by this timepiece of God. "The law of the Lord is perfect." Did it come by *chance*?

The geology of today is not the geology of yesterday. The old "onion-coat" theory has been exploded. Complex fossil forms are found in the lowest layer with one-celled forms. The fossils of the horse are found in veins of coal—a period when horses did not exist, according to geology. Who put the coal, the marble, the iron, the oil beneath the surface of the earth for the use of man? The strong arm of the miner opens the coal bin of God to warm man in winter. Pumps are placed in the oil tanks of the Creator to move the busy wheels of industry. The infidel geologist does not understand. Neither does the Christian, but he accepts the mystery and walks by faith when he reads: "In the beginning God created the heavens and the earth."

MYSTERIES EVERYWHERE

Light! What is it? The "Theory of Light" of a few years ago is not the "theory" taught in our colleges today. It is still a "theory." What is electricity? We listen for the answer. But no one knows. Nobody has ever seen electricity. What is it that pulls the tree to the ground? The reply is: "Gravity." But what is gravity? No answer. What shall we do? Blow out the lights? Discard electricity? Have nothing to do with gravity? No. We will appropriate these mysteries to the use of man while on earth. Just so the Christian appropriates the greatest of all mysteries, "God is," and seeks his rewards by faith. Finite mind cannot comprehend the infinite. "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16.)

Life and death! What are they? Daily we are surrounded by life and growth, death and decay. Some one says: "Life is union, and death is separation." But life is the result of union, death follows separation. Mysteries are on every hand. "By faith we understand" that when "our earthly house is dissolved" —death—"we have a building of God"—life.

SCIENCE

Many are deceived by the appeal to "science." Nothing could be further from real science than the modern theory of evolution. It is founded upon guesses and hypotheses with no safe conclusions. It faces a thousand unanswered questions. It is "science falsely so called." There can be no "evolution without an

involution." Nothing but a divine Hand could put the germ of life in the acorn, from which evolved the giant oak. No human hand or mind has ever put the living germ in the egg, from which evolved the bird. The scientist can bring us from his laboratory a breakfast that looks like eggs and tastes like eggs, but he has never made an egg that hatched a chicken. He can deceive the old hen. She will sit on them till she can scarcely stand up. But no chicken has ever come from, a man-made egg.

"GOD'S WORD"

"God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ... And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." (Gen. 1:11, 24.) It was "so" then; it has been "so" for thousands of years, and will be "so" until time shall be no more. Here evolution contradicts the facts of nature and comes in direct collision with the word of God.

A very noted educator recently said to an evolutionist: "My friend, I have studied science many years, and have taught it several years in our best colleges. I have seen hundreds of experiments, but never has a new species of plants or animals resulted." If the modern theory of evolution be true, there would certainly be the record of the evolution of one species from another. No such occurrence is known.

Varieties without number of the same species can be easily produced. Thus there are many varieties of

a blackberry. Even "the wizard of the vegetable kingdom," may give us many varieties of the walnut, of the potato; but it is still a walnut, a potato. It is impossible to cross the line of the species. Here evolution breaks down completely. God said: "Let the earth bring forth the living creature after his kind." We know that no man has ever come from the monkey or tadpole. If anything has ever evolved from a monkey, it is a monkey still.

"CHOOSE YE THIS DAY"

The Bible and evolution cannot both be true. A man may choose between the two, but the two cannot be mixed. It is a serious choice, and will have an influence on any one's life. Evolution cannot escape the law of God that declares that everything must bring forth "after his kind." A man may turn away from the God of the Bible and accept evolution; but if he does, he is an infidel. The God of evolution is not the God of the Bible. God said: "Let us make man in our own image." He tells us plainly how he made him. But the evolutionist says he made man some other way. He is an infidel. The epithet may not be very pleasing, but he made the choice. The originators of the theory of evolution were agnostics, higher critics, atheists— all infidels. Its adherents are true to type—"everything after its kind." They want all placards, "Read the Bible," removed. They object to opening, our courts with prayer. All who believe the Bible to be the word of God are, with them, ignoramuses, and all "wisdom will die" with them. But the theory of evolution is a march toward the jungles. It links man up

with the beast of the field. It leaves him in death with the same hope of the ox in the stall.

ANY BELIEF

The supporters of the doctrine of evolution may have any kind of belief or no belief, just so they do not accept the Bible. They may be agnostics—not knowing. Some are atheists—rejecting God. Others claim theistic evolution—back of all their evolutionary process there is God. It matters not with them whether a perishing child of Adam accepts any or all of these theories, just so he is blinded to the greatest thing of all—the Bible is the word of God. This is the object of their attack.

THE CONTRAST

The Bible tells us that "the worlds were framed by the word of God; that the heavens declare the glory of God. It says that Jesus Christ is the Son of God, and declares that "whosoever believeth in, him should not perish, but have everlasting life." It says to the young: "Remember now thy Creator in the days of thy youth; to the weary, "Come unto me, and I will give you rest;" to the aged, "If any man be in Christ, he is a new creature; to the sorrowing mother at the little grave, "You can go to it;" to the homeless, "In my Father's house are many mansions;" to all, "Whosoever liveth and believeth in me shall never die." The grand object of the Bible is to lead men and women to a higher and nobler plane of life in this world and to life eternal in the world to come.

Evolution looks up into the blue canopy of heaven and tells the youth of our land that the numberless

worlds just happened; that Jesus was only man; that there never was such a thing as a miracle; that the Bible is no more than any other book; that there are no rewards or punishments after death; that the criminal is not responsible for murder; that the weeping mother will never see her child again after the cold grave claims it. To the evolutionist all is darkness. He cannot see the hand of God in anything. He knows nothing. To him all is doubt. What has evolution to offer to the world? It robs humanity of all that is good, but offers nothing worth while in its place. What is to be gained by teaching it?

THE NEED OF THE HOUR

The great need of the hour is not less education, but better education and more of God's work interwoven with all learning, so that our boys and girls may come home from our colleges with hearts aflame with the love of God—hearts and hands prepared for service to their fellow man; is not less knowledge of the age of rocks, but a better understanding of the "Rock of Ages;" is not less acquaintance with the daisy on the hillside, but a clear study of the "Rose of Sharon" and the "Lily of the Valley;" is not less study of the heavenly bodies, but a greater admiration for the "Sun of Righteousness" and the "Bright and Morning Star;" is not less interest in life about us, but a closer walk with Him who said: "I am the way, and the truth, and the life." This is the crying need of the hour from every walk of life.

FACTS vs. GUESSES

God and his word are one stupendous fact. The central fact of his word is, "He is not here; he is risen." The resurrection of Christ is an historical fact, just as much as the reign of the Pharaohs in Egypt or the discovery of America. The most massive, magnificent fact of all history is the resurrection of our Lord. This is the weapon that inflicts the mortal wounds in all parts of the theory of evolution. The entire history of Christianity bears witness to this tremendous fact. Hence, God, is. His word is true—Old and New Testaments—every word from beginning of Genesis to the close of Revelation. There is no evolution in the announcement by the angel: "He is risen."

Evolution is not science, is not truth, is not fact. It is a system of hypotheses strung together with a million guesses. Scarcely any two of its advocates agree, even in important points.

The "prehistoric" trees recently unearthed in Washington, D. C., and pronounced by the very learned scientists of our national capital to be one hundred and fifty thousand years old were proved to be common every-day cypress thrown into the creek seventy-five years ago.

The Java, the Heidelberg, and the Piltdown man have been proved to be just common, everyday mortals like the rest of us, or patchwork of an ape's jaw fastened to man's skull. To talk about evolution as a science, established upon facts, is to insult the intelligence.

CLOSER HOME

To deny the Bible account of the origin of man is infidelity. To discredit any part of it is to doubt or

deny it all. Jesus said: "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.) Peter, in obedience to this command of the Saviour, said unto inquiring 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.) The record says: "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Verse 41.) Further: "And the Lord added to the church daily such as should be saved." (Verse 47.)

The Mosaic account of the creation in Genesis is no plainer than these scriptures. If rejecting God's word as to the origin of man, animals, and plants, as evolution does, is infidelity, what is it to reject these scriptures that teach the wayward sons of Adam how to become Christians—members of the body of Christ, the church?

UNITY

The Saviour prayed in the shadow of the cross: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20, 21.) Yet the popular evangelist will say to the sinner: "Quit your meanness and join the church of your choice." No wonder we have agnostics, atheists, free-thinkers, evolutionists! The reason Jesus gave for this prayer for unity was: "That the world may believe that thou

hast sent me." This unity is in Christ—in "the church, which is his body." (See Eph. 1:22, 23.)

Who is it that can lift his voice against the theory of evolution while preaching the doctrine of "justification by faith only," when God says: "Ye see then how that by works a man is justified, and not by faith only?" (Jas. 2:24.)

God says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the death by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) In the light of this inspired Scripture, who can preach and practice sprinkling and pouring for baptism while arguing against evolution ?

GOD SPEAKS

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:1, 2.) "Holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:21.) The gospel was preached by "the Holy Spirit sent down from heaven." (1 Pet. 1:12.)

God speaks to us in our everyday language. He means what he says and says what he means. He knows how to talk to the intelligence that he created. We need no theology to interpret his language.

LITERAL OR FIGURATIVE?

The effort to discredit his word by pressing the question, "Is it Literal?", is that of a bigot. Some-

times he addresses man in sublime imagery. Not all is literal, neither figurative. This is the way man talks to man. It is the way God talks to man, and he understands.

"The Lord is my shepherd; I shall not want." A beautiful trope, yet how impressive the meaning! Who can fail to understand him, though he often speaks in sublime figures? "I am the vine, ye are the branches;" "Ye cannot serve God and mammon;" "I am the door;" "I am the resurrection and the life;" "I am the good Shepherd;" "This is my body;" "This is my blood." Who can fail to understand these beautiful metaphors? But how can we tell when the language is figurative and when literal? In the same way that we tell in our everyday speech one with another. The fact that language is figurative does not render it meaningless, but the more impressive. Who is so dull that he cannot grasp the meaning of: "Keep thyself pure." "Lie not one to another." "Provide things honest in the sight of all men." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Resist not evil." "Not forsaking the assembling of ourselves together." "Lay up for yourselves treasures in heaven." "God loveth a cheerful giver." "It is more blessed to give than to receive." "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." "All scripture is given by the inspiration of God, and is

profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Stop because you cannot understand? While much of these inspired scriptures is figurative, yet how beautiful and impressive the meaning! Are they subject to various interpretations? Do they not mean what they say?

THE OPPORTUNITY

There is a stir in the religious world. There is an awakening in the study of the Bible. The evolutionists claim a wonderful sale of their books. The Bible has nothing to fear. It is the opportunity for the disciples of Christ to press to the hearts of the people the story of God's love. Out of all the efforts of evolution to disprove the Bible, God will bring good. The churches of Christ should rejoice to see the truth rubbed; the brighter it will shine. God moves in mysterious ways his wondrous works to perform.

THE BIBLE

A word in defense of the Bible is a timely theme. Infidels were never bolder nor more active. They appear under various names,—atheists, agnostics, free-thinkers, higher critics, evolutionists. Their one purpose is to discredit the Bible as divine.

But "the Book" is here. How did it come? Either good men, bad men, demons, or God gave it. Good men say they did not. Bad men nor demons could not and would not have given a book which condemns their every step. Hence, we affirm that God is its author for the following reasons:

1. *Indestructibility.*

The Bible is the oldest book the world has. It antedates the Chinese bible. It has come down to us through the ages. Its enemies have sought to destroy it. Its pages are stained with the blood of martyrs. Empires, kingdoms, and states have crumbled around it. How do you account for the Bible surviving the wreck of time? There is an answer: God is with it and in it.

It was Mears who said: "The lyric poetry of the Hebrews was in its golden age nearly a thousand years before the birth of Horace. Deborah sang a model of a triumphant song full five hundred years before Sappho was born. The Book of Esther was a venerable fragment of biography, more strange than fiction, at least twelve hundred years old at the dawn of the romantic literature of Europe. The Proverbs of Solomon are by eight hundred years more ancient than the writings of Seneca."

Notwithstanding, it has been exploded, demolished and made ready for the grave countless numbers of times, it goes on its triumphant way giving light, hope and salvation to unnumbered millions in many lands of many tongues. It is translated into more languages than any other book.

The Bible lives in spite of men. False theories of religion profess to be built upon it; a relentless warfare is waged upon it by those who hate it, and friends to it have become lukewarm. Yet the Bible is here. It is the deathless book. It is as eternal as God: "The Word of the Lord endureth forever."

2. Its Harmony.

It is a library of sixty-six books. They were written by about forty authors. They wrote in different periods of the world's history. They wrote in the varied conditions of life.

"Sixty-six singers, singing sweet and true, And setting all the world singing, too."

The Bible is not the product of one writer. It is no great epic or history conceived by one mighty human genius. But it is the production of many writers, of different nations, of varied tongues. It was begun by Moses in the desert of Arabia and completed by John on the lonely isle of Patmos. Between its beginning and its close nations and civilizations have appeared and disappeared. Languages of former times have died and new tongues appear. And yet this book, produced in such far removed times by various writers, and by such varied instrumentality, is one, — no jars nor discords, when properly understood. How can the infidel answer?

"Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in green pastures, and beside still waters." But how thoroughly consistent and harmonious!

These sixty-six stones—books—have become one beautiful temple of Truth—the Bible. Holy men of God spake as they were moved by the Holy Spirit.

3. *The Style of the Writers.*

The reader is impressed with the manner of the writers. They wrote as man does not write. The truth is told about friend and foe,—the bad as well as the good.

When we read the lives of the world's great heroes, we read the good only,—the bad is left out. We tell the good about our friend, and the bad about our enemies.

The writers of the Bible, in speaking of David, "a man after God's own heart," tell of his awful sin. Man does not write this way of his friend. The epitaphs on tombs the world over point upward, ' We are impressed by these that only the good have died,—the wicked live. We are almost afraid to be Wood as we read these writings of men.

The preacher in his funeral discourse, though in memory of one whose life has been vile and wretched, holds out hope to his listeners. God in talking about a vile wretch says, "in hell he lifted up his eyes in torment."

How does the doubter account for this style of writing?

Their writings are simple, yet profound. They have taken such a hold on the world as no other. The sun never sets on their gleaming pages. They go to the cottage and palace alike. Their words are woven into the literature of the scholar and colors the talk of the street. The unlearned can read the story of redeeming love and walk in that faith to the home of the soul. The giant mind can find food for lofty thoughts in the same passage. One is just as able as the other "to know the love of Christ which passeth knowledge."

They wrote as those who have authority.

4. *The Martyrs.*

Walk back through the sorrowing centuries and see the countless numbers who have given their lives for the testimony of the Bible. Stand in the "Seven Hill City" in the days of Nero, and witness thousands of Christians burning to give light to the midnight revels of the drunken tyrant. Back further, and hear the apostles say, "We saw him, we ate with him, we handled him after he came from the tomb. He walked with us and taught us for forty days, led us out to the Mount of Olives and was caught away into heaven." For proclaiming this they were killed. Were they deceived? Is their message false?

Is it possible to conceive of numberless martyrs willingly, gladly giving their lives for a falsehood? The Bible is the only book in the world for which many have died. One writer has said, "The blood of the martyrs is the seed of the Kingdom." This is true in

the sense that in death they confirmed the word that had led them in life.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

5. *The Great Good It Has Done.*

The Bible is the source of all good. It is the forerunner of civilization. It brings to man the blessing of home, the protection of property, the security of life and liberty, reveals to him his origin, tells him his mission and points him to his destiny.

The Holy Bible is the only power in the world for the uplifting of the human race. Ewals said: "In this Book is all the wisdom of all the world." Andrew Jackson on his death bed said: "That Book is the rock on which our republic rests." Walter Scott, when dying, said: "Bring me the Book" When asked: "What book?" the great author, surrounded by numberless volumes, said: "The Book—the Bible, there is but one Book." If so precious in death, what should it be in life?

The sun never goes down upon people who love it. It is "the world's best seller." Nations whose people receive it are exalted. Queen Victoria said: "Tell your prince that this Bible is the secret of England's greatness." Gladstone said: "My only hope for the world is to bring the human mind into contact with divine revelation." It is God's transforming power. He reaches down through it in his infinite love into hearts vile and vicious, into homes low and degraded, lifts them up into his own image and transforms them into golden sheaves for the eternal harvest.

Who would want to live where the sweet influence

of the Bible is not felt? Who would choose to rear a family away from its benign influence?

6. Its Prophecies and Their Fulfillment.

If some man a hundred years ago had foretold the "World War"—had named the great generals on either side and the powers engaged,—had pictured the conquering forces of Germany marching through prostrate Belgium and standing before trembling Paris,—had described the decisive battles, the bloodshed and the suffering of the many millions,—had told of the ending, the signing of the Armistice, the coming home of our boys, and the silent sleep of many in foreign soil,—all just as it occurred, how could we explain it?

A thousand times more wonderful are prophecies in the Bible and their fulfillment.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there (Isa. 13:19, 20).

When Isaiah spake this prophecy, Babylon was, indeed, "the beauty of the Chaldees' excellency." Time passes,—about two hundred years—at the drunken feast of Bel-Shazzar proud Babylon bows her head to rise no more (Dan. 5). Why has Babylon never been rebuilt? It lies in the fertile valleys of the Tigris and Euphrates Rivers that lead out to the Persian Gulf and to the wealth of the world. There is an answer. God said: "It shall never be dwelt in." The traveler tells us that Isaiah has given us a faithful pen picture

of Babylon today. She is a heap of ruins. "Wild beasts lie there." "Owls dwell there." "The Arabian will not pitch tent there." Why? It is the fulfillment of prophecy uttered by Jehovah many, many hundred years ago.

"For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21).

7. As a Literary Product.

It is pre-eminently the Book of books. Of all books, it is the most indispensable, the most useful, and its knowledge the most effective. It is the most comprehensive history the world has. Astronomy? "The heavens declare the glory of God; the firmament sheweth his handiwork." Beautiful language? "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters. What statesman is not familiar with its pages? What lawyer does not draw his most forceful illustrations from its teaching? What doctor does not prescribe its lessons on right living—mind and body? What business firm does not seek to practice its lessons of honesty? "A false balance is an abomination to the Lord; but a just weight is his delight." *** ""

Professor Peabody of Harvard said: "Leaving their religious worth out of the account, in a purely literary point of view, I should feel myself bereaved of the choicest productions of human genius, of my highest inspiration and my most finished models, were you to blot out my knowledge of the psalms of David, the parables of the Saviour, St. Paul's description of charity, his sublime chapter on the resurrection, the glori-

ous visions of Revelation, and many portions of sacred writ which transcend all other literature equally in the glow and fervor of their God—breathed thoughts, and in the sweetness, majesty and grandeur of their diction."

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true 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 pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand object, 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 to you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its contents" (author unknown) .

Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to tell me whence I came,
Mine to teach me what I am.

Mine to chide me when I rove,
Mine to show a Saviour's love;
Mine art thou to guide my feet,
Mine to judge, condemn, acquit.

—*Burton.*

HOW TO READ THE BIBLE

THE NEW TESTAMENT

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).

This scripture presents a beautiful picture. It is the advice of the aged to the young. It is the admonition of the inspired to the uninspired. Paul did not study for what he preached. He said: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). How different with Timothy ! How different with all today!

STUDY

The pen of inspiration has been laid aside. "That which is perfect" has come (1 Cor. 13:10). All that any one knows of the Word of God he has learned by study. All that can be known in this life of the eternal home of the righteous or the final destiny of the wicked, of right or wrong, of God's will to us and of our duty to him, must be learned from the Bible. It teaches "us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:12).

To "know thee the only true God and Jesus Christ, whom thou hast sent" is life eternal. God has revealed himself to us in his word. "For all shall know me, from the least to the greatest" (Heb. 8:11). "Go teach all nations" is the divine command (Matt. 28:19). This is how we are to know God and this is God's method of drawing souls unto him (John 6:44, 45).

PROPER DIVISION

"Rightly dividing the word of truth" was a great theme of our fathers. It is and will always be a fruitful subject. But many have never learned it. The Book is read without any regard to a proper division. Many think that their duty can be found upon any page. The popular evangelist will relate examples of conversions where the Bible was unknown.

"Handling aright the word of truth" includes the proper application of every scripture. "No prophecy of the scripture is of any private interpretation*" (2 Peter 1:20). Study the text and context. Apply the scripture as God does. However, the Bible has its divisions. God is a God of system and order. How beautifully this is shown in the Book through which he reveals himself unto us.

FIRST DIVISION

The first division of this divine volume is the "Old Testament" and the "New Testament." Here is common ground. This is everyday homely language. We open the old family Bible, just about the center, to see the "Family Record"—on the one hand is the Old Testament, on the other the New Testament.

"How readest" thou? (Luke 10:26). "Understandest thou what thou readest?" (Acts 8:30).

"'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."

THE OLD TESTA- MENT	The Law	- Genesis - Exodus - Leviticus - Numbers - Deuteronomy - Joshua - Judges - Ruth - Samuel - Kings - Chronicles - Ezra - Esther	The law was given by Moses (John 1: 17)
	The Prophets	- Isaiah - Jeremiah - Ezekiel - Daniel - Hosea - Joel - Amos et al	
	The Psalms	- Job - Psalms - Proverbs - Ecclesiastes - Songs of Sol. - Lamentations	

DIVISIONS OF THE OLD

The Old Testament has three divisions. Hear the Saviour: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

Let us review briefly each book and see its province, and the import of the message.

Genesis means "the beginning." Hence the sublime introduction: "In the beginning God." Profound! Mysterious! How wonderful this phrase! How far back? Put it as far as you wish. Measure it the way we do time. Call it a million years ago. To this the writer enters no objection.

This book tells of the origin of all things, of how man was made in the image of God, of the fall of man, of the great deluge, of the salvation of Noah and his family, and of the new start of the race after the flood. It narrates the call of Abraham and shows why he was called "the friend of God." It gives an interesting account of the patriarchs, of the sale of Joseph at the hands of envious brethren, of his people entering Egypt, and of his death, closing the interesting fifty chapters of this book.

Exodus is the second book. The word Exodus is from "ex," out of, and "eo," to go. It literally means "a going out," "departure."

There arose a Pharaoh that knew not Joseph. The lives of the children of Israel were made bitter in hard servitude.

God leads them out of this bondage at the hands of Moses, across the Red Sea, out of Pharaoh's do-

minion. They encamp a whole year at the foot of Sinai. As this mountain trembled and the voice of Jehovah thundered, the law was given, written with the finger of God upon tables of stone. He gave directions for making this golden building of a silver foundation. The tabernacle is erected and the furniture is placed.

The forty chapters are interesting. But, nowhere so far, in this fascinating record of Genesis and Exodus, do we find the all-important question, "What must I do?" Somewhere in this Volume will this question and the answer be given for the first time. Watch for it.

Leviticus is the third book. It takes its name from the Levites, the priestly tribe of Israel. One tribe, the Levites, of the twelve is chosen to minister about holy affairs. This book contains the Lord's utterances to Moses, directing the people in this service. The last verse of the last chapter says: "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai."

Numbers. The next book is Numbers. Every book means what it says. Its name comes from the fact of the two numberings of the children of Israel,—one at the beginning of the wilderness journey, the other at the end of it. The book is rich in fragments of poetry of great beauty.

Deuteronomy. This book is followed by Deuteronomy. The word means "another book,"—"a second book." Here the law is repeated. The book is impressive. While reviewing the past, Moses makes a stirring appeal to the future career on the other side of Jordan. The last chapter records the death of Moses,

—added by another hand, maybe by Joshua's. Thus ends what is commonly styled the "Pentateuch—the five books."

Joshua is the first of the historical books. The name is all it says. Joshua is now the leader of Israel. See him as he locates the tribes, "The Lord drove out the nations" at the hands of Joshua. "By faith the walls of Jericho fell after they had been compassed about for seven days." The conquest closed with Israel at Shiloh. How interesting the book of Joshua!

Judges. The next book is Judges. After Israel had been located in the promised land and the death of Joshua, Judges were raised up to teach and to rule them. This was God's order. It is interesting to follow the line of Judges, beginning with Othneil and closing with Samuel.

The history of the Judges teaches the lesson in the most solemn manner that apostasy from God sooner or later brought its punishment, but that God in his infinite mercy was ever ready to raise up deliverers, when his people cried to him in their troubles (Psa. 106:44, 45).

Ruth. This is followed by the short book of Ruth, of only four chapters. The book can be read in twenty minutes. It is the world's sweetest and purest love story. It hands down the brave love and unshaken truthfulness of her who, though not of the chosen race, was privileged to become the ancestress of David. It gives us the name Obed, the son of Ruth and the grandfather of David. The lineage of Christ is showed to be of royal descent, and that in his veins flowed Jew and Gentile blood.

Samuel. This brings us to the books of Samuel. We

have already said that Samuel was the last of the Judges. He was also a prophet. The books are so called because of the prominence of Samuel in the narrative. He comes to the head of affairs in Israel, stirs the hearts of the people, warns them, receives divine favor, lays down his work as Judge and gives interesting prophecies.

Kings. Why the books of Kings? The time came when Israel was not satisfied with God's order. They wanted to be like their neighbors. They said unto Samuel: "Give us kings." Samuel prayed unto the Lord. The Lord said unto Samuel: "Hearken unto the voice of the people. They have rejected me, that I should not reign over them. Yet protest solemnly unto them, and show them the manner of the king that shall reign Over them." Samuel does this. But at the close of his warnings and protests, the people say, "Nay, but we will have a king over us; that we also may be like all the nations." What a wonderful lesson to the church today! (1 Sam, 8.) "I gave thee a king in mine anger and took him away in my wrath" (Hos. 13:11).

Follow the line of kings, Saul, David, Solomon. See the kingdom divide. Read of their troubles and cryings. The curses foretold by Samuel had come. The last king upon the tottering throne of David is Zedekiah, 585 years before Christ.

To be "like all the nations" has caused many hearts to ache in the Israel of the New Testament.

Chronicles. Now we come to Chronicles. These books sweep over the whole range of the history of Israel from Adam to the fall of the kingdom of Judah. Hence the name Chronicles. These books give great

emphasis to the divine side of history. The writing is retrospective. They relate the genealogies of the priestly families, and the happy memories of an exiled people. They lead one to believe that God's hand was in it all.

Ezra follows. The book bears the name of the author. Ezra was a priest and leader of the people. He was an historian and a prophet. While writing the history of the Jews for about eighty years, Ezra gives interesting prophecies.

Esther. Now the book of Esther. It bears the name of the heroine—God's name is not in it. Its literature is charming to the infidel as well as to the believer. The reader will be impressed as he closes reading the fascinating record, with the marvelous power of the life of a pure, good woman. Though in a heathen court, she makes her way, at the risk of her own life, into the presence of the king and secures a blessing to her people.

The Prophets. This brings us to the second division of the Old Testament, the Prophets. What can be said of one is true of all. Their prophecies are full of good news for all nations. They set forth God in his greatness as mighty to save, and his righteousness in deeds of grace and mercy. They also see beyond revolutions and fall of empires the advent of a Saviour. They foretell almost every event in his life from the cradle in the manger to his farewell on the mount. How wonderful to read "the gospel in prophecy!" "Unto us a child is born, a son is given." He is "a man of sorrows, and acquainted with grief." "In his humiliation his judgment was taken away." "He opened not his mouth." "He made his grave with the wicked, and

with rich in his death." "Thy dead shall live." "Lift up your heads, O ye gates; and be lift up, ye everlasting doors; and the King of glory shall come in." "I will build again the tabernacle of David, which is fallen down." "He would raise up Christ to sit oh his throne." "Therefore being by the right hand of God he is exalted." "He must reign till he hath put all enemies under his feet." "Then cometh the end when he shall have delivered up the kingdom to God, even the Father."

How inspiring, how soul stirring the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and all—all major—nothing minor.

The Psalms. The third division of the Old Testament given by our Saviour is "the Psalms." They mean more than the book by this name. These songs embrace the various experiences of life, both in the individual and in Israel as a nation. "Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

They sang of their joys, and in their sorrows. They sang in the hope of better days. They sang of the time when Jesus should sit on David's throne in the glory of his reign on the right hand of his Father.

Many of "the sweet songs of Israel" are found in Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, and Lamentations.

We have reviewed briefly the books of the Old Testament. The question raised in the study of the first book: "What must I do to be saved?" has not yet been answered.

IS THIS LAW NOW BINDING?

Another question of great moment arises here: Is this law binding upon us now? All that we may know about the answer we learn from the Bible. The prophet says: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt" (Jer. 31:31). The writer to the Hebrews quotes this prophecy as fulfilled (Heb. 8:8, 9). Jesus says, "Think not that I am come to destroy the law, or prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). Upon the rugged cross he said, "It is finished," and bowed his head upon his aching heart and died. Paul writes of this event when he says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:14).

Of what use then is the Old Testament? We have a great use for it. "For whatsoever things were written aforetime were written for our learning" (Rom. 15:4). It is by the Old Testament that we understand the New Testament. The Old Testament is the key that unlocks the New Testament. The Old Testament is the New Testament concealed. The New Testament is the Old Testament revealed. Without the Old we could not understand the New. This will abundantly appear as we study the New Testament.

HOW TO READ THE BIBLE

THE NEW TESTAMENT

For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

He taketh away the first, that he may establish the second (Heb. 10:9).

For if the first covenant had been faultless, then should no place have been sought for the second (Heb. 8:7).

By so much was Jesus made the surety of a better testament (Heb. 7:22).

He is the mediator of a better covenant, which was established upon better promises (Heb. 8:6).

The New Testament has, also, its three great divisions: The Books of Testimony, the Book of Conversions, and the Epistles to Christians.

A brief study of each of the books of the New Testament will reveal the beauty of "the perfect law of liberty." The Old Testament had the blood of animals that could not take away sin. (Heb. 10:3-4.) The New Testament has "the blood of the everlasting covenant," (Heb. 13:20.) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," (Heb. 9:14.)

Inspiration says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

"But these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." (John 20:

THE NEW TESTA- MENT	The Books of Testimony	Matthew Mark Luke John	Faith
	The Book of Conversions	Acts of Apostles	Repentance Confession Baptism
	Epistles to Christians	Romans Corinthians Galatians Ephesians Philippians Colossians Thessalonians Timothy Titus Philemon Hebrews James Peter John Jude Revelation	Giving all diligence add to your faith Virtue Knowledge Temperance Patience Godliness Brotherly Kindness Love

30-31.) What is true of the book of John is true of Matthew, Mark and Luke.

Matthew.—The first chapter of Matthew gives the lineage of Christ. The reader is impressed that he came just as the Old Testament said he would. Matthew says Jesus was born of a virgin. The prophet foretold that event. (Isa. 7:14.) "Now when Jesus was born in Bethlehem of Judea." The Old Testament said this. (Ps. 132:11.) Joseph was warned to flee into Egypt with the young child and his mother. He was there with them until the death of Herod. The Old Testament scripture was fulfilled which says, "Out of Egypt have I called my son." (Hos. 11:1.) Herod, fearing for his throne, in his wrath, sent forth and slew all the children from two years old and under, that were in Bethlehem and all the coasts thereof. "Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "In Rama was there a voice heard, lamentation and weeping, Rachel weeping for her children."

But after the death of Herod, Joseph brought the young child and his mother out of Egypt and dwelt in Nazareth. Again the scripture was fulfilled which says, "He shall be called a Nazarene." (1 Sam. 1:11.)

How can one read understandingly this wonderful record and fail to see that the New Testament is the unfolding of the Old?

THE HARBINGER

John appears upon the stage according to the prophet saying, "Prepare ye the way of the Lord." Many came to him and "were baptized of him in the River of Jordan confessing their sins." He points to

Jesus and says, "He must increase, but I must decrease." A voice from heaven at the baptism of Jesus says, "This is my beloved Son, in whom I am well pleased."

OUR PATTERN

He is now lead up into the wilderness to be tempted of the devil. The stone must be tried. (Isa. 28:16.) The Arch enemy of human souls knows how to try. Human destiny is in the balance, Jesus is to be our pattern. "He was tempted in all points as we are." Jesus came through the ordeal "without sin." "Angels came and ministered unto him." (Chapter 4.)

EARTHLY LIFE

He began his ministry in the hill country of Galilee. He preached saying, "Repent, for the kingdom of heaven is at hand." He flung to the winds of time the wonderful "Sermon on the Mount." In this sermon he gives the principles that shall characterize his subjects in the coming kingdom. "The people were astonished at his doctrine." They are still astonished at it.

The lepers are cleansed. The lame are healed. The palsied are cured. Devils are cast out. The blind eye is opened. The deaf ear is unstopped. The dead are raised. The prophets foretold these events. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (Isa. 35:5-6.)

THE GREAT TEACHER

He called unto him his twelve disciples, named them apostles, and sent them out with power to cast out

demons, and to heal all manner of sickness. He gave them the limited commission, saying, "But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, "The kingdom of heaven is at hand."

These disciples learn at his feet for three and one-half years. He impresses the lessons of mercy and not sacrifice. He teaches them by object lessons who shall be greatest in his kingdom. He beckons to all: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Beautiful parables fall from his lips that these things might be hid from the wise and prudent and revealed unto babes,—those who wanted to know. Again a prophecy is fulfilled: "By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive."

He takes "the inner circle" upon the mount to witness "the heavenly vision." They hear the voice of the Father: "This is my beloved Son, in whom I am well pleased; hear ye him." Jesus charged them, saying "Tell the vision to no man, until the Son of man be risen again from the dead."

ENEMIES OF TRUTH

Jesus encounters the scribes, Sadducees, and Pharisees upon every hand. He is the most persistent, resourceful, alert and masterful controversialist of all ages. He knows that truth will prevail only as it is championed by its defenders and propagators. But there are those who seem to think that truth will take care of itself, and needs no controversy. Jesus of Nazareth, the world's great Teacher, did not leave such an example.

Read the scathing denunciations, bitter rebukes, and awful anathemas that he gave the enemies of truth. "Woe unto you, scribes, Pharisees, hypocrites! for ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone."

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" These are some of the scathing rebukes Jesus gives the religious leaders in his last encounter with them in Jerusalem the closing week of his earthly life. Never were severer epithets employed, never more terrible denunciations uttered.

COWARDS

How can they meet his arguments? As cowards meet argument. The words of the Teacher stung his hearers to the quick. They set themselves vehemently against him. Scribes, whose ignorance he had exposed, priests, whose greed he had reproved, elders, whose hypocrisy he had branded, Sadducees, whose proud insolence he had confuted,—all these, filled with common hatred, are arrayed against him. With these representatives of the hierarchy leading the tumult, his doom was already settled. He is betrayed for thirty pieces of silver,—the price of an ordinary slave. He is hurried through several mock trials in one night. Envy, perjury, cruelty, barbarity, cowardice,—all, characterized these trials. Pilate declared four times.

"I find no fault in him." But, "In his humiliation his judgment was taken away." Pilate yielded to the howling mob, and "delivered Jesus to be crucified." Thus this truckling politician won his crown of shameful, cowardly, fadeless infamy. But Jesus, "for the suffering of death was crowned with glory and honor."

THE CROSS

He bears his cross alone. Between two thieves he hangs a spectacle to earth and heaven. All nature suffers in sympathy. The sun hides his face. God forsakes his Son in this awful hour. Jesus "tasted death for every man." The tragedy of the cross is heaven's supreme appeal to the wayward children of time.

THE VICTOR

Loving hands take the body down, wrap it in a clean linen cloth, lay it in a new tomb. "He made his grave with the wicked, and with the rich in his death." The tomb is made "sure as ye can." But, after three days he comes out a mighty conqueror. He had said, "Destroy this temple, and after three days I will rear it again."

ALL AUTHORITY

He now gathers unto himself the remnant of the apostles, teaches them for forty days and nights. He meets the eleven disciples in a mountain in Galilee by appointment. He speaks unto, them saying, "All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Thus closes the twenty-eight interesting chapters, given by Matthew, of the life, the death, the burial, and the resurrection of our Saviour. How can one read the soul-stirring message without saying, "Truly, this is the Son of God?"

But the friendly sinner is interested. He says, "*I want to read further.*" He now turns to the following book.

Mark. Mark records many things not told by Matthew. He corroborates the story given by Matthew. He reads to the close of the sixteen fascinating chapters. He hears Mark as he records the blood-bought, world-wide commission: "Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He hears Jesus promising signs to follow the apostles that believe as they go forth and preach.

"He was received up into heaven and sat on the right hand of God."

The reader says, "Is it possible that I have been rejecting the Christ? Has the Child of Prophecy come as the Old Testament said? I want to read more."

Luke. He turns to the voluminous writer, Luke. Here he reads many things that neither Matthew nor Mark has told. Luke confirms what Matthew and Mark have written. He hears Jesus say unto the disciples after he had risen from the dead, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Jesus "was parted from them and carried up into heaven."

The reader closes the twenty-four chapters of Luke with a faith that says, "I want to know more of the man of sorrows."

John. He now turns to the lovely writer,—John. Here he learns of things that had never been told by the other writers. He notes that John is in perfect accord with Matthew, Mark and Luke. As he finishes the twenty-one chapters of John, he exclaims: "*My Lord and My God!*"

The "Books of Testimony" have led him to be a believer in Christ. No one, yet, has ever weighed honestly and sincerely the evidence of Matthew, Mark, Luke, and John, in the light of the Old Testament, and gone away an unbeliever. There is abundant evidence to convince "doubting Thomas."

Acts. The next book is Acts. We often style it the book of conversions. While it is this, it is more. It is a record of the church at work. It shows the spread of the gospel "in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

IN JERUSALEM

In the first chapter we read of the apostles returning to Jerusalem in obedience to the command of Jesus: "Tarry ye in the city of Jerusalem." Here

Peter leads in the selection of one to take the place of Judas who "by transgression fell." "And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles."

The second chapter opens: "And when the day of Pentecost was fully come, they were all with one accord in one place." Here are the apostles, the right persons,—in Jerusalem, the right place. The Holy Spirit comes down from heaven. The apostles are filled with the Spirit and "began to speak with other tongues." The multitude came together and "were troubled," "amazed," they "marveled," "were in doubt," and others mocking said, "These men are full of new wine."

THE SERMON

But Peter shows that these things are the fulfillment of prophecy. Then how true to the command of our Saviour: "Ye men of Israel, hear these words: Jesus of Nazareth,"—yes, this is his theme, "Ye have taken and by wicked hands have crucified and slain." But "God has raised him up." "His soul was not left in hades." "He is by the right hand of God exalted."

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,"—enough to pierce them in their hearts. No wonder they say unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" *How personal! How vital!*

THE QUESTION ANSWERED

Strange that every preacher in all the world will not tell believers to do just what the Holy Spirit through Peter told them on this memorable occasion!

"Peter said unto them, 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." There was no hesitating. There was no delay. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The chapter closes: "And the Lord added to the church daily such as should be saved."

HARMONY

Matthew, Mark, Luke, and John have led the reader to become a believer in Christ. He has learned now what a believer must do to become a Christian. But, he wants to learn more. In the third chapter he reads Peter's sermon in the porch of the temple. The same gospel is preached here as on Pentecost. In the fourth chapter he sees, "Many of them which heard the word believed." "And the multitude of them that believed." In the fifth chapter: "Go, stand and speak in the temple to the people of all the words of this life." In the sixth: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." The seventh: "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye." In the eighth, the conversion of the Samaritans, Simon, and the officer. In the ninth, the conversion of Saul of Tarsus. In the tenth, the gospel goes to the Gentiles. The eleventh, "Peter rehearses the matter from the beginning." The twelfth, persecution by the wicked Herod. The thirteenth and fourteenth, the church at Antioch in Syria doing missionary work. The

fifteenth, questions settled before the apostles and elders in Jerusalem, In the sixteenth, Paul, Silas, Timothy, and Luke on a missionary tour, the conversion of Lydia and the jailer. In closing the twenty-eight chapters of Acts the reader has seen thousands become Christians. He says, "This will I do."

THE EPISTLES

We have passed briefly over five books of the New Testament, and have seen what one must do to become a Christian. What means the remaining twenty-two books? From these epistles we learn the Christian's every duty.

In the book of Romans we learn that there is no difference between Jew and Gentile. All are saved by the mercy, goodness, and grace of God. We are to present our "bodies a living sacrifice." "And be not conformed to this world: but be ye transformed by the renewing of your mind." This implies study. We are taught to "Be not overcome of evil, overcome evil with good." In these letters God shows us "the good way" and points out the evil.

God must lead. "It is not in man that walketh to direct his steps." How beautiful to read and heed his message. "Provide things honest in the sight of all men." "Owe no man any thing, but to love one another." "Love worketh no ill to his neighbor." "Let us go on unto perfection."

"Having escaped the corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and

to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love."

But often we make mistakes, we sin. "And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

The "Scriptures inspired of God" give us "sound doctrine." Nothing else will. We often need "reproof." God's word is sufficient for this. Poor erring mortals must be "corrected." The Bible is complete for this. How we should delight to sit at the Master's feet for "instruction in righteousness." The goal for which "the man of God" is striving is "perfection."

"We should live soberly, righteously, and Godly in this present world:" "Soberly," that duty to self; "righteously," that duty to others; "godly," that duty to God.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

"See that ye refuse not him that speaketh," and, "How shall we escape if we neglect so great salvation," are warnings while opportunity and time are ours.

Blessed is that man "whose delight is in the law of the Lord, and in his law doth he meditate day and night."

The Epistles: Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, John, and Jude, will show the child of God where to place his feet at every step in the journey to the home of the soul.

That the Christian may be strengthened to endure all the trials in the walk of faith, he is permitted to lift the veil and see the glories that await him. He now comes to the last book of the Bible,—Revelation. Here he views "the city of pure gold," with its "walls of jasper," and "gates of pearl." The glory of God and the Lamb is the light. All tears are wiped away, and there is "no more death, neither sorrow, nor crying, neither shall there be any more pain." He hears the song of the redeemed whose robes have been made white in the blood of the Lamb. He views the crystal river flowing out of the throne of God and of the Lamb, and the tree of life for the healing of the nations. There is no night there. "These things are faithful and true."

"Behold, I come quickly."

Blessed Bible, how I love it,
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here?

Man was lost and doomed to sorrow;
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.

Yes, sweet Bible, I will hide thee;
Hide thee richly in this heart.
Thou through all my life shall guide me,
And in death we will not part.

Part in death, no never, never;
Through death's dark veil I'll lean on thee,
Then in worlds above forever
Sweeter still thy truths shall be.

THE OLD AND THE NEW

COMPARED AND CONTRASTED

<i>The Old</i>	<i>The New</i>
1. The letter, killeth (2 Cor. 3:6).	1. The spirit, giveth life (Rom. 8:2).
2. Ministration of death (2 Cor. 3:7).	2. Ministration of the spirit (2 Cor. 3: 8).
3. Ministration of condemnation (2 Cor. 3:9).	3. Ministration of righteousness.
4. Written and engraven in stones (2 Cor. 3:7).	4. Written in the heart (2 Cor. 3:3).
5. Glorious, done away (2 Cor. 3:11).	5. More glorious, remaineth.
6. Veil upon their heart (2 Cor. 3:14).	6. Veil done away in Christ.
7. The Old Testament (2 Cor. 3:14).	7. The New Testament (2 Cor. 3: 6).
8. Spoken unto the fathers by the prophets (Heb. 8:8-9).	8. Spoken unto us by Son (Heb. 1:1-2).
9. Changeable priesthood (Heb. 7:12).	9. Unchangeable priesthood (Heb. 7: 24).
10. Imperfect priesthood (Heb. 7:12).	10. Perfect priest (Heb. 7:26).
11. Priests of the tribe of Levi (Heb. 7:5).	11. Christ of tribe of Juda (Heb. 7:14).
12. Priesthood changed (Heb. 7:13).	12. The law changed (Heb. 7:12).
13. Priests without an oath, during the law (Heb. 7:21).	13. Christ a priest by an oath, since the law (Heb. 7:28).

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| 14. Shadow of good things
(Heb. 9: 1-9). | 14. The substance (Heb. 10:1). |
| 15. Blood of animals (Heb.
10:4). | 15. Blood of Christ (Heb.
9:14). |
| 16. No forgiveness (Heb. 10:3). | 16. Sins and iniquities
remembered no more (Heb.
8:12). |
| 17. The old way (Heb. 9:19-
23). | 17. The new and living way
(Heb. 10:20). |
| 18. Tabernacle made with
hands (Heb. 9:24). | 18. Tabernacle made without
hands (Heb. 9:11). |
| 19. For Jews (Gen. 17:13). | 19. For every creature (Mark
16:15-16). |
| 20. He taketh away the first
(Heb. 8:13).
<i>The Old made Jews.</i> | 20. That he may establish the
second (Heb. 10:9).
<i>The New makes Christians.</i> |

FAITH

Now faith is the substance of things hoped for (Heb. 11:1).

Faith is the bed-rock. Two easy Latin words define it—*sub stare*, to stand under. It is the foundation "of things hoped for."

ITS SOURCE

Is the word of God. Peter said: "The Gentile by my mouth should hear the word of the gospel and believe" (Acts 15:7). "So then faith comes by hearing and hearing by the word of God" (Rom. 10:17). Where God has not spoken there can be no faith.

KINDS OF FAITH

To lessen the force of these scriptures some say that this is an historical, or evangelical faith, and not a saving faith. But the divine writer says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John 20:30, 31).

Call it by whatever name you may, "historical faith" or "evangelical," the faith that comes from "these are written" gives "life through his name." It must then be "a saving faith." That is enough.

THE FATAL ERROR

Is here made. We often hear the expressions: "I believe that God, in some way unknown to me, will

save the heathen," and "I believe the pious unimmersed will be saved." The length, the breadth, the height, and the depth of faith is a full measure of testimony. Where the word of God begins our faith may begin. Where his word ends our faith must end. When we say "I believe" this or that in the divine realm, we obligate ourselves as high as heaven, as deep as the unseen, to show that God has spoken it.

MAN'S OPINION

Many have never felt the responsibility of giving their *opinion* in the place of *faith* that "comes from the word of God." It looks very much like the sin of presumption—presuming to sit in God's place and speak for him. Yes, "I believe" means, I can read it from God's Word. If not, it is man's opinion. What is the opinion of any man worth, I care not how great? Simply nothing at all.

THE WALK

"We walk by faith and not by sight" (2 Cor. 5:7). "It is not in man that walketh to direct his steps" (Jer. 19:23). It is God speaking and man hearing. It is God directing and man obeying. "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

THE DECEPTION

Here the popular evangelist deceives his hearers. He tells them to "sit still and trust in Jesus." He quotes the following scriptures: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"He that believeth on him is not condemned" (John 3:18).

"He that believeth on the Son hath everlasting life" (John 3:36).

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Everyone who loves the Word of God never doubts these scriptures. But to believe that they teach that faith is a mere nod of the head or assent to the truth, is quite another question. Faith is the driving force of all the acts of the believer that brings him into perfect harmony with the will of God. This is not done by signing a card, giving your post office, street and number, and the evangelist reporting so many "saved by faith."

THE TRUTH

The antithesis of these positive scriptures is: "He that obeyeth not the Son shall not see life (R. V. John 3:36). This truth is seen when the "Lord spake unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel" (Num. 20:12). They had not that "conviction" to do just what God said do. God said unto them, "Speak ye unto the rock before their eyes" (Num. 20:8). But they "smote the rock" (v. 11). Hence God says, "Ye believe not in me," What is it to "believe in" God? It is to do trustingly and lovingly just what he says.

This "faith alone" system is the popular doctrine in pulpits and on rostrums of the modern pastor and money-loving evangelist. There is nothing that they put over with a show that is more deceiving and soul-blighting.

NO EXCUSE

There might be some excuse for this proclaiming, were it not for the examples the divine writer gives of faith. We might fail to understand an abstract definition, but how can we fail to grasp concrete examples? The student in the grades might not comprehend the definition of a noun: "A noun is a name." But when the examples, as, *man, house, tree, Nashville*, are given, how can he fail to understand? Just so the great teacher has done in this wonderful picture of faith. He first defines his subject. Then illustration after illustration follows. "Time would fail me to tell" of all. Let us study briefly.

THE WALLS OF JERICHO

"By faith the walls of Jericho fell down, after they were compassed about seven days" (v. 30). It is interesting to read, "And the Lord said unto Joshua, See, I have given into thine hands Jericho, and the king thereof, and the mighty men of valor" (Josh. 6:2).

God said to Joshua, "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days." "And the seventh day ye shall compass the city seven times." The order of march was: the armed men went before, the priests with the trumpets followed, then the priests bearing the ark of the covenant, and after all these, the gathering host of Israel.

"And when ye hear the sound of the trumpet, all the people shall shout with a great shout," the wall of the city shall fall down.

Joshua heard God. He never doubted. Here is "the thing hoped for." Can there be hope without faith that stands under? Can there be faith without that faith expressing itself in doing just what God said do? Can there be "conviction of things not seen," if Joshua hesitates?

"So the ark of the Lord compassed the city, going about once. And the second day they compassed the city once, and returned into camps: so they did six days."

The seventh day "they compassed the city after the same manner seven times." "When the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city."

How beautiful to read now, "By faith the walls of Jericho fell down!" When? When Joshua obediently and trustingly did just what God said. Is it possible to misunderstand this example of faith?

Put the faith of Joshua in the scriptures already quoted, and how truly can we say the believer

1. "Should never perish, but have everlasting life" (John 3:16).
2. "Is not condemned" (John 3:18).
3. "Hath everlasting life" (John 3:36).
4. "Shall not come into condemnation" (John 5:24).
5. "Is passed from death unto life" (John 5:24).
6. "Shall receive remission of sins" (Acts 10:43).
7. "Shalt be saved and thy house" (Acts 16:31).
8. "Is justified" (Rom. 5:1).

9. "Has peace with God" (Rom. 5:1). 10. "Is born of God" (1 John 5:1).

*The faith that saves
Is the faith that obeys.*

IMPORTANT QUESTION

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2:14). That is faith apart from works. Or, can faith alone save a man? From pulpits from every quarter will come the answer, yes, yes!

The divine writer answers the question by giving a beautiful parable: "If a brother or sister be naked and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

"Even so faith, if it hath not works, is dead, being alone" (VS. 15-17).

Faith, by itself, is like feeding the hungry mouth with pretty words, or like clothing the freezing body with beautiful language. "What doth it profit?"

WORKS

"Was not Abraham our father justified by works, when he offered Isaac his son upon the altar?" (v. 21). But the objector says, "Not of works," and quotes, "For if Abraham were justified by works, he had whereof to glory; but not before God" (Rom. 4:2). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (v. 5).

What kind of works do these scriptures exclude? "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through *the law*, but through the righteousness of *faith*" (v. 13). But, "We say that faith was reckoned to Abraham for righteousness" (v. 9). When? "In circumcision or uncircumcision? Nay, in uncircumcision" (v. 10). Why? "That he might be the father of all them that believe," both Jew and Gentile (v. 11). He is the "father of all them that believe." How? "Who also walk in the steps of that faith of our father Abraham" (v. 12). Abraham had a *walking faith*. He heard God. "He staggered not at the promise of God through unbelief" (v. 20). "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and *he went out*, not knowing whither he went" (Heb. 11:8).

NO ROOM FOR BOASTING

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 27:28).

It is a pity that teachers of the Bible know not the difference between the works of the law of Moses by which "shall no flesh be justified," and "the law of faith" which requires obedience to God. "By whom we have received grace and apostleship for obedience to the faith among all nations, for his name" (Rom. 1:5). "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). "A great company of the priests were obedient to the faith" (Acts 6:7). "Blessed are they that do his commandments" (Rev. 22:14).

FAITH ONLY

We are unable to see where "the doctrine of justification by faith only is wholesome" or how there can be any "comfort" in it. But, did not James write about being justified "by faith only"? Yes, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). The little word "not" makes a world of difference.

THE WALK

We should rejoice and be glad that the journey is by faith. "For we walk by faith and not by sight" (2 Cor. 5:7). "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). It is the Strong Arm supporting the weak. It is the Wise leading the foolish. O how safe and sure are the steps of faith! There will be no disappointment when the walk of faith is ended.

We must not forget that both the Christian and the sinner are saved by *faith*. The sinner will be saved as easily by refusing or neglecting to do the Master's will as the Christian who "neglects so great salvation." The entire journey is a walk of faith, hearing God, believing in him by doing all he says do, and trusting him for the promises. *This is the faith that saves*. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

"Receiving the end of your faith, even the salvation of your souls" (1 Peter 8:9).

NO EXCEPTION

No matter how heavy and stupendous the play of the intellect may be, behind the soul of it all there always remains an open void, a reaching out of invisible fingers and arms, a longing. Faith sublime alone can fill this void.

Into this state every human being finds himself at times. From him who knows much to him who knows but little, this same crying out for something beyond exists. God in his goodness and mercy supplies this longing in the sweet peace that comes to the "one who walks in the steps of that faith of our father Abraham."

We do not know why we are lonely. We do not know why things about us do not satisfy. There must be something better beyond. God says: "Come with me and I will lead you safely and happily across."

To many faith does not always look reasonable. Here they stumble and fall. But to the one who solves the great mysteries of life by faith, a flood of light comes in to illumine that which is dark, and black and misunderstandable. Where reason falters and droops, faith spreads her wings and leads on to conquests.

Faith gives vision and smoothes the bruises of a forgetful world, and heals the hurts of friends and foes alike. Faith is the one thing that stands by and leads on after all else have melted away. But do not mistake faith to be a dreamy trust that does not manifest itself. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

These truths will appear the more beautiful in the subject that follows:
Victories of Faith.

VICTORIES OF FAITH

These all died in faith, not having received the promises, but having seen them afar *off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth (Heb. 11:13).

POWER OF EXAMPLE

All nations have their heroes. Their lives play an important part in the education of the people, either for good or for bad. The world knows the power of example, hence the recorded lives of the worldly great. The heart of the youth, as he reads them, throbs to be like his hero.

HEROES OF FAITH

God knew first of all the power of example to instruct the human heart. We have in the Bible a long list of heroes, who won the victory by faith. The eleventh chapter of Hebrews contains the honor roll. But "time would fail me to tell of" all.

It is a great mistake to think that our trials and struggles are different and greater than others. The difficulties and troubles that God's children encounter have been the same in all ages. History is a repetition of itself—"There hath no temptation taken you but such as is common to man" (1 Cor. 10:13). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12).

ENCOURAGE

These heroes of faith encourage us. They stand upon the peaks with palms in their hands beckoning unto us.

Their lives insure us that they traveled the same road we are traveling. They encountered the same obstacles, and had the same trials that we have. They say unto us, "We won the victory by faith. You can, too."

THE PLAN UNCHANGED

God's plan for saving the human family has been the same in all ages. Walk through the sorrowing centuries,—2,500 years, from blooming Eden to trembling Sinai, and God's plan was, hear God, never doubt him, do what God says. Pass from shaking Sinai to bleeding Calvary,—1500 years, and God's plan was the same. Hear him, never falter, do what he says. Continue the walk from Calvary until time shall cease, and God's plan is and will be, hear God, believe all that he says, and do all that he requires, trusting him for the promises.

We are now prepared to appreciate this peerage chapter. These are Old Testament characters. They won the victory by faith just as all must win the victory under the New Testament.

NOAH

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith" (v. 1).

This is a beautiful, impressive example of a hero who won the victory by faith. Notice that living, energetic faith expressed in the words "moved with fear," "prepared an ark."

The Architect. God was the architect. "Make thee an ark of gopher wood." God told Noah how long, how wide, how high to make it, how many stories, the number of openings, and what to take into it. "Thus did Noah: according to all that God commanded him, so did he" (Gen. 6).

Work of Faith. Every lick on the ark was a stroke of faith. Every beam placed in the ark was put there by faith. When the door was made in the side and the window finished in a cubit above, all were by faith. Noah was doing what God told him without the least deviation. It was the Lord speaking and man hearing, never doubting, moving with fear, and preparing an ark. God wrote "by faith Noah" did this.

Heir of Righteousness. "By which he condemned the world, and became heir of the righteousness which is by faith." He was not an "heir of righteousness" before he built the ark, although he was a believer before that. It is clear that faith alone did not secure Mm this blessing—without doing just what God said he never would have become an heir to righteousness.

Power to Become Sons. How applicable the following scripture just here: "He [Christ] came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). There is something above and beyond receiving him and believing in him that must be done to become "children of God." "By works was faith made perfect" (James 2:22).

Promises of God Sure. When the ark was finished as God directed, all had entered, and the door shut and sealed, the windows of heaven were opened, the depths

were broken up, the rain descended for forty days and forty nights, and the waters covered the mountains. The ark went upon the face of the waters, bearing its precious cargo.

It is now that "things not seen as yet" are seen and "things hoped for" have become real, all by faith that "moved" and "prepared" "according to all that God commanded."

Lessons. The simple conclusions from this example are: as Noah heard God, so we must hear Christ (Heb. 1:1, 2; Acts 7:37); as Noah never doubted God, so we must not doubt Christ; as Noah did "all that God commanded," so we must do all that Christ has commanded; as Noah became "heir of the righteousness," so we become the "children of God" and "heirs of God," and will receive at the end of that walk by faith the salvation of our souls (1 Peter 1:9).

ABRAHAM

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went" (Heb. 11:8). This is a wonderful example of the faith that leads to victory. How can one misunderstand it?

God Talks. The Lord appeared unto Abraham in "Ur of the Chaldees" and said, "Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

"And I will bless them that bless thee, and curse him

that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). The record says he "obeyed." It also says he did this "by faith." Abraham heard God—he never doubted him. He did just what God said do. God blessed him in doing it.

Abraham Hears. "He went out, not knowing whither he went." It was God leading and Abraham walking by faith. It was a faith that "obeyed"—that "went out." Abraham was not walking by feeling. All his feelings must have been against him, as he was leaving his own "country," "his father's house" and "his kindred."

The Journey. This journey was not by sight or reason. Reason was against it—he did not know where he was going, he was leaving the fertile valley of Mesopotamia, the house of his childhood. He could not see the end of that journey of eight hundred miles. But every step was by faith. He is an example to us, "who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" (Rom. 4:12).

Abraham Tried. "By faith Abraham, when he was tried, offered up Isaac and he that had received the promises offered by his only begotten son,

"Of whom it was said, That in Isaac shall thy seed be called:

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 12:17-19).

Faith supreme! "God said unto him, Abraham: and he said, Behold, here am I. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there

for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:1, 2).

Parental Love. How natural for parents to love their children, especially of their old days. When Isaac was born Abraham was one hundred years old and Sarah ninety. He, too, was the child of promise. "Take now thy son, thine only son Isaac, whom thou lovest," —love so true, so tender, so strong. The doting father loved him with all his heart. Could Divinity demand a harder thing for Abraham to do? Will he waver, pause, hesitate, decline?

The Obedient Faith. There is all the room for argument in the world here in the light of reason or sight. How many of us would not have said, "He is the child of my old days. How can I? Besides, he is the child of promise. The scheme of human redemption will fail, if I should kill and burn my son to ashes. As a merciful, sensible father, I will not do it" ?

But not Abraham. He is a man of faith. He hears God. There is no doubting, no hesitating, but there is obedience. "Behold, to obey is better than sacrifice" (1 Sam. 15:22). "And Abraham arose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering and rose up, and went to the place of which God had told him" (Gen. 22:3).

The Little Company. Think of this little company and the three day's journey. About what did they talk? About what did they think? We are not left to guess at the thoughts of Abraham. Can we not feel something of the great wave of sorrow as it overflows his very soul? He bears it alone, the unspoken sorrow. He could not tell Sarah, his wife. A mother's

love would have clung to her boy. He could not tell Isaac or the servants. Such grief as souls seldom know, Abraham bears in silence. Faith unflinching sustained him.

Unwavering Faith. "Then on the third day Abraham lifted up his eyes and saw the place afar off." He stands at the foot of the mountain with this faith: "I will take my boy whom I love upon yonder mountain, I will take his life's blood, and burn his body to ashes; yet he will come off that mountain with me." Speculation? No, indeed. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come to you again" (Gen. 22:5). Again, "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

The Supreme Test. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." It is the walk of a loving father with an obedient son. One understands, the other does not. "And they came to the place which God had told them of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

The knife is raised to strike the fatal blow. Abraham is determined to plunge the cold steel into the warm heart of his darling boy,—the "only begotten son, of whom it was said, That in Isaac shall thy seed be called." A moment's delay and Isaac will be dead. Will heaven stay the hand? It is enough. "And the angel of the Lord called unto him out of heaven, and

said, Abraham, Abraham, and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Made Certain. We are made doubly sure of this lesson of a hero winning the victory by faith in the following. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

"Seest thou how faith wrought with his works, and by works was faith made perfect?

"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

"Ye see then how that by works a man is justified and not by faith only" (James 2:21-24).

This is God's example of justification by faith. There is no way to misunderstand it.

But inspiration does not stop here. God leaves us without any kind of excuse.

MOSES

"By faith Moses, when he was born, was hid three months by his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of Christ greater riches

than the treasures of Egypt: for he had respect unto the recompense of the reward" (Heb. 11:22-26).

His Birth. On God's honor roll of the heroes of faith there is none greater than Moses. He was born at a time when "the new king over Egypt" feared for his throne on account of the rapid increase of the children of Israel. An edict had gone forth from Pharaoh that all the male children of Hebrew mothers must be put to death. When the mother "saw him that he was a goodly child, she hid him three months. And when she could hide him no longer," loving hands prepared an ark of bulrushes, made it impervious to water, put the child in it, and committed it in the flags by the river's brink.

Divine Providence? His little sister, Miriam, stood afar off watching that precious cargo. The daughter of Pharaoh came down to bathe at the river. Her maidens were with her, and when she saw the ark, she sent her maid to fetch it. As she opened the ark "the babe wept." The tear that coursed down the brown cheek of that helpless babe found a tender place in the heart of Pharaoh's daughter. "She had compassion on him, and said, This is one of the Hebrew's children." Miriam said, "Shall I go and call to thee a nurse?" Pharaoh's daughter said to her, "Go." And the maid went and called the child's mother. Pharaoh's daughter said, "Take this child away, and nurse it for me, and I will give thee thy wages."

Wages. The idea of a mother receiving "wages" to rear her own child! Yet how true! They cannot escape it. Those "wages" may be gathered in rejoicing or reaped in tears, but the "wages" must be received. Fathers and mothers cannot shift the responsibility

of rearing those precious buds given to them. Many do not feel the weight of it till it is too late. Too many fathers are engrossed in business and clubs, and mothers engulfed in society and worldly entertainment, to pay much attention to the proper training of these little ones. The first impressions are the lasting ones. The early days of childhood are the most impressionable periods of life. The writer would have every reader to underscore the following. "And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Ex. 2:9, 10). "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

The Choice. Moses is now known as an Egyptian. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). By faith at full forty years old he "refused to be called the son of Pharaoh's daughter." How did he get this faith? From the source of all faith—"from the word of God" (Rom. 10:17), taught him at the knee of a godly mother. That faith led him to make a choice,— "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." In making this choice he pushed from his head the golden crown of a mighty, earthly kingdom. In making this choice, he declined the wealth of the world. In making this choice, he denied himself "the pleasures of sin for a season." In making this choice, he refused worldly honor. Oh, what has the world not done, and what is it not now doing

to get the very things that Moses "by faith" refused; some high office in worldly governments, pleasures of sin, earth's riches, and worldly glory?

"He had respect unto the recompense of the reward." He looked beyond the fading crown. "The reproach of Christ" to him was "greater riches than the treasures of Egypt." He looked beyond the transient "pleasures of sin." Worldly honor "as the flower of the grass" has no attraction for him. "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

Leads Israel. At the age of eighty, he led the children of Israel out of Pharaoh's kingdom. He was on shaking Sinai to receive the law. He led the hosts of Israel for forty years in their wanderings in the wilderness. He stood on Pisgah's peak on the mount of Nebo at the age of one hundred twenty years in the end of the journey "by faith." "His eye was not dim, nor his natural force abated." God took him and buried him in a valley. He won the victory of faith.

OUR HERITAGE

A wonderful heritage is ours. What has been said of Abel, Noah, Joshua, Abraham, and Moses, can be said of this innumerable host, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life" (verses 33-35).

They bequeathed to us a rich legacy as they show

us how by faith they endured the persecutions that must come to all who "live godly" (2 Tim. 2:11). They "were tortured, had trials of cruel mockings and scourgings, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth."

THE PROMISE

But, they "received not the promise." They saw the star of prophecy, and "staggered not at the promise of God through unbelief" (Rom. 4:20). What should be our faith today? We have the "Child of History" divine. Six thousand years look down upon us. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24).

OUR FAITH

This faith is the richest and most precious possession that men and women can have in this world. (James 2:5). It has been their stay from time immemorial, giving them strength and consolation in life, and sweet assurance and abiding hope in death.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

"Faith is the victory."

OPPORTUNITY

A CHAPEL TALK

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10).

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake and rise to fight and win.
Wail not for precious chances passed away.
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.
Laugh like a boy at splendors that have sped;
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your hands and weep;
I lend my aid to all who say: "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.
—Walter Malone.

FULL OF MEANING

The etymology of the word is interesting. It is a sea term,—"*ob*," at or before, "*portus*," a port or harbor; literally, before the opening.

Did you ever consider the hold the sea has upon our minds? There is wonderful charm in great waters. "The boy ran away to sea" is one of the oldest cries that ever startled the home or excited the envy of youth.

And did you ever study how these sea words and phrases fit into all life with startling clarity of meaning? Truly there is no charm of earth surpassing the great sea. It never lets go of the heart of one who has heard the music of its great voices.

Our language would be impoverished did we take from it all these delightful sea-faring words and phrases.

Poetry is filled with beautiful figures drawn from the sea. Tennyson closes the immortal lyric, "Crossing the Bar":

"For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

"Which hope we have as an anchor of the soul, both sure and stedfast"—Paul.

INTERESTING

It is a beautiful picture to see the world's great steamers lying before the fine harbors at New York or Boston, seeking an *Op-por-tu-ni-ty* to enter. But, it is a much prettier sight to see noble, aspiring, prepared youth, ready to enter the portals,—opportunities,—so inviting in all useful avenues of life.

The secret of all success is pre-pared-ness. Lincoln said: "I'll prepare myself and maybe the opportunity will present itself."

Webster prepared the speech that brought him national fame thirty years before the opportunity came to deliver it.

Opportunity beckons to the one who is prepared.

"If a man can write a better book, preach a better

sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door" (*Unknown*).

PERSONIFIED

Opportunity is personified as a beautiful maiden. A lock of hair falls over her forehead. She has no hair on the back of her head. She has wings, and on her feet is wool.

Her wings show that she comes swiftly, the wool teaches that she arrives silently, and the lock of hair over her forehead, that we must take hold as she presents herself. If she passes, we have no place to take hold.

"There is a tide in the affairs of every man,
Which, taken at flood, leads on to fortune."

LEGENDARY

A beautiful legend represents Opportunity as a maiden standing by the side of a large cornfield in early morning. A good genius appears to her and says: "Your journey across this field is one day. As you pass through, pluck one ear of corn. According to the size of the ear you gather, you shall have talismanic or supernatural powers. You must gather the ear of corn as you pass. You must not retrace a single step, and must pluck but one ear, gathering it as you pass." The good genius bids the maid adieu and disappears.

With eager steps the maiden starts through the field. The ears of corn hang large and thick all around her, so inviting. She hesitates to gather one now, so anxious to have the largest. She passes on all alert for the big, long ear of corn. But she soon notices that the

stalks of corn are thinner and the ears smaller. She hastens on only to see the stalks growing fewer and the ears still smaller. She disdains now to gather one of the little insignificant ears that she might see—evening comes. She has crossed the field. Not a single ear of corn has been gathered.

Life is a brief day's journey. Youth has many and wonderful opportunities. They grow fewer and less useful as we pass. "As we have opportunity," let us grasp them.

THE BEGINNING

IMPORTANCE

We can not overestimate the value of a proper conception of the *Beginning of the Church of the New Testament*. The destiny of souls is involved. One might be an unwilling citizen of a human government, but, not so with the kingdom of heaven or church of Christ. One might be a citizen of an earthly government, and at the same time be ignorant of the laws that made him such. But he can never become a member of "the body of Christ, the church," and be ignorant of "the law of Christ" by which he is "delivered from the power of darkness and translated into the kingdom of his dear son."

Hence Jesus says: "Go into all the world and preach the gospel to every creature" (Mark 16:15); "Go teach all nations" (Matt. 28:19); "They shall be all taught of God" (John 6:45); "All shall know me from the least to the greatest" (Heb. 8:11).

Human laws by which one may become a subject of human governments are different and changing. God's law by which one becomes a subject of divine government remains the same. How important, then, to stand at *The Beginning* and hear the Spirit bring the first message from heaven of a ruling King!

MANY DOCTRINES

Many are the doctrines of men in the world today, One says, "Lo, here"; another, "Lo, here." The waters are muddy. Truth is mixed with falsehood. Let us go back up the polluted stream till we stand at the

fountain head, and drink of the pure crystal waters before the doctrines of men have made them foul.

We should rejoice that we can do this,—that we do not have to examine the various theories of man. Time would not permit. Life is too short. Let us pass back of all human creeds, confessions of faith, rituals, and dogmas, and stand with the apostles "at the beginning" in Jerusalem on the memorable Pentecost and listen to them. This is the only way to get the truth that will make us free.

"What difference does it make," asks one, "when the church had its beginning, just so I know I am a member of it?" But, how can you know that you are a member, except you know just what people did under the guidance of inspiration to become members of the "one body"? How beautiful to linger at "the beginning" to see the divine pattern that is to last for all time!

600 B.C.



A PROPHECY

About 600 years B.C. Nebuchadnezzar dreamed a dream. He forgot it. This troubled him. Daniel, a Jewish captive, by the revelation of God recalled that dream and gave the interpretation of it. The dream is recorded in Dan. 2:31-35. The interpretation follows from verses 36 to 45, inclusive.

Before Nebuchadnezzar stood a great image whose form was terrible. "The image's head was of fine gold, his breast and his arms of silver, his belly and

his thighs of brass. His legs of iron, his feet part of iron and part of clay."

Daniel in the interpretation of this dream says to Nebuchadnezzar: "Thou art this head of gold. And after thee shall rise" three other kingdoms. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (verse 44). The student of history has but to follow the record, both sacred and profane, to see the fulfillment of this wonderful prophecy. "The great God hath made known to the king what shall come to pass hereafter." We can not go back of this dream to find the beginning of "the kingdom of God."

THE FOUR KINGDOMS

Nebuchadnezzar, "Thou art this head of gold." At this time he was king of Babylon. The city of Babylon, the beauty of the Chaldees' excellency, was the capital. At the drunken feast of this monarch, while they were praising the gods of gold and silver and of brass, and drinking from the holy vessels taken from the Temple in Jerusalem, there came the finger of a man's hand writing on the plaster of the wall the doom of the Babylonian empire. Proud Babylon bowed her head, 536 B.C., to rise no more.

Cyrus and Darius, a nephew and uncle, one a Mede, the other a Persian, had combined their forces against Babylon, turned the Euphrates river out of its course, marched their armies down into the channel of the river and up through the brazen gates on either side

and sealed the doom of Babylon forever. The new empire, formed upon the ruins of the old, is called the Medo-Persian, which represented the breast and arms of the image.

There arose a young man, Alexander, son of Philip, conquering empire after empire, weeping because there were no more to conquer. His was called the Macedonian empire. His reign was like the flash of a bright meteor across the heavens, lasting the brief period of seven years, ending about 330 B.C., in shameful, drunken death of one that history calls "Alexander the Great."

Finally, the ruins of these kingdoms merged into the Roman Empire. It extended its dominion over the known world, including Palestine and Judea. "ALL roads lead to Rome." "The City of Rome" has universal dominion. The Roman Empire is represented by the feet and toes of the great image. This is the kingdom with which "the stone cut out without hands" comes in contact. "The stone that smote the image became a great mountain and filled the whole earth."

Briefly we have traced the four kingdoms represented by this image: The Babylonian, the Medo-Persian, the Macedonian, and the Roman Empire.

555 B.C.



A NIGHT VISION

In about 555 B.C. Daniel "saw in the night visions, and, behold, one like the Son of man came with the

clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

We can not fail to see this prophecy fulfilled as we read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). David in prophecy sings sweetly of this event as the king ascends the starry skies: "Lift up your heads, O ye gates, and be lift up, ye everlasting doors; and the king of glory shall come in" (Psa. 24:7).

"In the days of these kings." In the year, 40 B.C., while the Caesars were on the throne in Rome, Herod the Great was king over Palestine. The New Testament now begins its story. We shall not be startled to hear something of the coming kingdom. The first chapter records the birth of Christ. The second chapter tells of the decree from Herod that all children in Bethlehem and the region about, two years old and under, should be put to death. The third chapter opens by saying, "In those days came John the Baptist." In what days? In the days of the Herods, the Caesars, the kings of the Roman empire. "In the days of these kings shall the God of heaven set up a kingdom" (Dan. 2:44).

30 A.D.



"AT HAND"

Matt. 3:1, 2: "The kingdom of heaven is at hand" (John).

Mark 1:15: "The kingdom of God is at hand" (Jesus).

Matt. 7:7: "The kingdom of heaven is at hand" (the Twelve).

Luke 10:9: "The kingdom of God is come nigh unto you" (the Seventy).

John preached the kingdom "at hand," Jesus preached the kingdom "at hand," the Twelve said it was "at hand," and the Seventy explain the meaning of "at hand" by saying "nigh unto you."

31 A.D.



DISCIPLES TAUGHT TO PRAY FOR IT

Matt. 6:9, 10: "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come."

Such a prayer would have been delusive and misleading had the kingdom then been in existence on earth. The language shows that at that time the kingdom had not come,—that Jesus taught his disciples to pray for its coming.

32 A.D.



"WILL BUILD"

Matt. 16:8: "Upon this rock I will build my church."

Matt. 18:3: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God."

Mark 9:1: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

These scriptures teach beyond any question that:

1. "Will build" is future from this date.
2. The disciples were not in the kingdom, for the reason that Christ had not yet built the church.
3. That the kingdom would come in the lifetime of some of the disciples.
4. The kingdom will come "with power."
5. The "church" and "kingdom" are the same.

33 A.D.



"SHALL COME"

Luke 22:18: "I will not drink of the fruit of the vine, until the kingdom of God shall come."

Luke 19:11: "They thought that the kingdom of God should immediately appear." These scriptures show plainly that Jesus is teaching the kingdom in the future at this time, and that the disciples were looking

for its immediate appearance. These sayings occurred on his last journey into Jerusalem and on the night of his dark betrayal.

33 A.D.



WAITING FOR IT

Mark 14:43: "Who also waited for the kingdom of God."

Acts 1:6: "Lord, wilt thou at this time restore again the kingdom to Israel?"

After the death of Jesus and his victorious resurrection his disciples were expecting the kingdom to come. These occurrences were in the year 33 A.D.

We have seen prophecies, promises, and solemn declarations of the holy scriptures of 600 years pointing to the beginning of the church, and should now be prepared to see their fulfillment.

The kingdom is to come with power (Mark 9:1).

The apostles were to tarry in Jerusalem until endued with power (Luke 24:49).

The power is to come with the Holy Spirit (Acts 1:8). When did the Holy Spirit come? If this can be determined, we have God's word that the power shall accompany the descent of the Spirit. There is Christ's statement, also, that the kingdom shall come with the power.

We have but to begin the reading of Acts, the sec-

ond chapter: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (verses 1-4).

The Bible says that the power would come with the Spirit, and the Bible says that the kingdom would come with power. Therefore, the irresistible conclusion follows that the kingdom or the church of Christ came, was "set up," was established, was built, had its beginning on this wonderful day, at about nine o'clock, in the city of Jerusalem, in the year 33 A.D.

Following this we have the first gospel sermon ever preached in the name of the crucified and risen Lord, by the Apostle Peter, who held the keys of the kingdom of heaven. Here he announces the law of admission into this kingdom. About 3,000 souls were added. The chapter closes by saying: "And the Lord added to the church daily such as were being saved." We have thus traced the church or kingdom in prophecy until it has become an established fact.

Let us now turn to the closing chapters of the Bible and turn leaf by leaf back. See how different the statements concerning the church. Notice the way the index finger points. See if there is a single statement in the Bible after Pentecost pointing to the coming of the church or kingdom in the future.

96 A.D.



JOHN IN THE KINGDOM

Rev. 1:9: "In the kingdom and patience of Jesus Christ."

Rev. 2:1: "Unto the angel of the church at Ephesus write."

The church is now in existence—John on the Isle of Patmos says he is in the kingdom and Jesus dictates letters to be sent unto the churches in Asia.

65 A.D.



THE PILLAR AND SUPPORT OF TRUTH

1 Tim. 3:15: "In the house of God, which is the church of the living God."

Paul is here writing to Timothy that he might know how to behave himself in the church. This is a beautiful lesson that all Christians should know today.

45 A.D.



THE CHURCH ACTIVE

Acts 13:1-3: "The church at Antioch" sends out a missionary company.

Acts 14:27: This company reports their work to

the same church that sent them out. No doubt about its existence at this date.

40 A.D.



GREATLY PERSECUTED

Acts 8:1: "There was great persecution against the church."

Acts 11:22: "Tidings of these things came unto the ears of the church."

33 A.D.



Acts 5:11: "Great fear came upon all the church." Acts 2:47: "The Lord added to the church daily." The index finger in all the Book of God points to the church in Jerusalem, on that notable Pentecost, as the beginning of the institution that Jesus called "my church."

We now stand at the fountain head. Here Peter by the Spirit tells the ever new story of a Saviour's redeeming love,—his death for our sins according to the scriptures, his burial, his resurrection and his glorious ascension.

The people "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Hear the answer: "Then Peter said unto them, 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." Here Peter, clothed with

power to bind on earth with the assurance that it would be bound in heaven, announces to poor dying men the law of entrance into this blood-bought, heaven-born, and Spirit-filled institution,—the church.

The result was: "They that gladly received his word were baptized: and the same day there were added about three thousand souls" (v. 41).

From that hour until this no new commandment has been given by inspiration to the answer to that question. No new promise has ever been announced. The church is the same. The law of induction is the same now. "It shall stand forever."

JERUSALEM THE PLACE

Isa.. 2:3: "For out of Zion shall go forth law and the word of the Lord from Jerusalem."

Micah 4:2: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Luke 24:47: "Repentance and remission of sins shall be preached in his name among all nations beginning at Jerusalem."

Luke 24:49: "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Luke 24:52: "And they returned to Jerusalem with great joy."

PENTECOST THE DAY

Acts 2:1: "And when the day of Pentecost was fully come, they (the apostles) were all with one accord in one place."

This day was *the beginning* of the New Covenant (Heb. 8:8 and Heb. 9:15-17).

This day marks *the beginning* of the preaching of repentance in the name of Christ (Luke 24:49).

This day was *the beginning* of baptism in the name of Christ (Acts 2:38).

This day was *the beginning* of the remission of sins in the name of Christ (Luke 24:49).

This day was *the beginning* of the gospel of Christ in completeness (1 Cor. 15:1-4).

This day was *the beginning* of the work of the Holy Spirit through the apostles (John 16:13).

This day was *the beginning* of the blood-bought commission (Matt. 28:19).

This day was *the beginning* of the work of the ambassadors of Christ (2 Cor. 5:20).

This day was *the beginning* of additions to the church of the New Testament (Acts 2:41).

This day was the beginning of the reign of Christ on David's throne (Acts 2:30).

This day was *the beginning* of the one thousand years (Rev. 20:4).

This day was *the beginning* of the first resurrection (Rev. 20:6).

This day was *the beginning* of the reign of Christians with Christ in his kingdom on earth (Rev. 20:4).

This day was *the beginning* of "the regeneration, when the Son of man shall sit on the throne of his glory" (Matt. 19:28).

This day was *the beginning* of the reign of the apostles upon twelve thrones (Luke 22:30).

This day was *the beginning* of the fulfillment of the prophecies of Isaiah and Micah (Isa. 2:1-4; Micah 4:1-3).

This day was *the beginning* of the fulfillment of the prophecy of Joel (Joel 2:28-32; Acts 2:16-21).

This day was *the beginning* of the use of the keys of the kingdom of heaven by the apostles (Matt. 16:19 and 18:18).

This day was *the beginning* of the philanthropic and redemptive work of the "church of the Lord, which he has purchased with his own blood" (Acts 20:28).

This day was *the beginning* of the kingdom that Christ will deliver up to God the Father in "the end" (1 Cor. 15:24).

THE MILLENNIUM

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison (Rev. 20:1-7).

REVELATION

The Book of Revelation occupies the proper place in the Divine Volume,—the last. Its general acceptance as an apostolic writing is noteworthy. Its problems are profound, yet among them many of the simple lessons in the scheme of human redemption are repeated.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3).

Things Written, The scene was on the lonely, barren, rocky "isle that is called Patmos" in the Aegean Sea about thirty miles from the mainland. Here John, the last of the apostles, had been exiled "for the word of God, and for the testimony of Jesus Christ." Jesus is the author of the book of Revelation and John was his amanuensis. The One who was dead but now lives said unto John, "Write in a book, and send it unto the seven churches." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). The time of the writing, as commonly accepted, was about A.D. 96.

Symbols. The book of Revelation is highly symbolic. Many times John says, "I looked," "I heard," "I saw." The voice said unto him, "Come up hither, and I will show the things which must be hereafter." It is the province of the reader to study the symbol and interpret it in the light of all the truth. "Thy word is truth." We must bear in mind that our understanding of any symbol must harmonize with every other part of the "Wonder Book of God," the Bible.

In the study and presentation of this subject the author feels keenly the force of "knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20). Any inspired scripture used out of the connection of the context ceases to be the word of God and becomes a mere pretext.

"The Millennium" is a Bible subject. The word is from *mille*, a thousand, plus *annum*, years,—"*a thousand years*." The expression, "*a thousand years*," is used six times in the short reading at the opening. Much has been written and said upon the subject. The popular idea is that somewhere in the dim dis-

tance, there will come a happy time on this earth when there will be no sin—all peace and joy, and happiness. Books, magazines, and papers are filled with articles about, "When the Millennium comes." Not only is it a Bible subject but a theme of current interest. But, oh, how prone man is to sing of "the sweet by and by" and fails to see the all important *now* and *now*,

NO SPECULATION

It shall be the earnest effort of the writer to give the teaching of the Bible upon the Millennium free from, all speculation. We shall not dwell upon "unfulfilled prophecy," but upon "then was the scripture fulfilled." The Bible does not say in so many words that "the church began on Pentecost," or any other time or place as for that matter. But the picture is plain. The prophecies and scriptures are easily seen to be fulfilled, and we proclaim with all boldness that the church of God had its beginning in Jerusalem on the remarkable Pentecost. This is right and how beautiful! With the same confidence and reasoning let us approach the study of our subject, inviting a critical view of each sentence in the beautiful reading.

THE VISION, THE SYMBOL

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years."

The word "angel" simply means a messenger. There are angels celestial and angels terrestrial. "The an-

gels of the seven churches" were their messengers. Jesus came down from heaven a messenger from God to man. He "had the key of the bottomless pit and a great chain in his hand."

SATAN BOUND

"And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). He gave man dominion over it. When he sinned and was driven "from the Garden of Eden, to till the ground from whence he was taken" (Gen. 3:23), he surrendered all to Satan. The devil took possession. He became the prince of this world (John 16:11). We shudder to read of his power and influence at the coming of Jesus. Wicked demons would take possession of helpless ones. Even a legion would enter one man (Luke 8:30). Jesus had control over them. They besought him not to send them "into the abyss," the place prepared for them. They "trembled" at the approach of the Just One.

The Pharisees accused Jesus of casting out devils "by Beelzebub the prince of devils." The Saviour answered, "And if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?"

"And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore shall they be your judges.

"But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house" (Matt. 12:24-29).

The lesson is easy, Jesus has come to take the "strong

man's house, and spoil his goods." How can this be done, "except he first bind the strong man"? The one who "enters" the house is Jesus the Christ, the "strong man" is Satan, "the strong man's house is the world, and "his goods" are "the works of the devil" (1 John 2:8).

THE CHAIN

Immediately after his baptism Jesus is driven into the wilderness to be tried by this arch enemy of human souls. Human destiny is in the balance. The Saviour is victorious with the weapon, "It is written." He "ordained twelve" and sent them "to the lost sheep of the house of Israel" and gave them power "to cast out devils" (Mark 3:15). Later he sent out "the seventy." They returned with joy, saying, "Lord, even the devils are subject unto us through thy name" (Luke 10:17).

Satan put it into the heart of Judas to betray Christ. "With lawless hands" he was crucified. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). His body was placed in a "new tomb." His spirit went into the hades world (Acts 2:31). "After three days" he came out the great conqueror. "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

He gathered unto himself the remnant of the apostles. He was with them "forty days." As he gave them the last commission, blood-bought, heaven-born, world-wide (Matt. 28:18-20), he said, "In my name shall they cast out devils" (Mark 16:17). And they

went forth and preached everywhere, "God also bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Spirit, according to his own will" (Heb. 2:4).

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

"Therefore being a prophet, and knowing that God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne" (Acts 2:30).

Satan disputed the claims of Jesus at every step. Jesus showed himself the Son of God "by many infallible proofs." "Through his death" he destroyed "him that had the power of death." He "abolished death," and "brought life and immortality to light through the gospel" (2 Tim. 1:10). He sits on his father David's throne at the right hand of God (Heb. 12:2). Souls are "delivered from the power of darkness" and "translated into the kingdom of his dear son" (Col. 1:12, 13).

Christ captured the citadel of death. By his resurrection, he was made sovereign in the realm in which death reigned. He took away the keys from the hands of death. He holds them now (Rev. 1:18). They are his stores who keeps the keys to them.

May we not look upon the graves of those "who die in the Lord" as but a reception room where his people wait for a little while before being admitted into the glories of his throne-room?

This chain of evidence Satan can never break. He is bound. Demons do not enter people and take pos-

session of them now. This binding may not be to our liking, but we are forced to the conclusion that Satan is, at least to some extent, bound.

"The bottomless pit" is not his final doom. While there he shall "deceive the nations no more." How often God's Word says, "Be not deceived," "Let no man deceive himself," "Try the spirits whether they are of God," and "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," "Prove all things; hold fast that which is good." Certainly we should know Satan and his works.

THRONES

"And I saw thrones and they sat upon them." The Bible is its own interpreter.

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?"

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28).

Very few realize the important place held by the apostles in the church of Christ from the beginning on down to the present. "*Ye which have followed me,*" —ye apostles who have followed me, "*in the regeneration,*" in the gospel age, in the time when men are regenerated, the gospel dispensation, the time of the church of Christ on earth, when Christ is on the throne of his kingdom—"ye also shall sit upon twelve thrones"; ye shall have places of authority like those sitting on thrones; ye shall give laws to govern the

church for all time, "judging,"—ruling, directing, governing *"the twelve tribes of Israel,"* all Christians. All work of the church of Christ on earth today is being directed and controlled by the twelve apostles of the Lamb. Every duty, every privilege, all doctrine is taught by them, and they still occupy these thrones,— seats of authority. They will continue to do so till the end of time. They, by their teaching found in the New Testament, are directing the work of God's people on earth, here called "the twelve tribes of Israel." From their word there is no appeal. "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2). The "saints" must take "the apostles' teaching" as the standard of their judgment.

APOSTLES ON THRONES

"Know ye not that we shall judge angels? How much more things that pertain to this life?" (1 Cor. 6:3). How could language be plainer that the apostles are now on "thrones," that "judgment" is now "given unto them," that we are now "in the regeneration," and that Christ is now "on the throne of his glory"? To this agrees the following: "And I appoint unto you a kingdom, as my Father hath appointed unto me;

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30).

How is it possible for the apostles to have successors, since they are still sitting and will continue to sit on their own thrones of authority during the period of regeneration, which will last to the end of the world?

With what eagerness and zeal, then, should we give ourselves to the task to see to it that the church of

Christ is apostolic in all things. For this is what Jesus meant when he said to his apostles: "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." *"And I saw thrones and they sat upon them."*

If this is speculation, give us more like it. "The twelve tribes of Israel" include all Christians (Rom. 9:27). James writes "to the twelve tribes scattered abroad" (James 1:1). "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

SOULS

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." When we read of "others were tortured," "were sawn asunder," "were slain with the sword" for their faith in the word of God,—heroes of old,—and see Christians today who would just as willingly die "for the word of God," we see the souls or spirits of these old martyrs in the lives of Christians now. There are those in Christ who cheerfully place all,—even life itself,—upon the altar. The spirit of the martyrs lives and reigns with Christ today in the lives of his followers.

"He shall go before him in the spirit and power of Elias" (Luke 1:17). When the Harbinger of the Saviour came, the people saw the "spirit" of the old prophet in the stern life of John.

When Martin Luther was in the death struggle with papal Rome, the Pope wrote: "Huss and Jerome are now alive again in the person of Martin Luther."

The souls of martyrs live because the church is composed of those who love Christ better than their own lives. They are filled with the spirit of the martyrs.

FAITHFULNESS

"Which had not worshiped the beast." They have no part in that which is sinful. They "abstain from all appearance of evil" (1 Thes. 5:22). They have not labored with their hands to support evil institutions about them, neither have they propagated these evils by advocating them. "They have neither received his mark in their hands" or "upon their foreheads."

"Unto him be glory in the church by Jesus Christ throughout all ages, world without end" (Eph. 1:21).

"And they lived and reigned with Christ a thousand years." The Saviour has certainly showed us in symbol the life of the faithful "in him." "If any man be in Christ, he is a new creature" (2 Cor. 5:17). "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20).

THE FIRST RESURRECTION

"This is the first resurrection." We are prepared to appreciate this statement. Jesus said: "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25). When the sinner, who is "dead in trespasses and sins" (Eph. 2:1), hears the Son of God speak, he will live. God speaks to us in these last days by his Son (Heb. 1:2). The apostles are his ambassadors (2 Cor. 5:20).

When we hear the apostles speak, we hear "the voice of the Son of God." Hence, he says: "He that liveth and believeth in me, though he were dead, yet shall he

live" (John 11:25). Again, "And whosoever liveth and believeth in me shall never die. Believest thou this?" (v. 26). "This life is in his Son" (1 John 5:11). Jesus says again, "I am the resurrection, and the life" (John 5:25). It follows, then, "if any man be in Christ," he has "life" and is in "the resurrection."

IN CHRIST

The question now is, How do we get in Christ? The Bible is plain: "For ye are all the children of God by faith in Christ Jesus.

"For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27).

IS THIS A RESURRECTION?

To the Bible: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom 6:3, 4).

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 1:1).

"But God be thanked, that though ye were servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18).

It will be noted that the apostle says, "Ye have obeyed from the heart that form of doctrine." The doctrine itself is: "How that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4). "That form of doctrine" is, death to our sins, a burial with Christ in baptism, a resurrection to walk a new life. We are then made free from sin and become the servants of righteousness.

THE BLOOD CLEANSSES

"But now in Christ Jesus, ye who were sometimes far off are made nigh by the blood of Christ" (Eph. 2:13).

"In whom we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace" (Eph. 1:7).

"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

"Without shedding of blood is no remission" (Heb. 9:22). But Jesus shed his blood in his death. "So many of us as were baptized unto Jesus Christ were baptized into his death" (Rom. 6:3).

But God says we have been "delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13).

SOME THINGS LEARNED

We have had clear statements that the "dead shall hear the voice of the Son of God," that they "were dead in trespasses and sins," that these who were "dead in sins" hath been "quickened," that we are

"risen with him," that we have redemption in Christ "through his blood," that his blood was shed in his death, that we are "baptized into his death," that we "should walk in newness of life," that we have obeyed "that form of doctrine," that we then "became servants of righteousness," that being in Christ is to be in the kingdom of his dear Son, that to be in Christ is to be in the church which is his body, that to be "in Christ" is to be in "the resurrection," and that the summary of these is: the Christian "is passed from death unto life,"—is in "*the first resurrection*."

"THE REST OF THE DEAD"

There are those who will not hear the voice of Jesus, whose hearts are waxed gross, and their ears dull of hearing, who have closed their eyes to his teaching. The Saviour said, "Ye would not." "Where I am, thither, ye can not come." There are those who, on account of perverseness of their heart, "cannot hear his word." These, too, are "dead in trespasses and sins." All, who refuse, reject, or neglect heaven's call through the gospel, are "*the rest of the dead*." They will live "not again until the thousand years are finished."

Of all the teeming millions of earth during this "thousand years," some will rise "to walk in newness of life," many do not, and many will not. These are "the rest of the dead."

THE SECOND COMING OF CHRIST

It is scriptural to speak of his "second coming" (Heb. 9:28). "The Lord himself shall descend from heaven." He has come at other times in his representa-

tive, as on Pentecost and at the destruction of Jerusalem. The first coming in the "flesh" was "the Lord himself." "The second time" will be "the Lord himself."

The following scriptures and arguments are conclusive:

1. *The second coming of Christ and the glorification of the saints will be at the same time.*

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

2. *The second coming of Christ and the gathering of the saints will be at the same time.*

"And then shall they see the Son of man coming in the clouds with great power and glory.

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:26, 27).

3. *The second coming of Christ and the changing of our vile body will be at the same time.*

"For our conversation is in heaven; from whence we look for the Saviour, the Lord Jesus Christ:

"Who shall change your vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21; 1 Cor, 15:51, 52).

4. *The second coming of Christ and the resurrection of all, both good and evil, will be at the same time.*

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done

evil, unto the resurrection of damnation" (John 5:28, 29; 1 These. 4:14-18).

5. The second coming of Christ and the judgment will be at the same time.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31-34).

6. The second coming of Christ and the punishment of the wicked will be at the same time.

"And 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, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 These. 1:7-9).

7. The second coming of Christ and the destruction of the world will be at the same time.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:4-10).

The scriptures clearly teach that the second coming of Christ, the gathering of the saints, the resurrection of both good and evil, the change of our vile body, the glorification of the saints, the judgment of all, the punishment of the wicked and the reward of the right-

ecus, and the destruction of the world are closely related in order of time.

HE IS COMING AGAIN

He is coming to call the dead from the graves. He is coming to judge the world in righteousness (Acts 17:31). He is coming to punish the wicked and reward the righteous. He is coming to change our vile body. He is coming to gather the saints. He is coming to glorify the saints. He is coming to destroy the world. He is coming to deliver up his kingdom to God the Father.

DAVID'S THRONE

In prophecy: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Psalm 89:35-37). Also: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne" (Psalm 132:11).

Hear the apostle Peter: "Let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

"He seeing this before spake of the *resurrection of Christ*, that his soul was not left in hell, neither his flesh did see corruption.

"This Jesus hath God raised up, whereof we all are witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts 2:29-33).

Here Peter connects the fulfilment of the prophecies concerning Christ on David's throne with the resurrection of Christ, and not with his second coming. He also connects the oath of God with this same fact, his resurrection and not his second coming. Furthermore, he makes the resurrection and exaltation of Christ at God's right hand the fulfilment of David's prophecies. If the truth of David's word, the certainty of God's oath, and the inspiration of one who holds "the keys of the kingdom of heaven" can establish a truth, *David's throne is in heaven and Christ is on it.*

If one had no pet theory to support of another age in which Christ would rule over the Jewish nation, he could easily see the surety of the oath of God and the prophecies of David fulfilled when "he raised up Christ to sit on his [David's] throne." Especially since the Holy Spirit through Peter makes this application.

"And they lived and reigned with Christ a thousand years" (verse 4). He began this reign on Pentecost. He will continue this reign until *"the end."* Then he will give up the kingdom to God. *No other age in which for him to rule!*

THE END

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he

shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). This enemy will be destroyed at the resurrection, "when this corruption shall have put on incorruption, and this mortal shall have put on immortality." We shall hear then the triumphant shout of the saints: "Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:54, 55). "And death and hades were cast into the lake of fire" (Rev. 20:14).

Christ is now king of his kingdom. When all things have been "put under his feet," he shall deliver up the kingdom to God the Father. Then shall the Son be subject unto the Father, that God may be all in all. God shall then be King.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28).

"THE THOUSAND YEARS"

The student of the Bible has been led to see that "the thousand years" is "*The Gospel Dispensation*." At the opening of "the thousand years," he saw "the strong man's house" entered and Satan bound. In "this thousand years," he saw the apostles "on thrones" and "judgment given unto them," also the spirit of the martyrs living again in faithfulness to the word of God. He witnesses the true worshippers living and reigning "with Christ a thousand years." He heard

this called "the first resurrection." He saw clearly that the voice of Jesus called the dead to walk a new life in Christ, and that this is a resurrection. Since there is none before this, it must be "the first resurrection." "The thousand years" is the indefinite period of the reign of Christ in his kingdom. He became ruling king and head of the church, which is the body of Christ, on the first Pentecost after the ascension of Christ. He will remain so until the end shall come.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8).

CHRISTIANS ARE PRIESTS

That "the thousand years" is in progress now is further shown by, "but they shall be priests of God and of Christ, and shall reign with him a thousand years" (verse 6).

But Christians are priests. "Ye also, as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). "But, ye are a chosen generation, a royal priesthood, an holy nation" (verse 9). The only conclusion is, that Christians are reigning with Christ in "the thousand years." Is this not enough? The Millennium, *mille plus annum*, is NOW!

He will reign in that kingdom given to him when he ascended on high until he comes again and delivers that kingdom up unto God the Father. This is the "one thousand years." One must change the reading of the word of God to teach otherwise. *No speculation here!*

THE SECOND DEATH

John declares that "he that hath part in the first resurrection is blessed and holy."

"They lived and reigned with Christ." "On such the second death, (eternal death, verse 14), hath no power." "Blessed are the dead which die in the Lord" (Rev. 14:13).

There is no death to the one who lives and reigns with Christ. "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23:4). The Saviour says he "shall never die" (John 11:26).

"Blessed and holy is he that hath part in the first resurrection." An heir of God, a joint heir with Jesus Christ, the glad fruition of all hope, the reward of all labors; ever with the Lord! To have "a part in the first resurrection" is to walk in newness of life unto the end of the journey here.

SATAN LOOSED

"And when the thousand years are expired Satan shall be loosed out of his prison."

The old monster is to be "loosed a little season," at the end of the Millennium, the "thousand years." In his desperation he will go out to marshal his wicked forces for the last conflict. His doom is certain. "Fire conies down from God out of heaven." "The devil that deceived them was cast into the lake of fire and brimstone." Here he "shall be tormented day and night for ever and ever."

A THEME OF VITAL INTEREST

The author has not arrived at these conclusions hurriedly. For more than one-third of a century, this subject has received his earnest study. There has been no speculation in its presentation. The conclusion drawn harmonizes with every other truth of the Word of God. It is the epitome of the story of human redemption.

COMMON GROUND

The presentation is in harmony with "the doctrine which ye have learned." Here all can "keep the unity of the spirit in the bond of peace." Here all can "be at peace among yourselves." To say the least of it, the position is safe.

FULL OF ENCOURAGEMENT

This view, the Bible view, of the Millennium encourages the Christian to appreciate his present blessings: that Jesus is now King of his kingdom, that the apostles are the ambassadors of Christ, that they are on thrones of authority. He is encouraged to know that he lives and reigns with Christ; that he was dead, but has been raised to walk a new life; that he can have a part in the first resurrection. Moreover, he is encouraged to act in the "sweet now and now," knowing that Jesus is coming again and "then cometh the end," when Christ shall deliver up the kingdom to God, the Father, and that he will have an entrance abundantly "into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"Let us labor therefore to enter into that rest."

THE SHEPHERD HYMN

THE BEAUTIFUL

AUTHORIZED VERSION

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. (Ps. 23.)

INDIAN VERSION

The Great Father above is a Shepherd Chief. I am His and with Him I want not.

He throws out a rope to me, and the name of the rope is love, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, and I'll draw back not. I'll be afraid not, for it is in there between these mountains the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the "tires" is gone. My cup He fills till it runs over. (Ps. 23.)

THE BEAUTIFUL

Are you a lover of beautiful language? For lofty sentiment, sublime thought, and striking imagery this psalm is unsurpassed. The authorized version of this song, given to us in the Golden Age of English Literature, will live as long as the English tongue is spoken.

LEGENDARY

Legend tells us that the Sweet Singer wrote this immortal hymn amid the scenic hills and vales of Palestine, a few miles from the city of the Great King, in the heart of a valley, by the Pool of David. Here close to nature, looking within, seeing himself as God saw him, away from the busy throng, he is prepared to give the world the best.

SECLUDED PLACES

It was in a lonely place, that Bryant, at the age of eighteen, wrote "Thanatopsis." It was in a secluded spot, at Stoke Poges, a few miles out from the crowded streets of London, that Gray wrote the "Elegy." It was away from restless haunts of humanity that Tennyson wrote "The Crossing of the Bar."

PERSONAL

No wonder that the song is intensely personal. In the short hymn there are seventeen personal pronouns of the first person. This is Christianity. We must see Christ as a personal Saviour. "What must I do?" is the question that settles human destiny.

THE SHEPHERD SCENE

To understand this wonderful song, we should acquaint ourselves with the shepherd's life of the Orient. The shepherd stays with his sheep night and day. In the morning he counts them under his staff. They follow him to the pasture and obey his call. He protects them from thieves and ravenous beasts.

The Saviour drew many beautiful lessons from the shepherd scene. "My sheep hear my voice, and I know them, and they follow me." "A stranger will they not follow." "I am the good shepherd: the good shepherd giveth his life for the sheep." "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

The beautiful imagery of these metaphors is striking, as David transfers the scene from himself to Jehovah, and the Lord becomes all in all to him. In the brief hymn he sings of *fifteen* lofty themes.

There is the song

1. Of Faith—"The Lord is my shepherd";
 - (a) Ye believe in God, believe also in me (John 14:1).
 - (b) Receiving the end of your faith (1 Peter 1:9).
2. Of Assurance—"I shall not want."
 - (a) Draw near in full assurance (Heb. 10:22).
 - (b) Let all the house of Israel know assuredly (Acts 2:36).
3. Of Contentment—"He maketh me to lie down in green pastures."
 - (a) I have learned to be content (Phil. 4:11).
 - (b) Having food and raiment, let us be content (1 Tim. 6:8).
4. Of Peace—"He leadeth me beside the still waters."
 - (a) Jesus, the Prince of Peace (Isa. 9:6).
 - (b) Be at peace among yourselves (1 These. 5:13).

5. Of Life—*"He restoreth my soul."*
 - (a) The dead shall hear his voice (John 6:24).
 - (b) I am come that ye might live (John 10:10).
6. Of Leadership—*"He leadeth me in the paths of righteousness for his name's sake."*
 - (a) Follow me and I will make you fishers of men (Matt. 4:19).
 - (b) It is not in man to direct his steps (Jer. 10:23).
7. Of Confidence—*"Yea, though I walk through the valley of the shadow of death,"*
 - (a) We know, we have a building of God (2 Cor. 5:1).
 - (b) We are always confident (2 Cor. 5:6).
8. Of Courage—*"I will fear no evil."*
 - (a) Add to faith courage (2 Peter 1:5).
 - (b) Be strong in the Lord (Eph. 6:10).
9. Of Companionship—*"for thou art with me;"*
 - (a) I am with you alway (Matt. 28:20).
 - (b) I will never leave thee, nor forsake thee. (Heb. 13:5).
10. Of Comfort—*"thy rod and thy staff they comfort me."*
 - (a) Comfort one another with these words (1 These. 4:13).
 - (b) Hath given us everlasting consolation (2 These. 2:16).
11. Of Providence—*"Thou preparest a table before me in the presence of mine enemies."*
 - (a) God will clothe and feed his children (Matt. 6:25-30).
 - (b) Gives every good and perfect gift (James 1:17).
12. Of Favor—*"thou anointest my head with oil."*
 - (a) Angel of the Lord encampeth round about them that fear him (Psa. 34:7).
 - (b) Ministering spirits (Heb. 1:14).
13. Of Joy—*"my cup runneth over."*
 - (a) Rejoiced, believing in God (Acts 16:34).
 - (b) Rejoice with joy unspeakable (1 Peter 1:8).
14. Of Blessings to follow—*"Surely goodness and mercy shall follow me all the days of my life,"*
 - (a) Behold the goodness of God (Rom. 11:22).
 - (b) Good pleasure of his goodness (2 These. 1:11).
15. Of Immortality—*"and I will dwell in the house of the Lord forever."*
 - (a) To him that seeketh for immortality (Rom. 2:7).
 - (b) Through the gospel (2 Tim. 1:10).

If David could sing so sweetly, seeing the star of promise in the dim distance, with what faith should the Christian walk who has six thousand years looking down upon him? The church is "the flock," (Acts 20:28) and Jesus "the Shepherd and Bishop of your souls." (1 Pet. 2:25,)

UNIVERSAL

No writing has touched the human heart like the Shepherd Hymn. It is sung in all cathedrals, churches, and assembles the world over. It is engraven on ten-thousand marble shafts in the silent cities of the dead. It has been upon the lips of millions as they walked through the shadows.

The King's crown has faded with his mighty kingdom. The warrior's sword has returned to dust with his body. But The Shepherd Hymn still lives. The shepherd's pen was mightier than the warrior's sword.

CONSOLATION

Then, sometime, when the dark clouds are gathering, when the nurses come and go softly, when the shades are drawn low, when the lights are going out, when "we are going down the valley," how sweet to sing in truth with the "Shepherd Boy:" "The Lord is my shepherd." This has been the glad song of numberless pilgrims at the end of a weary journey.

A SOLEMN CHARGE

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (2 Tim. 4:1, 2).

The picture is a beautiful one. It is that of an aged man talking to a young man. It is the voice of inspiration to the uninspired to take heed to "the things thou hast heard among many witnesses"—to "the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The charge is made "before God and the Lord Jesus Christ," the judge of the living and the dead at his coming and his kingdom.

SYNONYMS

It is interesting to note the number of times we find similar expressions in the New Testament. Our Saviour said unto the apostles, after coming from the grave, "Go into all the world and preach the gospel to every creature" (Mark 16:15, 16). When the gospel is preached, the *word* is preached.

When the church at Jerusalem was so persecuted that they could not remain at home and were "all scattered abroad," "except the apostles," they "went everywhere *preaching the word*" (Acts 8:4). "Then Philip went down to the city of Samaria, and *preached Christ* unto them" (v. 5).

"But when they believed Philip *preaching the things concerning the kingdom of God and the name of Jesus*

Christ, they were baptized, both men and women" (v. 12).

"And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many of the villages of the Samaritans" (v. 25).

"Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus" (v. 35).

Paul in Corinth "was pressed in the spirit, and testified to Jews that *Jesus was the Christ*" (Acts 18:5).

What is the meaning of these expressions: "Preach the word," "preach the gospel," "preaching Christ," "preaching the things concerning the kingdom of God and the name of Jesus Christ," "preached the word of the Lord," "preached unto him Jesus," "testified unto the Jews that Jesus was the Christ"? Why this repetition in the Book of God of expressions of the same meaning? Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). Now we cannot be mistaken. We have the statements from the pen of inspiration with emphasis that the gospel is God's power to save.

EVERY THING

In the spiritual realm from the first to the last step in the journey of life is accomplished by the word of the Lord. What can God do for the redemption of man that is not done through his word? By it he comes into the hearts and lives of the sons and daughters of men, leads them in paths of righteousness, and in the end of the walk into eternal life.

The gospel is God's means of working in us "to

will and to do his good pleasure." It is God's power to do all for the lost, recreant, human soul that *must* be done.

What does man need? What is necessary for his salvation ?

MAN

1. *Must have light.*

"Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105).

"The entrance of thy word giveth light" (v. 130).

2. *Must be begotten.*

"Of his own will begat he us with the word of truth" (James 1:18).

"For though ye have ten thousand instructors in Christ, ye have not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15).

3. *Must be quickened.*

"This is my comfort in my affliction: for thy word hath quickened me" (Psa. 119:50).

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

4. *Must be born again.*

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23).

"The seed is the word of God" (Luke 8:11).

6. *Must have faith.*

"Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name" (John 20:30, 31).

"So then faith comes by hearing, and hearing by the word of God" (Rom. 10:17).

6. *Must have pure heart.*

"And put no difference between us and them, purifying their hearts by faith" (Acts 15:9).

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by mouth should hear the word of the gospel, and believe" (v. 7).

7. *Must have soul converted.*

"The law of the Lord is perfect, converting the soul" (Psa. 19:7).

"The law of thy mouth is better unto me than thousands of gold and silver" (Chron. 119:72).

8. *Must have soul purified.*

"Seeing ye have purified your souls in obeying the truth through the Spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9).

9. *Must have soul saved.*

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the en-

grafted word, which is able to save your souls" (James 1:21).

10. *Must be drawn to Christ.*

"No man can come unto me, except the Father which sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44, 45).

11. *Must have food.*

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

"As new born babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2).

12. *Must be free.*

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

13. *Must be clean.*

"Now ye are clean through the word which I have spoken unto you" (John 15:3).

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

"That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

14. *Must have prayers heard.*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

"Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23).

15. *Must be free from sin.*

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18).

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7).

16. *Must not sin.*

"Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

"Whosoever is born of God doth commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John 3:9).

17. *Must be perfect.*

"All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

18. *Must be called.*

"God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth:

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 These. 2:13, 14).

19. *Must be qualified.*

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

20. *Must have comfort.*

"Wherefore comfort one another with these words" (1 These. 4:18).

"Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant" (Psa. 119:76).

21. *Must have mercy of God.*

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

"To such as keep his covenant, and to those that remember his commandments to do them" (Psa. 103:17, 18).

"Let thy tender mercies come unto me, that I may live: for thy law is my delight" (Psa. 119:77).

22. *Must be judged.*

"For we must all appear before the judgment seat of Christ" (2 Cor. 5:10).

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

23. *Must have inheritance.*

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

24. *Hopes to enter heaven.*

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

"Which hope we have as anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

25. *"Yea, woe is unto me, if I preach not the gospel."* (1 Cor. 9:16).

What remains to be done by a direct and immediate work of the Holy Spirit? What mean such expressions:

"Lord, send down converting power," "Give us, Lord, a Pentecostal outpouring of thy Spirit," and, "Lord, try some untried means," if some people do not believe that God uses other means than his word in the salvation of the human race?

Every church spire, every Bible lesson, every missionary, every sermon, every Bible, is a living monument to the wonderful truth: *The gospel is God's power to save.*

THE RESPONSIBILITY

If the full gospel is ever told to the world, "the churches of Christ" must tell it. The fact is clear that the denominations will not do it. The obligations weigh heavily upon "the church of the living God, the pillar and the ground of the truth."

The church, of which Jesus is the head, is God's only missionary institution. The elders are the divinely appointed board. The commission is, "Go into all the world and preach the gospel to every creature."

The momentous question is not that, "God will, in some way unknown to us, save the benighted denizens of the earth," but will you and I be saved, if we do not carry the gospel of peace to them?

"Put ye in the sickle, for the harvest is ripe."

THE COVENANTS

I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him (Acts 10:34, 35).

The importance of a proper understanding of the different dispensations, or covenants, of the Bible cannot be emphasized too much. The necessity of this principle is observed in the laws, covenants, or constitutions of states and governments, but is ignored in the most important of all laws—the law of God. People talk learnedly of the old constitutions of states that

have been abrogated, and of the new constitution now in force. They lose sight of this fundamental truth in speaking of the government of God.

What would we think of a lawyer in our courts pleading his case according to an old constitution that had been done away? What idea would you have of a judge upon the bench rendering his decision according to a defunct constitution of his state and ignoring the one now in force? Both lawyer and judge would be subjects of contempt and ridicule among law-abiding people.

A PARALLEL

The picture is not overdrawn. The modern, popular evangelist makes no distinction in the constitutions of God's government. The Bible to him has no division. He reads it as if his duty can be found upon any page. Ask him for his authority for infant baptism; he will refer you to the old covenant with Abraham that included infants. Ask him why he claims to keep the sabbath; he will refer you to the law of God to the Jew,

"Remember the sabbath to keep it holy." Ask for authority for instrumental music in the worship, you will often be referred to Psalm 150. Why is this? Has man lost his power of reason?

THREE COVENANTS

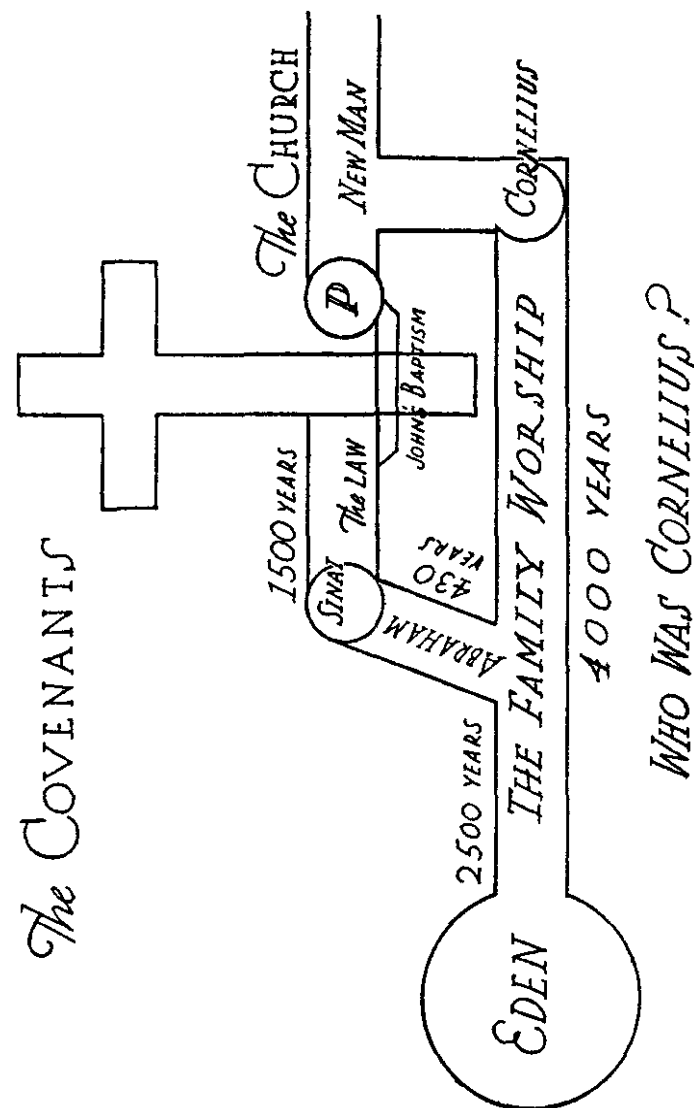
The Bible has in it three distinct covenants or constitutions—just as distinct as the constitutions of any state. Two of these have been done away. A third stands in force now.

PATRIARCHAL

We call the first, by way of distinction, *Patriarchy*, from pater, meaning father. In this dispensation the father was the priest. Wherever they chanced to be, even in their journeys—they would erect their altar and offer their sacrifices by faith. In round numbers, God's people did this for twenty-five hundred years,— from blooming Eden to shaking Sinai. Examples of this are seen in Abraham, Isaac, Jacob, and the Godfearing people of this dispensation. Their wanderings could be traced by the altars at which they worshiped.

GOD THE AUTHOR

"By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Isaac blessed Jacob and Esau." "By faith Jacob blessed both the sons of Joseph." The expression "by faith" shows that God directed their worship. "So then faith comes by hearing and hearing by the word of God" (Rom. 10:17). This law to the Gentiles was kept by tradition. It was written in their hearts (Rom. 2:15).



THE CALL OF ABRAHAM

"Now the Lord said unto Abram, Get thee out of thy country, and away from thy kindred, and from thy father's house, unto a land that I will show thee" (Gen. 12:1). God promises to make of him a great nation. When Abram was ninety and nine years old, God appears to him again, renews the covenant with him, changes his name to Abraham, promises to make nations of him, and that kings should come out of him (Gen. 17).

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations" (Gen. 17:9).

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant" (Gen. 17:13).

"And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him" (Gen. 17:27).

It is plain that this covenant did not include the Gentiles,—only as they were bought with Abraham's money or sojourning with Israel.

"One law shall be to him that is homeborn, and unto the stranger that sojourneth among you" (Ex. 12:49).

Follow the history of Abraham and his descendants in the flesh, the sale of Joseph, the bondage in Egypt, their deliverance at the hand of Moses, and their rejoicing after crossing the Red Sea. Compare the hosts here with the little company that left Ur of the Chaldeans. A journey of three days takes them to Sinai.

GIVING OF THE LAW

God called Moses up into the Mount and wrote with his finger upon tables of stone the Ten Commandments, These are the constitution of the law of Moses. Here they encamp a whole year and build the tabernacle—a golden building upon a silver foundation. This law is given to Abraham's seed, the Jew. It did not include the Gentiles. They continue to worship around family altars. Nowhere is it intimated that this law of family worship ended at the giving of the law of Moses. righteous Jew is no more under the approbation of God than a righteous Gentile. Neither is a wicked Gentile any more under his condemnation than a wicked Jew.

WHY WAS THE LAW GIVEN?

The lineage of Christ is through Abraham. Hence, his people are separated from the Gentiles. Unto the Jew "were committed the oracles of God." The promises are through the Israelites (Rom. 9:4, 5). The law is the middle wall of partition between Jew and Gentile.

The promises were made to Abraham in uncircumcision "that he might be the father of all them that believe, though they be not circumcised" (Rom. 4:9-11). "The law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:17). "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (v. 19).

The law of Moses was added to the promise of God to Abraham till Christ should come. "Wherefore the

law was our schoolmaster to bring us unto Christ." The law was a pedagogue to the Jew, but not to the Gentile.

SLOW TO LEARN

The law was a great teacher because God gave it. Not every one under a good teacher learns his lessons. Many of the Jews failed. Some made fine students. Good old Simeon saw in the infant child Jesus, "A light to lighten the Gentiles and the glory of thy people Israel" (Luke 2:31). Anna, a prophetess, "spake of him to all them that looked for redemption in Israel" (v. 38).

"He came unto his own, and his own received him not" (John 1:11). He was betrayed by his own, condemned by his own, and crucified by "wicked hands," —the Romans. Notwithstanding, he is the fulfillment of all prophecy. He is the end of the law.

THE PASSING OF THE LAW

Jesus came to fulfill the law—Matt. 5:17. Near the end of his life on earth, he said: "I have finished the work which thou gavest me to do" (Jno. 17:4). Upon the cross, he said: "It is finished." Paul said: "And took it out of the way, nailing it to the cross."

The law of Moses has served its purpose. The "Man of Sorrows" fills it full and takes it out of the way "that he may establish the second."

He is made the "surety of a better testament." He is the manifestation of "grace and truth."

THE LAW OF CHRIST

The first Pentecost after the resurrection of Christ marks the beginning of the reign of Christ on David's throne in heaven.

On this marvelous day "there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." It was from this multitude that about three thousand were added to the church on that day.

THE WORK OF JOHN

The work of John the Baptist, carried on by Jesus, the twelve and the seventy, supplemented the law of

Moses, while no part of it, and crossed the interim from the death of Christ to Pentecost. It must be remembered, too, that while the law of Moses ceased at the cross, its benefits extended to the following Pentecost (Heb. 10:1-3).

TO THE JEWS

While Peter in the first gospel sermon on Pentecost included the Gentiles in his message, he did not understand it. "The promise is unto you and your children, and to all that are afar off even as many as the Lord our God shall call. This promise is to both Jew and Gentile. God had promised Abraham: "In thee shall all families of the earth be blessed" (Gen. 12:3), and again, "And in thy seed shall all nations of the earth be blessed" (Gen. 22; 18).

Peter was not yet over that race prejudice. He had been taught that the Jews were the only favored people of God and that the Gentiles have no part in his mercies.

Laboring under the old Jewish prejudice that "it is

unlawful thing for a man that is a Jew to keep company, or come unto one of another nation," the apostles, for more than eight years, carried the gospel to Jews only.

TO THE GENTILES

There is a "devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He was a "just man," "and of good report among all the nation of the Jews."

Who is Cornelius? He is a patriarch worshiping around the family altar. No wonder that his prayers and his alms "are come up as a memorial before God" (Acts 10:1-4). The angel said send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:14). The time has come for this system of worship to cease. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross" (Eph. 2:14-16).

QUESTIONS

When was the "middle wall of partition broken down"? When Jesus died. What was the enmity? The "law of commandments contained in ordinances." What was the purpose of the Saviour nailing the law to the cross in his death? "For to make in himself of twain (Jew and Gentile) one new man, so making peace" and "that he might reconcile both (Jew and Gentile) in one body." What is the "one new man"?

It is the "one body." What is the "one body"? It is the church. When were the twain (Jew and Gentile) reconciled unto God? When the gospel went to the Gentiles. "For through him we both have access by one Spirit unto the Father" (Eph. 2:18).

PETER NOW UNDERSTANDS

God taught Peter in that wonderful vision of "the great sheet knit at the four corners, and let down to the earth" not to call the Gentiles "common or unclean." The story of a Saviour's love is for "every creature."

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10:34, 35).

THE GENTILES HEAR THE GOSPEL

The same fearless apostle that stood before the multitude of Jews on pentecost, now stands before this Gentile audience with the same message of a Saviour's life, his tragic death, his burial, his glorious resurrection, his coronation, and remission of sins to the believer through his name.

THE BAPTISM OF THE HOLY SPIRIT

"And as I began to speak the Holy Spirit fell on them, as on us in the beginning" (Acts 11:15).

"For as much then as God gave them the like gift as he did unto us" (v. 17).

Keep in mind that God is no respecter of persons. On Pentecost his children are baptized with the Holy

Spirit. So are his children at the house of Cornelius. What is the purpose of these instances of the baptism of the Holy Spirit? On Pentecost they "began to speak with other tongues, as the spirit gave them utterance (Acts 2:4). At the house of Cornelius: "For they heard them speak with tongues, and magnify God" (Acts 10:46).

PURPOSE OF TONGUES

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not" (1 Cor. 14:22).

Where are the unbelievers on Pentecost? The multitude that came together, wondered, marveled, were amazed and confounded. "How hear we every man in our own tongue, wherein we were born? Tongues brought conviction to the hearts of these unbelievers. They became believers and cried out "men and brethren, what shall we do?"

Where are the unbelievers at the house of Cornelius? Peter and the six Jewish brethren with him. They were unbelievers in the truth that "God is no respecter of persons." When Peter heard "them speak with tongues," he answered: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47).

JEWS CONTEND WITH PETER

"Saying, Thou wentest into men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them" (Acts 11:3, 4).

Hear him as he concludes his defense: "Forasmuch then as God gave them the like gift as he did unto us,

who believed on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:17, 18).

CORNELIUS AND HIS HOUSE

We have learned from this study that Corneous was devout, just, almsgiving, of good report, that he feared God with all his house, that he prayed to God alway, and that his prayers and his alms came up as a memorial before God.

This is characteristic of those in all ages who are in covenant relationship with God. This law God gave in the shadow of Eden. He is a patriarch worshipping at the family altar. All who kept this law by tradition, "written in their hearts"—God blessed. Many "did not like to retain God in their knowledge." "God gave them over to a reprobate mind" (Rom. 1).

Are the Jews better than the Gentiles? "What then? Are we (Jews) better than they (Gentiles)? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

Cornelius is no example of an alien sinner praying. Neither is he an example for any one today to receive a baptism of the Holy Spirit, or the Spirit in any measure. He is told words by which he is saved from the sinking ship of patriarchy.

THE PARALLEL

The law to the Jews ended at the Cross. The law to the Gentiles ended at the house of Cornelius. A baptism of the Holy Spirit occurred when the gospel

of Christ went to the Jews. A baptism of the Holy Spirit occurred when the gospel went to the Gentiles. Those baptized with the Holy Spirit on Pentecost spake with tongues. Those baptized with the Holy Spirit at the house of Cornelius spake with tongues. Tongues made believers out of the multitude on Pentecost. Tongues made believers out of Peter and his brethren that the gospel should go to the Gentiles. The gospel is preached to the Jews on Pentecost.

The same gospel is preached to the Gentiles at the house of Cornelius.

Peter had the keys of the kingdom on Pentecost.

The door stands ajar for the Gentiles at the house of Cornelius.

The same sermon preached today, when accepted, will reconcile both Jew and Gentile in one body, the church.

"For all are one in Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29).

God in his grace and goodness has made provisions for every one of the human family for every moment of time for all the ages.

A MESSAGE FROM THE DEAD

(Luke 16:19-31)

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

A PARABLE?

Why should this impressive record of facts be called "a parable"? What is there in this startling narrative to lead one to think it is a parable? If the history of the rich man and Lazarus be a parable, what does it teach? When one calls it a parable, he speaks as the oracles of God do not speak. The truths and facts stated in this interesting record are the lesson.

THE CONTRAST—HERE

"There was a certain rich man" and "there was a certain beggar." The one "was clothed in purple and fine linen," the other "was laid at his gate, full of sores." The first "fared sumptuously every day"; the second desired "to be fed with the crumbs which fell from the rich man's table." The rich man had the associates of the worldly great, but the poor beggar had the companion of dogs. How true to life! Shall we call it a parable to lessen the force of this concrete example given by the Master?"

HEREAFTER

"The beggar died." "The rich man also died." The beggar "was carried by angels into Abraham's bosom." The rich man lifted up his eyes in hades. Lazarus is comforted. The rich man is tormented. The rich man

"was buried," but not a word is said about the burial of the beggar. How true to facts! The most important thing in the career of the rich is the burial. See the funeral procession, the profusion of flowers, the mountain of bouquets covering the grave, and hear the eloquent oration of the preacher over this man of affairs. Perhaps, at the same hour in the same community, some poor man is dragged away to the potter's field, laid ruthlessly away amid the clods, unwept, no flowers, no word in memory of that life. Why this contrast? Is it depravity?

ONE WHO KNOWS

God does respect character. He looks within—man on the outward appearance. The fact that one was rich and the other poor did not determine their destiny. God sees beneath the robes of fine linen as well as rags.

Oh! What a contrast with the earthly life now. Hear the piteous cries of the rich man: "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

Character determines destiny. How dangerous to "trust in riches!" How fatal to think that poverty is a passport into heaven!

WHERE ARE THEY?

They are in hades,—the intermediate state. They are in the spirit land where all the departed are, and will remain until the resurrection. They have eyes and can see, tongues and can talk. "There is a spiritual body." It was into "hades" that the Saviour went

while his body was in the tomb (Acts 2:31). He said to the thief, "Today shalt thou be with me in paradise."

COMFORTED AND TORMENTED

How could Lazarus be happy and the rich man unhappy, both being in the same place? Let us remember that happiness and misery comes from within, not from without. It is what we are and not where we are that determines our weal or woe. Two men could be placed in a beautiful garden filled with sweet-smelling flowers, yet one might be happy, the other miserable. Paul and Silas could sing "praises unto God" while bound in a felon's cell.

MEMORY LIVES

"Son, remember!" Yes, remember that in this life on earth you received good things and Lazarus evil things. It is there when the spirit is free from the old flesh that memory will live in its perfection. The sins unrepented of will be remembered. The hungry mouth we did not feed, the naked bodies we would not clothe, the sick that we did not minister unto, the widows and orphans we neglected, the souls lost because we did not carry them the gospel,—all will be remembered there. Oh, cruel memory! No wonder the rich man is "tormented in this flame."

How different the memory of these: "I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Such memories will bring comfort in the spirit land.

A GREAT GULF

"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Not a gulf measured by yards or miles; but, one of moral separation. Too late now to cross that gulf! The die is cast. The balance-sheet is made out. How gladly now would the rich man cross that gulf! It is a delusion to think of another chance after death.

REMEMBERS HIS BRETHREN

Seeing his own case hopeless, in his despair he pleads for his brethren: "I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." It has been said that misery loves company. But here is a place of the deepest of misery and woe, but company is not desirable.

He was too much engrossed with his riches while living to think of the welfare of his own brothers. They were likely following in his steps, and the thought of their presence only adds torture to misery. How easy for his life to have touched the lives of his brothers for good! How glorious to have used his riches here in laying up riches over yonder! He becomes a missionary too late.

THE REPLY

"They have Moses and the prophets; let them hear them." They were living under the law of Moses. This was God's way in speaking unto men. He will

not change his law to suit the whims of the rich or world great.

PLEADS A DIRECT SPIRITUAL OPERATION

"Nay, father Abraham; but if one went unto them from the dead, they will repent." This is the only case on divine record of any one pleading a direct work of a spirit in conversion. In his misery, anxiety and desperation he undertakes to argue the question with Abraham.

THE MESSAGE

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In addition to Moses and the prophets, we have Christ and the apostles. If a failure to hear Moses and the prophets left the Jews without any excuse for their disobedience, much more will a failure to hear Christ and the apostles leave us without any plea for this neglect. How appropriate here: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2:2, 3).

THE GOSPEL

Is God's goodness, grace, love, mercy, power, his all to save poor, lost, recreant, wretched human beings?

When the gospel of Christ is rejected, God has no other power to call a soul unto him here and lead that person to endless joys. "For I am not ashamed of

the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. 1:16).

SOME THINGS LEARNED

1. That the righteous are comforted after death.
2. That they know it, and why.
3. That the wicked are tormented after death.
4. That they, too, know it, and why.
5. That universal salvation is untrue.
6. That there is no post mortem gospel.
7. That memory lives after death.
8. That there is an intermediate state of the dead.
9. That Christ will call both good and bad from the graves in the same hour.
10. That before him will all nations be gathered.
11. That he will separate the righteous from the wicked.
12. That to the good he will say: "Come, ye blessed of my Father."
13. That this will be heaven.
14. That to the wicked, the Judge will say, "Depart from me, ye cursed."
15. That this will be hell.
16. That death and hades was then cast into the lake of fire.
17. That to preach that the righteous pass immediately into heaven at death, and wicked into hell, is to render many plain scriptures meaningless. (Matt. 25:31-46; 1 Cor. 15:51-58.)

THE GRACE OF GOD

By grace are ye saved through faith; and that not of yourselves: it is the gift of God.

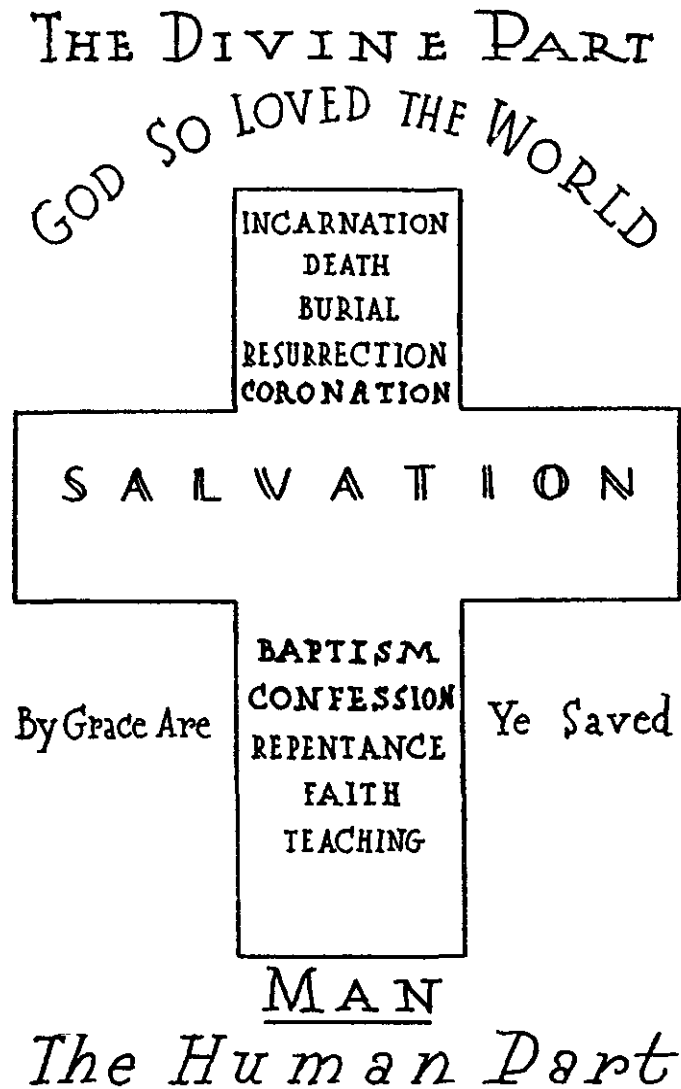
Not of works, lest any man should boast (Eph, 2:8, 9).

This scripture has been a favorite text with many preachers for many years. Perhaps, no verses in the Bible have been quoted more frequently. The object on many occasions has been to prove a doctrine as far from the teaching of the Bible as daylight from darkness,—that there is nothing that man can do for his eternal salvation.

This scripture is the word of God and harmonizes with every other inspired writing. How delightful to study it in the light of all truth.

BY GRACE

The word "grace" means, in this passage, just what it means everywhere,—unmerited favor. Hence the grace of God is his free and everlasting love and favor. This is the source of blessings so lovingly bestowed upon man. This free and unmerited love of God is the foundation that sought redemption for mankind. "By one man sin entered into the world, and death by sin." Man in his rebellion is driven from the garden of Eden. He has forfeited his every claim to the mercy and love of God. "They are all gone out of the way." Yet, God loves them, and what could his love give more than the life of his Son? God so loved the world, that he gave his only begotten Son to die for us. This is grace divine.



THROUGH FAITH

This shows how we have access into that friendship and favor which God so graciously bestows upon his people. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:2).

That not of yourselves. There is a simple rule of English which says, *that* refers to the thing farther away, *this* to the one closer. "That," in this passage, could not refer to "faith," but to "grace" by which we are saved.

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

God does for man what man can not do for himself.

God's *Part* (reading from top of cross).

Incarnation. "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" (John 1:1 and 14). "He was rich, but became poor, that we through his poverty might be rich" (2 Cor. 8:9). "He was in all points tempted like as we are, yet without sin" (Heb. 4:15). "He learned obedience by the things he suffered" (Heb. 5:8). He was a man of sorrows, and acquainted with grief (Isa. 53:3). He became our exemplar and said: "Follow me" (Matt. 16:24).

Death. Christ died, the just for the unjust (1 Peter 3:18). God forsakes him in the hour of death (Matt. 27:46). He by the grace of God tasted death for every man (Heb. 2:9). He said, "It is finished," and

bent his head upon his aching heart. "Jesus died for our sins."

Burial. Joseph and Nicodemus, two disciples, took the body of Jesus, wound it in linen with spices, and placed it in a new tomb (John 19:38, 39). He made his grave with the rich and slept in a borrowed tomb (Isa. 53:9). A large stone is rolled against the sepulcher and sealed. Guards are placed (Matt. 27:66).

Resurrection. After three days Jesus breaks the bars of death and hades and comes forth a great conqueror. The angel announces that he is risen from the dead (Matt. 28:7). He showed himself alive after his sufferings by many infallible proofs (Acts 1:3). He met his disciples in Galilee and there gave them the world-wide commission (Matt. 28:16-18).

SALVATION

"The grace of God that brings salvation has appeared unto all men" (Titus 2:11).

Why, then, are all men not saved? The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 2:9). Jesus invites (Matt. 11:28-30). The Holy Spirit pleads (Rev. 22:17). Angels rejoice (Matt. 15:7).

The Human Part (reading from foot of cross).

Teaching, Jesus said after coming from the grave: All power is given unto me in heaven and earth. "Go ye therefore and teach all nations." This grace that brings salvation "teaches" (Titus 2:12). God draws men by lifting up his Son (John 12:32). Man comes by hearing and learning (John 6:44, 45). "Go into all the world and preach the gospel to every creature"

is the command of our Saviour. All shall be taught from the least to the greatest (Heb. 8:11). The religion of the Bible is a taught religion.

Faith. "Without faith it is impossible to please him: for he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). "He that believeth not shall be damned" (Mark 16:16). Faith comes by hearing the Word of God (Rom. 10:17). This faith gives life through his name (John 20:30, 31). "Whatsoever is not of faith is sin" (Rom. 14:23). "Ye believe in God, believe also in me" (John 14:1).

Repentance. "Except ye repent ye shall all likewise perish" (Luke 13:3). God commands all men everywhere to repent (Acts 17:30). "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4)? It was Peter who, on the historic Pentecost, said to believers, crying out for salvation, "Repent" (Acts 2:38). "Godly sorrow worketh repentance to salvation not to be repented of" (2 Cor. 7:10).

Confession. "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. 10:10). "Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven" (Matt. 12:32). Before Pontius Pilate Jesus witnessed a good confession (1 Tim. 6:13). This confession the officer made before his baptism (Acts 8:37).

Many of the chief rulers, who believed on him, loving the praise of men more than the praise of God, would not confess him" (John 12:42).

Baptism. It was Jesus who said: "He that believeth and is baptized shall be saved" (Mark 16:16). It was Peter who said: "Repent ye and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

It was Ananias who said: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

It was Peter who said again: "The like figure whereunto even baptism doth also now save us" (1 Peter 3:21).

ETERNAL SALVATION

It was Paul who said: "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

It is the Gift of God. Does this mean that salvation that comes by the grace of God is unconditional, that man can do nothing to obtain it? Everyday language would not force this construction. Neither does Bible language.

"And the Lord said unto Joshua, See, / *have given* into thine hand Jericho, and the king thereof, and the mighty men of valor" (Josh. 6:2). Note how the Lord had given Jericho, the king and the mighty men.

They did as God commanded. The wall fell down. The people went up into the city and took it. Did their going around the city merit it? No. Did the blowing of trumpets and the shouting purchase it? No. Did they in any sense work for the city? No. Was the reward of grace or of debt? Of grace, of course. The Lord gave them the city, the king and mighty men, just as he promised. It was "by grace" through

"faith" and that not of themselves,—*it was the gift of God.*"

Ten thousand times ten thousand more is the salvation of the human soul from the thralldom of sin and death *by grace through faith.*

Not of Works. The laborer at the close of the day's work has a right to demand his pay. It is his. He has worked for it. It is "of debt" not "of grace."

But not so with eternal life. After we have done all that the Saviour has commanded, we are unprofitable servants. We have only done that which was our duty to do (Luke 17:10).

We say to the poor, freezing, starving family: "Come to our home. We will give you food to eat and clothes to wear." They come. We fill their baskets with good things to eat and clothe their shivering bodies with warm garments. They go away rejoicing. Did their coming purchase, buy, or in any way merit the food or clothing? No. It is still a gift,—by grace and not of debt.

We learn the story of a Saviour's love; we accept it by faith with all the heart; we turn away from our sins in genuine repentance; we confess his holy name, we are buried with him by baptism into death; we rise to walk in newness of life, and then walk that new life. "The gift of God is eternal life through Jesus Christ our Lord." All this wondrous scene is the grace of God. "By grace are ye saved."

Lest Any Man Should Boast. "Where is boasting then?" "It is excluded" "by the law of faith." Salvation is not of works or of debt, but by grace through faith "that no flesh should glory in his presence." "He that glorieth, let him glory in the Lord."

How beautiful then the following: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit,

"Which he shed on us abundantly through Jesus Christ our Saviour;

"That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-7).

The writer is slow to close this article without an appeal to the friendly sinner. How can you slight this expression of a Father's supreme love? How can you turn your face from the scenes of Calvary when you read: "God so loved the world" and that Jesus "tasted death for every man"? While all heaven is interested in you, there is no salvation for you without obedience upon your part. He is "the author of eternal salvation unto all them that obey him." The Saviour, at his coming, will take vengeance upon all those "that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7, 8). God has lovingly done his part. Will you not do yours now?

LITTLE THINGS

There be four things which are little upon the earth, but they are exceeding wise (Prov. 30:24).

Little grains of sand make the beautiful beach. Small drops of water, the mighty sea. Little acts of kindness bring sunshine into lonely lives. It is faithfulness in small things that prepares one for larger duties in life. Remember that life has more to do with little things than great things. Ignorance or neglect of this great truth leads to many failures.

Have you not stood in admiration of the huge crystal formations in caves like the Mammoth? Did you not wonder how they came there? Just a small particle of limestone from the tiny drops of water, day after day, year after year, produces the massive stalactites and stalagmites.

FOUR LITTLE THINGS

1. The Ants=When?=Now.
2. The Conies=Where ?=The Church.
3. The Locusts=-How?=: Willing.
4. The Spider=Who?=Every Creature.

THE ANT

"The ants are a people not strong, yet they prepare their meat in the summer" (Prov. 30:25). "Go to the ant, thou sluggard, consider her ways and be wise:

Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:6-8).

The ant is busy during the summer preparing for the chilly days of winter. The important lesson of the time "when" to do things is impressed by the ant. Many human beings need this lesson.

"In the morning sow thy seed, and in the evening withhold not thy hand" (Eccl. 11:6).

As the frosty days of winter were coming, a grasshopper, cold, stiff and hungry, made its way to the home of the little ant. "Give me something to eat," said the grasshopper. "What did you do in the summer?" said the ant. "I sang," said the grasshopper. "Well, you may dance now," replied the ant.

How important to learn this lesson of the time "when" concerning one's eternal interests. "Now" is the voice of inspiration. "Remember now thy Creator in the days of thy youth." "Today if ye will hear his voice, harden not your hearts." There is no invitation tomorrow. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth," "Whatsoever thy hand findeth to do, do it with thy might."

THE CONY

"The conies are but a feeble folk, yet make their houses in the rocks" (Prov. 30:26).

The little cony, helpless and defenseless, is a prey to other animals about it. But with its feeble hands it makes a safe home in the rocks.

This is a wonderful lesson for the human family, the place "where." Most of the troubles of life are caused by someone getting out of his place. An accident upon the highway: someone got out of his place. A bank is robbed: someone out of his place. How important to learn early in life our place and then to be in it.

These temporal lessons pale into insignificance when compared to eternal interests. There is a safe place for every responsible being to occupy as the days are passing. It is safe to be in "the fold" of Christ,— the church, hearing the voice of the Shepherd.

THE LOCUST

"The locusts have no king, yet go they forth all of them by bands" (Prov. 30:27).

It is significant that the locusts do their work by bands without a king or leader. They have a work to do, and in their eagerness to do it, need no commander. The impelling force of a true heart is, duty demands it.

The child in the home that must be driven is an unruly one. The student that must be made to do is undesirable. The locust brings us the important lesson of "how,"—willingly. How light are the burdens of life and how easy its duties when borne and done by willing hands.

This is the higher lesson in the spiritual realm. "If any man will do his will, he shall know of the doctrine" is from the teaching of the Master. "They were willing of themselves," "If there first be a willing mind," "If I do this thing willingly," are statements from the apostle to the Gentiles. "And whosoever will, let him take the water of life freely" expresses the limit of God's power to save.

THE SPIDER

"The spider taketh hold with her hands, and is in king's palaces" (Prov. 30; 28).

We may despise it, seek to kill it, but the spider will weave its home where kings dwell.

It matters not, young man, if your home is in the hills away from centers of commerce, though you are of humble birth and penniless, you can of your own exertion forge your way to the topmost rung in the ladder of success.

The pages of history glitter with this truth. Who does not love to look upon the picture, "Training for Greatness"? There is the rough rail-splitter, long, lean, coarsely clad, his axe resting awhile on a log, nearby a maul and a pile of rails on the snow-covered ground, and in his hands an open book, from which, by the ruddy glow of the setting sun, he is snatching a few precious thoughts to digest when he resumes his work. Underneath the picture is written: "I'll study and get ready; maybe the chance will come." And it did; but before the hour, the man. The writer recently spent a happy day among the scenes of the setting of this picture, New Salem, Ill.

Moses came from the marshes of the Nile to lead the hosts of Israel out of bondage. David, the shepherd boy, became David the king of an immortal people.

"It does not matter so much as to where you stand as in what direction you are moving."

"The heights by great men, reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

The gospel is for all nations, every creature. Though homeless and friendless, outcast and downtrodden, in poverty and distress, in sickness and sin, its transforming power will lift up and lead to "heavenly places in Christ Jesus."

THE TWELVE APOSTLES OF THE LAMB

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb (Rev. 21:14).

Early in the ministry of our Saviour, after continuing all night in prayer on a mountain, at break of day, "he called unto him his disciples and of them he chose twelve whom he named apostles: Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him" (Matt. 10).

THEIR POWER AND MESSAGE

He gave them power to heal the sick, raise the dead, and cast out devils. He sent them to the lost sheep of the house of Israel with the message: "The kingdom of heaven is at hand" (Matt. 10:6-8). As they were going among their own people, the Jews, Jesus said: "Provide neither gold, nor silver, nor brass in your purses,

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves" (Matt. 10:9, 10). But, later, when he sends them "into all the world," he said: "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one" (Luke 22:36).

TREACHERY OF JUDAS

The leaders of the various sects, whom Jesus had denounced upon so many occasions, now a common enemy of the Prophet of Nazareth, with hatred toward him, planned to murder him. So, for a pitiful thirty pieces of silver, the price of an ordinary slave, the Saviour of the world was given up to the mob by Judas Iscariot, one of the twelve. By a treacherous kiss he pointed out their victim. The name "Judas" is the proverbial arch-traitor of all history. In his remorse he said, "I have betrayed innocent blood." "He cast down the pieces of silver in the temple and went and hanged himself."

THE TRAGEDY OF ALL TIMES

Jesus is led through several mock trials in one night. Pilate said, "I find no fault in him." He was not permitted to have this judgment. "In his humiliation his judgment was taken away." He was hurried to Calvary and there crucified between two thieves. In his agony, he prayed for his murderers: "Father, forgive them; for they know not what they do." He bent his head upon his aching heart and said, "It is finished." All nature quivered in sympathy. Thick darkness covered the earth for three hours.

HIS BURIAL

Joseph of Arimathaea, a disciple, begged the body of Jesus, wrapped it in linen cloth with spices, and laid it in his own new tomb. "He made his grave with the wicked, and with the rich in his death." A great stone is rolled against the mouth of the burial cave,

it is sealed, and guards placed there. His enemies have made it sure as they could.

HE IS RISEN

After three days and nights, he comes forth. Upon the open tomb he plants the banner of immortality, and writes upon it: "I am the resurrection and the life." He says to the Marys: "Go tell my brethren that they go into Galilee, and there shall they see me."

CLOTHED WITH ALL POWER

He gathers unto himself the remnant of the apostles, walks and talks with them for forty days, and finally leads them out on the ridge of Olivet. Jesus spake unto them, saying; "All power is given unto me in heaven and earth.

"Go ye therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Spirit.

"But, tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"Howbeit when he, the spirit of truth is come, will guide you into all truth" (John 16:13).

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

"For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:17).

Jesus "was parted from them and carried up into heaven.

"And they worshiped him and returned to Jerusalem with great joy" (Luke 24:51, 52).

Jesus said unto them, "It is not for you to know the times or the seasons, which the Father put in his own power.

"But ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:7, 8).

UNFULFILLED PROPHECY

Peter standing in the midst of the disciples said: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Jesus" (Acts 1:15,16).

"For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take" (v. 20).

1. How did Peter know that the time for the fulfillment of this prophecy had come? By inspiration? The Holy Spirit had not yet been given (John 7:39). Did the Saviour not breathe on them and say, "Receive ye the Holy Spirit" ? Yes, and in the verse that follows says, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," alluding to Pentecost when they should receive the Spirit. He, also, said in this connection, "As my Father hath sent me, even so send I you" (John 20:20-23).

But was he not with them forty days after his resurrection, "speaking of things pertaining to the kingdom of God"? (Acts 1:3). Yes, he did this all through his earthly ministry. How little they understood! Even after his resurrection the apostles asked, "Lord, wilt thou at this time restore again the kingdom to

Israel?" (Acts 1:6). They were still expecting the Christ to restore the old temporal throne of David.

"The Holy Spirit was not yet given; because that Jesus was not yet glorified" (John 7:39).

2. Has any uninspired man ever been able to understand unfulfilled prophecy? The disciples stumbled at the simplest prophecies to us now. Jesus had said unto them: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." But these "words seemed to them as idle tales, and they believed them not" (Luke 24:7-11).

3. How did Peter, uninspired, know "the scripture must needs have been fulfilled" (Acts 1:16) in the manner in which he proceeded? Did not Jesus open "their understanding, that they might understand the scriptures"? (Luke 24:45). Most certainly, just like he opens the understanding of men and women today. "The entrance of thy word giveth understanding" (Psa. 119:130).

4. Did the apostles obey the command of our Saviour: "Behold, I sent the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"? If so, why this procedure to fulfill a prophecy?

5. Were the qualifications as given by Peter (Acts 1:21, 22) necessary to be an apostle? If so, Paul did not have these requisites.

6. But, did not they pray, "Lord, show whether of these two men thou hast chosen"? Was that prayer "in the name of Christ"? Was it "according to his will"? Just here the author will adopt as his own the words of a venerable student of the Bible.

MATTHIAS

Let us examine the election of Matthias to fill the vacancy caused by the death of Judas Iscariot, as there is much involved in this question. Christ commanded his disciples to tarry in Jerusalem till they were endued with power from on high. He gave them that command, and then left them. There is not the slightest intimation that he gave them command, direction or permission to do anything except to go into Jerusalem and remain there till they were endued with power from on high. Why? The Spirit was to work through them to make known the will of the Lord. If they undertook to do anything without the guidance of the Spirit, they might make mistakes, and these mistakes might later be held up to ridicule as mistakes of inspired men, as they were to be inspired. Their mistakes might be difficult to explain away, to say the least of it. So the Saviour wisely,—as he wisely did all he did,—told them to tarry in Jerusalem till they received power from on high; neither command, instruction nor permission to do anything whatsoever, except wait—tarry—stay—only this, and nothing more.

THE NOMINATION

It was perfectly natural that they should *think* while waiting, and finally Peter suggested that they should *do* something, that they should elect a successor to Judas. So far as the record shows, nobody protested, and so they nominated two men who had been with them from the baptism of John until the ascension of Christ. They nominated, of course, their two favorites, the two they considered the best qualified for the

position; and, if they had been inspired and divinely directed, it would have been correct, but they would have nominated only one, of course; and nomination would have been equivalent to election. There is, however, no evidence of divine inspiration or direction there—not even permission. But they nominated two in regular political style, each one a favorite, presumably, of some of them, and announced them as candidates for the position.

THE PRAYER

Just at this point, when they were about ready to cast their votes, it seems to have occurred to them that they ought to permit the Lord Almighty to have a little part in the matter, so they prayed to him to show them which one of their two candidates he preferred. They held the situation down to a political basis, however, not beseeching the Lord to play the part of leader or director, but simply asking him to vote for one of their candidates—not to "scratch the ticket," but vote it straight. If they had been inspired they would not have done that, of course, but they were not inspired. They graciously extended to the Lord the privilege of voting for one of their candidates, doing this in a brief prayer—a very brief prayer—just forty words and most of them monosyllables.

ITS BREVITY

The brevity of a prayer is not in itself objectionable. The greatest prayer ever offered was, "Father, forgive them"—three words. It is true that, by way of apology or extenuation, the Saviour added, "for they know not what they do," but the petition was, "Father, for-

give them." In the light of that wonderful prayer, we cannot object to the prayer offered by the disciples because of its brevity; but there was a time when the Saviour was about to select men for the very same purpose for which the disciples were selecting a man, and he withdrew himself from the crowded city, left his disciples and climbed the steeps of a mountain side, reached its summit and there, upon the lonely, silent summit of that mountain, beneath the blue vault from which the stars looked down upon him, he stayed all night, pouring out his soul in prayer to God; and when that night had silently slipped away, he came down from the mountain into the plain and selected his twelve apostles.

THE CONTRAST

It would seem that these men imagined it would take much less time for preparation to select one than the Saviour took to select twelve. We would all concede that the Saviour could have made his selection without that prayer, but his course on that occasion is a lesson for us. If the Saviour deemed it necessary, essential, right, to spend a night on a lonely mountain in prayer to God before selecting men to hold an important position, certainly men, before selecting one to fill that self-same place, should take time for proper preparation. So far as the record shows, these disciples had no preparation for that purpose; hence they offered a brief prayer, asking God to make known which of the two men they had selected he preferred. Then they cast their lots, "and the lot fell upon Matthias; and he was numbered with the eleven apostles. "By whom"? By those who elected him, of course. That's what they elected him to be.

NUMBERED

It has been suggested that being "numbered with the eleven" made him an apostle—that because it is said "he was numbered with the eleven," it is evident that God accepted him as an apostle. But we are repeatedly told in the Bible, in both the Old Testament and the New, that "Jesus was numbered with the transgressors" (Isaiah 53:28; Mark 15:28; Luke 22:37). If the statement that Matthias "was numbered with the eleven" proves that he was an apostle, then the same expression proves that Jesus was a transgressor. We know that is not true; hence that argument will not stand the test of truth and reason.

WITH THE ELEVEN

Of course, after casting lots and electing him, they numbered him with them. That is what they elected him for. In the next chapter we are told that Peter stood up with the eleven. Of course, he stood up with them and they stood up with him, Matthias, whom they had elected, standing up with the others; but this does not settle it that he was recognized by the Lord as an apostle. Beyond this he is not mentioned by name as one of them, but in Acts 6:2, "the twelve" are mentioned. His not being mentioned does not, of course, prove that he was not an apostle, for others also are not mentioned.

ONE CHOSEN

In the fullness of time, the Lord Jesus Christ came back to this earth. He appeared unto Saul of Tarsus on that mad Journey unto Damascus. Jesus said unto

Saul: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee;

"Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:16-18). He says: "I conferred not with flesh and blood"; "I was not disobedient to that heavenly vision."

AN APOSTLE OF THE LAMB

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord"; (1 Cor. 9:1)

"And last of all he was seen of me also, as of one born out of due time"; (1 Cor. 15:8)

"I labored more abundantly than they all" (5-10). "Paul called to be apostle of Jesus Christ through the will of God" (I Cor. 1:1).

When the Lord fulfills prophecies, he does not consult the wisdom of man, and they are usually fulfilled in a way and at a time in which man is little expecting it. Poor, uninspired man must be puffed up in his own wisdom when he begins to speculate upon unfulfilled prophecy. It is all we can do to understand prophecy after it has been fulfilled.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

We have found in the word of God twelve men, whom Jesus selected, commissioned and sent into all the world, twelve and no more. These must then be "the twelve apostles of the Lamb" whose names will be in the foundations of the eternal city.

THE MALEFACTOR

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. Luke 23:43.

When preachers have made a doctrine popular, poets will sing it. How often have we heard the song:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away."

Keen must have been his vision to see a fountain not yet open. Poor the conception of the truth has a Christian who can sing that song.

The theory accepted by the world is that the thief was saved, saved without baptism, hence baptism is not necessary. The same is preached of the "sick of the palsy," to whom Jesus said, "Son, thy sins be forgiven thee" (Mark 2:5). Also, of the woman who anointed the feet of our Saviour and wiped them with the hairs of her head, to whom Jesus said, "Thy sins are forgiven" (Luke 7:44, 45). These and other similar ones in the personal ministry of Jesus are given as examples of salvation without baptism.

FUNDAMENTAL

These teachers seem to be profoundly ignorant of a fundamental principle of law, human and divine.

The inspired writer expressed this universal truth when he wrote: "For where a testament is, there must also of necessity be the death of the testator.

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:16, 17).

It is clear to any one seeking the truth that the cases of the sick of palsy, the woman anointing the Saviour's feet, and the thief on the cross occurred before "the death of the testator." After Jesus had suffered and had risen from the dead, he said: "Go into all the world and preach the gospel to every creature.

"He that believeth and is baptized shall be saved." This was in the testament of Jesus after his death. It went forth at his command from Pentecost (Luke 24:46, 47). The thief on the cross could not have obeyed this command, neither the sick of palsy, the woman, nor similar cases in the lifetime of our Saviour. Blind indeed must be the man that will give these examples to make void the last testament of the Son of God. Such expressions as: "The thief was saved without baptism, forty feet above high water mark," should be beneath the dignity of one who claims to love the truth of God. Granting all that any one may claim for the thief, he is no example for the lost sinner today.

EXAMINATION

A closer study of three words, "*kingdom*," "*paradise*," and "*saved*," will give a better knowledge of this subject.

1. *Kingdom*.

(1) What kingdom did the people have in mind when they sought to make Jesus king by force? (John 6:15).

(2) What kingdom did the disciples have in mind when they raised the question of who should be greatest in the kingdom? (Matt. 18:1).

(3) What kingdom did the thief have in mind, when he said: "Lord, remember me when thou comest into thy kingdom?" Could he have known more than the disciples ?

(4) What kingdom is meant when the anxious mother said: "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left hand, in thy kingdom? (Matt. 20:21). The truth is James, John, and all the other disciples were looking for the old temporal throne of Israel to be restored and Christ would be king upon that throne. Did the thief know more than the closest disciples?

(5) What kingdom is referred to when the whole multitude of disciples shout, "Blessed be the king that cometh in the name of the Lord"? (Luke 19:37, 38). There can be but one answer,—an earthly kingdom.

(6) What kingdom did the two disciples, on their way to Emmaus, after the sufferings of Jesus, have in mind when they said: "We trusted that it had been he which should have redeemed Israel"? (Luke 24:21). Of course, they referred to the earthly throne of David, which had fallen down.

(7) What kingdom did Joseph of Arimathea, who boldly begged the body of Jesus, have in mind, when it was said of him that he "also waited for the kingdom of God"? (Mark 15:43).

(8) Now we know. The apostles, being assembled just before the ascension of Christ, "asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel"? (Acts 1:6). This was the conception

that those at the feet of Jesus for more than three years had of the coming kingdom. They were still looking for the tabernacle of David to be rebuilt as in the days of old.

THIEF'S PETITION

We are now prepared to understand the petition of the thief. Could he have had a better understanding of the kingdom the Saviour came to establish than the chosen apostles? Grant that he understood as much, that he knew of the wonderful miracles at the hands of the Son of God, that even the dead had been called back to life, that Jesus had the power to come down from the cross, restore the kingdom to Israel and reign upon the throne as king. To the thief, the time had come for all this to be done. Hence, "Lord, remember me when you come into your kingdom." In other words, "Lord, when you save thyself, save me."

What else could this malefactor have had in mind? To say that he referred to the kingdom of Christ on earth or even to heaven itself, is to say that a dying man gets a better insight into spiritual things than living men in the strength of their faculties. Is the reader ready for this conclusion?

SAVIOUR'S REPLY

The reply of the Saviour is a rebuke to the thief: "Verily I say unto thee, Today shalt thou be with me in paradise." Paraphrasing: "No, sir! You have a misconception of the kingdom or church I came to build. I am to be king of my kingdom. For this purpose came I into the world. But I am going by the way of the cross. I am going to die. You, too, will

die. Today you will be with me in the spirit land, in hades."

Did Jesus go there when he died? Hear Peter. "He seeing this before spoke of the resurrection of Christ, that his soul was not left in hades, neither did his flesh see corruption" (Acts 2:31). While his body was in the tomb, his spirit was in hades. After three days he came out a wonderful conqueror over death, the grave and hades. The thief is there today with the teeming millions of those who have lived on this earth, awaiting the coming of the Lord with his mighty angels.

PARADISE

But it is argued that the thief was saved because the Christ said: "Today you shall be with me in paradise." That which proves too much proves nothing. Samuel said unto King Saul: "Tomorrow shall thou and thy sons be with me" (1 Sam. 28:19). It would follow then, that the wicked and rebellious Saul will be saved because he was with Samuel in the spirit land. Are you ready to accept this?

CONSEQUENCES

Nothing has ever been preached more blighting to the souls of men than the doctrine of the salvation of the thief on the cross as an example of conversion. Precious ones are taught that they can continue in vice, shame and sin, and in the moment of death, like the malefactor, cry out for mercy and God will save. The black criminal in his cell, awaiting death, is taught this doctrine by priest and preacher. The examples are numberless in which villains, guilty of crimes too

horrible to mention, march to the gallows or the electric chair, chanting a prayer that cowards make. They say they have made peace with God and ask all to meet them in heaven. This doctrine gives the wretch, whose life is steeped in sin of the blackest type, eternal peace, but consigns to everlasting torment his victim, often the sweet innocent child or helpless girl, if not converted.

This theory encourages sin in all its hideous forms in the hope of getting forgiveness in the moment of death. The power to convert is the death chair or gallows. The greater the crime, the quicker his conversion. All this effort of religious teachers in holding up the thief as a model of conversion is to make void the plain commands of the Most High.

"Then shall I not be ashamed, when I have respect unto all thy commandments" (Psa, 119:6).

LESSONS LEARNED

We have learned:

1. That Christ did not go to heaven during the three days his body was in the tomb (John 20:17).
2. That he went into hades, or paradise.
3. That the thief was there with him.
4. That after three days the Saviour came out.
5. That the malefactor will remain there until the dead shall be raised.
6. That he will be judged according to his works with all the nations of earth.
7. That he lived and died under the law of Moses.
8. That the last will and testament of Jesus was not in force at that time.

9. That he could not have been baptized in the name of Christ.
10. That he is no pattern or example for anyone today.
11. That no one, save the Christ, has ever come from the dead and ascended into heaven (1 Cor. 15:23).
12. That the judgment is at the end of time (Matt. 25:31-46).
13. That Jesus had power, while on earth, to bestow rich blessings, no lover of truth questions.
14. But, since the death of the testator, all must come to his last will and testament, sealed with his precious blood.
15. It is not for the writer, neither the reader, to say that the thief will be saved in the end. *The Judge will do right.*

DOCTRINE vs. DOCTRINES

THE DOCTRINE

1. *Doctrine of God.*

"That the name of God and his doctrine be not blasphemed" (1 Tim. 6:1).

"That they may adorn the doctrine of God our Saviour in all things" (Titus 2:10).

2. *Doctrine of Christ.*

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9).

3. *Apostles' Doctrine.*

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers" (Acts 2:42).

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience" (2 Tim. 3:10).

4. *Sound Doctrine.*

"And if there be any other thing contrary to sound doctrine" (1 Tim. 1:10).

"For the time will come when they will not endure sound doctrine" (2 Tim. 4:3).

"That he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9).

"But speak thou the things which becomes sound doctrine" (Tit. 2:1).

5. *Good Doctrine.*

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:6).

6. *Sound Words.*

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

7. *Sound Speech.*

"In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity,

"Sound speech, that cannot be condemned" (Tit. 2:7, 8).

8. *Teach No Other Doctrine.*

"As I besought thee to abide at Ephesus, when I went into Macedonia, that thou mightiest charge some that they teach no other doctrine" (1 Tim. 1:3).

DOCTRINES

1. *Doctrines of Devils.*

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2).

2. *Doctrines of Men.*

"Why do ye also transgress the commandment of God by your tradition" (Matt. 15:3) ?

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Tit. 1:14).

"Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not;

"Which all are to perish with the using;) after the commandments and doctrines of men" (Col. 2:20-22).

3. *Divers and Strange Doctrines.*

"Jesus Christ the same yesterday, and today, and for ever.

"Be not carried about with divers and strange doctrines" (Heb. 13:8, 9).

4. *Profane and Old Wives' Fables.* "But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (1 Tim. 4:7).

5. *Profane and Vain Babblings.* "But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16).

6. *Foolish and Unlearned Questions.* "But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23).

7. *Turned unto Fables.*

"And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4).

8. *Foolish Questions.*

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

IMPERIAL QUESTION

Christianity is intensely personal. The greatest of all questions is: "*What does the Lord want me to do and become to be saved?*" It is not everything that is taught and practiced in religion that is right. The religious systems of the time consist almost altogether of the "doctrines and precepts of men."

We are warned of him to whom the Father committed all judgment, that to worship according to the traditions, doctrines and precepts of men will avail us nothing at last. "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

CONSISTENT

Can any one conceive of God so loving the world as to give his Son to die that the world through him might be saved, and *leaving the plan so incomplete and imperfect* in its commands and promises, that *men and women* have to come forward with their doctrines and precepts *to finish the work*? God's work in nature is perfect. Man can not improve upon it. We set our timepieces by God's chronometer in the heavens. The millions of beautiful worlds sing in their orbits, "The hand that made us is divine." This old world on which we ride, going through space at cannon ball speed, will make its circuit, not a thousandth part of a second too late or too early. No wonder the sweet singer said: "The law of the Lord is perfect."

LAW PERFECT

There is more beauty, harmony and wealth involved in the plan for saving lost men and women in heaven,

than in the creation and management of the universe. Why should man, "dust and ashes," think he can improve with his doctrines, commands, instructions and ways, upon the plan which the God of heaven set in motion almost two thousand years ago for the salvation of the human family? It is no wonder that the Holy Spirit says:

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;

"And if any man shall take away from the words of the book of this prophecy; God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). This is a fearful picture of eternal results of exalting human wisdom above the doctrine of God. He must be honored above men.

GOD VERSUS MAN

If all the ways and theories advocated and followed by religious people is the "strait and narrow way," and if it makes no difference just so we are honest and sincere, what do the following scriptures mean?

1. Be not "carried about with every wind of doctrine" (Eph. 4:14).
2. "Believe not every spirit, but try the spirits whether they are of God" (1 John 4:1).
3. Whosoever "abideth not in the doctrine of Christ, hath not God" (2 John 9).
4. "If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed" (v. 10).

5. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned" (Rom. 16:17).

It is apparent that the "doctrine of God," "sound doctrine," "good doctrine," "sound words," "sound speech," and "no other doctrine" are expressions that mean

THE GOSPEL

1. *Responsibility of the Preacher.*

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that he have received, let him be accursed" (Gal. 1:8, 9).

It is a fearful thing for men or angels to presume to speak any thing which the apostles have not spoken. What a different world we would have, if preachers and all felt this responsibility!

The Divine Call. The preacher is divinely called and qualified.

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 These, 2:14).

"And the things that thou hast heard of me among witnesses, the same commit to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

Time does not separate us from the authority and rulership of Christ and his apostles. The prophet's advice to Israel in the flesh is appropriate now: "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein and ye shall find

rest unto your souls" (Jer. 6:16). How delightful it would be, if every preacher and every one else would only be content with what "is written," and then "study" to be able to bring from this great treasure-house "things new and old!"

2. The Responsibility of Those Who Hear.

"And 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, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 These. 1:7-9).

The happy contrast is pictured in the following: "Blessed are they which do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

God says: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live" (Deut. 30:19).

How often the admonition: "He that hath ears to hear, let him hear"! "*Be swift to hear.*"

3. What is the Gospel?

The importance of this question is manifest when we have seen the awful doom of any man or angel who dares to preach any other gospel than that the apostles preached; and of those who know not God and obey not that gospel. The Bible is plain.

"But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17).

THE DOCTRINE

"Moreover, brethren, I declare unto the gospel which I preached unto you, which also ye have received, and wherein ye stand;

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that *Christ died for our sins* according to the scriptures;

And that *he was buried*, and that *he rose again the third day* according to the scriptures" (1 Cor. 15:1-4).

1. "*Christ died for our sins.*"

2. "*He was buried.*"

3. "*He rose the third day.*"

These are the fundamental facts of the gospel of Christ, or the doctrine, to be accepted by faith. Facts can not be obeyed. "But ye have obeyed from the heart that form of doctrine."

FORM OF DOCTRINE

The form of doctrine is *death to our sins*, a *burial* •with Christ in baptism, a *resurrection to walk a new life*.

THE DOCTRINE ITSELF

THE FORM OF DOCTRINE

- | | |
|---|---|
| 1. Death of Christ for our sins
(1 Cor. 15:3). | 1. Death to our sins (Rom. 6:
2). |
| 2. Burial of Christ (1 Cor, 15:
4). | 2. Burial with Christ in bap-
tism (Rom. 6:4). |
| 3. Resurrection of Christ (1
Cor. 15:4). | 3. Raised with Christ (Col. 3:
1). |

"Being then made free from sin." Jesus said: "He that believeth and is baptized shall be saved." Peter said: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Ananias said to Saul: "Arise and be baptized and wash away your sins, calling on the name of the Lord."

"Ye became the servants of righteousness."

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Let us walk in that new life till death shall call us home. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

The writer is conscious that he here gives the reader the "doctrine of God," the gospel "by which also ye are saved." The responsibility is now shifted to the reader—to the hearer.

What have you done with this momentous question? What will you do with it? You can not push it from you lightly. Your soul is involved. It is yours to choose.

"Knowing the terror of the Lord, we persuade men."

MEDITATION

The reader has observed that the "doctrine of God," the "doctrine of Christ," the "Apostles' doctrine," are in the singular number. The "doctrines of devils" and the "doctrines of men" are in the plural number. God has but one doctrine. Devils and man have many. The devil comes sometimes with a lie out of whole cloth, but, most often, with a great deal of truth mixed with a little falsehood—the little "not." Oh how dangerous! The devil is the father of every doctrine on earth save *"the doctrine of God."*

The word "doctrine" simply means teaching. Hence, the doctrine of God, of Christ, and of the apostles is the teaching of God. The doctrines of devils and of men are their teachings.

HOW TO BE SAFE

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14).

"Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9).

"Take heed unto thyself, and unto the doctrine, continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

UPON THIS ROCK I WILL BUILD MY CHURCH

The church of which I am a member, known as the church of Christ, is a divine institution, and the scriptures so teach.

A. G. FREED affirms

H. B. TAYLOR denies

The opening speech by A. G. Freed on the above proposition in the Freed-Taylor debate, Central Church of Christ, Jackson, Tenn., Nov. 22-26, 1927.

It is indeed a great pleasure to me to come before this large audience of brethren and friends in the support of a proposition that I believe with all my heart. I trust that every one will so deport himself that the objections that some have to religious discussions may be removed.

We should remember that truth and not victory is the avowed purpose of our gathering. Hence, the spirit of him who said, "Ye shall know the truth and the truth shall make you free" should characterize these discussions. We should have a clear appreciation of the value of truth and of our responsibility in maintaining it. "Truth is mighty and will prevail" only as it is championed by its lovers.

If I had but one line in which to give a true portraiture of Jesus, I would picture him as the world's greatest controversialist. He lived the truth, he told the truth, and he exposed error. For all this, and only this, they killed him. But he gave us "all truth."

By the term "church," I mean "the called out" of the world into the service of God. It is what Jesus called "my church."

By "divine institution," I mean Divinity founded it. By "the scriptures," the Bible—Old and New Testaments.

By "so teach," I mean that the Old Testament and the New Testament are the source of our information. They are the first, the last, and the only appeal. Hence,

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matt. 16:13-20).

This scripture presents to our minds an interesting picture. It is that of a foundation, the building upon that foundation, the architect of that building, and the one who holds the key to it.

Moreover, we see five promises, buds of promise, prediction, or prophecy. They are:

1. "Upon this rock I will build my church."

2. "And the gates of hell shall not prevail against it."
3. "I will give unto thee the keys of the kingdom of heaven."
4. "Whatsoever thou shalt bind on earth shall be bound in heaven."
5. "And whatsoever thou shalt loose on earth shall be loosed in heaven."

THE FATHER REVEALS

It is interesting to note when the Father revealed unto Peter the central truth of all the Bible: "Thou art the Christ, the Son of the living God." Stand on the banks of the river of Jordan and see Jesus as he demands baptism at the hands of John. When he comes up from the liquid grave, "lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased" (Matt 3:16, 17). Peter was there (John 15:26, 27; Acts 1:21, 22).

THE FOUNDATION

"And I say also unto thee, That thou art Peter," *petros*, a little stone, "and upon this rock," *petra*, a solid rock,— "Thou art the Christ the Son of the Living God"— "I will build my church."

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20).

The rains may descend, the floods come, and the winds blow, but "the house of God" will stand, for it is built upon the Rock, Christ Jesus.

BUDS OF PROPHECY

1. "*Will build.*" Our Saviour uses a word about which there can be no mistake as to its meaning— *Oikodomeso*, "will build up from the foundation." Do we look toward the summer, or back toward winter for the beautiful flower and delicious fruit promised in the bud of early spring?

We can not look backward from this scripture for the fulfillment of this promise. We know the church was not built in the days of Abel, nor in the days of Abraham. Neither was it built in the days of John the Baptist. Because, Jesus stands this side of all these and says, "Upon this rock I *will build* my church." The church is in the future from this date, if language means anything.

2. *The gates of hell.* "Gates" means passageways. In view of death and of his going into hades, the Saviour makes the solemn declaration: "The gates of hell (hades) shall not prevail against it."

"He endured the cross, despising the shame." His body was placed in a new tomb, while his spirit was in the hadean world. "Because thou wilt not leave my soul in hell (hades), neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27). After three days he bursts asunder the bars of death and of hades. The angel announces, "He is risen."

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus hath God

raised up, whereof we are all witnesses" (Acts 2:31, 32).

Death took him into the spirit land. The resurrection brought him out. These are the gates of hades— death and the resurrection.

MISCONCEPTION

Before the death, the burial, and the resurrection of the Saviour the disciples had been expecting him to establish an earthly kingdom. Now they ask him: "Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth" (Acts 1:6-8). Just before his ascension, by appointment he met his disciples in Galilee and spake unto them saying: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19, 20).

SPIRIT PROMISED

Jesus also said: "And, behold, I send the promise of my Father upon you; but tarry in Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of

himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

"But the comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14. 26).

And the Book of books says: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

JERUSALEM

"And they worshiped him, and returned to Jerusalem with great joy" (Luke 24:51, 52). Jerusalem is the place. Let us follow the apostles there. "And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). Here are the apostles in Jerusalem at the command of Jesus. They are filled with the Holy Spirit, who is to guide them into all truth. The kingdom is to come with power (Mark 9:1). The apostles are to receive power after the Holy Spirit is come upon them (Acts 1:8).

THE PROPHETS

To this agree all the prophets. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains

and all nations shall flow unto it: . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2, 3).

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it: . . . for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:1, 2).

Joel says: "For in mount Zion and in Jerusalem shall be deliverance" (chap. 2:32). Zechariah says: "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it" (chap. 1:16).

3. *Peter has the keys of the kingdom.* Peter, standing up with the eleven, lifted up his voice, and said unto that troubled, amazed, doubting, mocking audience: "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

LAST DAYS

The prophets said the mountain of the Lord's house should be established in the top of the mountains in "the last days." "The house of God" is "the church of the living God" (1 Tim. 3:15). It is to be noted that Peter uses the exact phrase of the prophets, "the last days." This memorable day is the beginning of "the last days." "God, who at sundry times and in divers manners spake in time past unto the father by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2). Jesus is here speaking his last will and testament unto us through the apostles and

shall continue to speak to us through them until the end. This is the only way he speaks to a lost, ruined and recreant race. "He that hath ears to hear let him hear."

4. *Peter is clothed with power to bind and loose.* "Ye men of Israel, hear these words." The sermon that follows reaches the hearts of the murderers of the Saviour. Ye "by wicked hands have crucified and slain" the Just One. It is the story of a Saviour's redeeming love: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3,4).

He reaches the climax: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here Peter calls for a full belief of the truth of all he had said. Many, who fifty days before, had clamored for his blood are pierced in their hearts and cry out

"WHAT SHALL WE DO?"

What a change! They are convinced that they are sinners. Their hands are stained in blood. They had stood in the very shadow of the cross and heard the agonizing cries of him who died that they might live.

For the first time in the reign of Christ do we have the question, "What shall we do?" and the answer given. How important and how far-reaching are the question and the answer! The answer has to do with the eternal destiny of the souls of men. It is bound in earth and heaven. Strange that men will tamper with heaven's answer. Hear the answer: "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. For the promise is unto you and your children, and to all that are afar off, even to as many as the Lord our God shall call."

"*The promise*" that God made to Abraham, "and in thee shall all families of the earth be blessed"* included "*you and your children*," the Jews, "*all that are afar off*," the Gentiles.

THE DOOR OPEN

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

We have seen the golden fruitage of the five buds of promise. Jesus has built his *church* upon *the rock*, and the *gates of hades* did *not prevail against it*. Peter *bound* upon all, Jew and Gentile, the law of Christ and *loosed* from their sins all *that gladly received his word*. These are bound and loosed in heaven. How futile for man to contend against the word of God!

"MY CHURCH"

"There is one body" (Eph. 4:4). There is *but one* (1 Cor. 12:20).

"And hath put all things under his feet, and gave him to be the head over all things to the church which is his body, the fulness of him that filleth all in all" (Eph. 1:22,23).

"And he is the head of the body, the church" (Col. 1:18).

"And that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16).

"For by one Spirit are we all baptized into one

body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (1 Cor. 12:13).

This letter was written "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours." (1 Cor. 1:2). This includes all Christians, and Paul says of them, "By one Spirit are we all baptized into one body." The pronoun "we" included Paul, but he was not baptized at Corinth. But he is one of the saints and among "all that in every place call upon the name of Jesus Christ our Lord." These constitute the church that Jesus called "my church," the church of Christ. It is composed of all Christians. They are members of the body of Christ, the church, and Jesus is the head of the body. But, how do we become members? "And the Lord added to the church daily such as were being saved" (Acts 2:47).

THE CHURCH OF CHRIST IS CALLED

1. "The family of God" (Eph. 3:15). "And if children, then heirs; heirs of God and joint-heirs with Christ (Rom. 8:17).
2. "The house of God" (1 Tim. 3:15). This includes God and his children.
3. "The church of God" (1 Cor. 1:2). This was "all the saints that in every place call upon the name of Jesus Christ our Lord."
4. "The house of Christ" (Heb. 3:1-6). "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."
5. "The body of Christ" (Eph. 1:22-23). "For we

are members of his body, of his flesh, and of his bones" (Eph. 5:30).

6. "The household of faith" (Gal. 6:10). We become children of this household of faith. "For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27).

7. "The church" (Gal. 5:25). "Husbands, love your wives, even as Christ also loved *the church* and gave himself for it."

These scriptures make it plain to those who love the truth that, when one becomes a Christian, he is of "the family of God," in "the house of God," in "the church of God," in "the house of Christ," a member of "the body of Christ," of "the household of faith," in "the church."

The church of God should be sufficient for us. It supplies our every need. We should rejoice in the privilege of being an humble member of it. In it we can worship "as it is written," and render every service and labor of love till death shall call us hence.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21.)

This is the church of which I am a member and that it is a divine institution has been abundantly showed.

The local congregations in which Christians assemble for work and worship are called "the churches of Christ" (Rom. 16:16).

APOSTASY

The following chart was used by the author in the Freed-Hall debate held in Bardwell, Ky., 1902.

PROPOSITION

The Bible teaches that it is possible for a child of God to apostatize so as to be finally lost.

A. G. FREED affirms.

J. N. HALL denies.

Wherefore let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12).

1. *Adam and Eve.*

- (1) Son of God (Luke 3:38).
- (2) In Image of God (Gen. 1:26).
- (3) Transgressed law of God (Gen. 3:3).
- (4) Sin and death entered (Rom. 5:12).

It is not enough, to evade the force of these scriptures, to say that Adam and Eve were children by creation, but we are children by adoption (2 Cor. 11:3).

2. *When the righteous turns away.*

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die" (Ezek. 18:26).

"When the righteous turneth away from his righteousness, and committeth iniquity, he shall even die in them (Ezek. 33:18).

3. *Forsake God, he will forsake you.*

"The Lord is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2).

4. *Forsake him. He will cast thee off forever.*

"If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever" (2 Chron. 28:9).

5. *The Lord departed from Saul.*

- (1) God chooses him (1 Sam. 10:24).
 - (2) The Spirit of God came upon him (v. 10).
 - (3) The Lord anoints him (v. 1).
 - (4) He was turned into another man (v. 6).
 - (5) God gave him another heart (v. 9).
 - (6) God was with him (v. 7).
 - (7) Saul said: "I have sinned" (1 Sam. 15:24).
 - (8) The Lord departed from him and became his enemy (1 Sam. 28:16).
 - (9) Saul kills himself (1 Sam. 31:4-6).
- God says: "If thou forsake him, he will cast thee off forever."

6. *A remnant of Israel saved.*

- (1) My people.
"And the Lord said, I have seen the affliction of my people which are in Egypt" (Ex. 3:7).
- (2) People of inheritance.
"But the Lord hath taken you, and brought you forth out of the iron furnace, even out of

Egypt, to be unto him a people of inheritance, as ye are this day" (Deut. 4:20).

(3) Children of God.

"Ye are the children of the Lord your God" (Deut. 14:1).

(4) An holy people.

"For thou art an holy people unto the Lord thy God" (v. 2).

(5) God favored them.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4).

(6) The Lord warned them.

"Behold, I set before you this day a blessing and a curse;
A blessing, if ye obey the commandments of the Lord your
And a curse, if ye will not obey the commandments of the
Lord your God" (Deut. 11:26-28).

(7) A remnant shall be saved.

"Esaias also crieth concerning Jerusalem. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Rom. 9:27).

(8) Natural branches are broken off.

"For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his

goodness, otherwise thou also shalt be cut off" (Rom. 11:21, 22).

- (9) Fall after same example of unbelief.

"Let us labor therefore to enter into that rest, lest any man fall after same example of unbelief" (Heb. 4:11).

- (10) Written for our admonition.

"Now all these things happened unto them for our examples: and are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

7. *Faith vs. Unbelief.*

- (1) Faith overthrown.

"Who concerning the truth have erred, saying the resurrection is passed already; and overthrow the faith of some" (2 Tim. 2:18).

- (2) Cast of faith.

"Having damnation, because they have cast off their first faith" (1 Tim. 5:12).

- (3) Depart from the faith.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

- (4) Have made shipwreck.

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (1 Tim. 1:19).

8. *Crown at the end.*

- (1) If ye keep in memory (1 Cor. 15:2).

- (2) If we hold fast unto end (Heb. 3:63).

- (3) If ye continue in the faith (Col. 1:23).
- (4) End of faith salvation of souls (1 Peter 1:9).
- (5) Be faithful unto death (Rev. 2:10).

9. *Warnings to Christians.*

- (1) A falling away first.
"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).
- (2) Fail of the grace of God.
"Looking diligently lest any man fail of the grace of God" (Heb. 12:15).
- (3) Some blind and forgetful.
"But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).
- (4) Give diligence.
"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall" (2 Peter 1:10).
- (5) Found of him in peace.
"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).
- (6) Being led away.
"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:17).
- (7) Fallen from grace.

"Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

- (8) Save a soul from death.

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

- (9) Turned aside after Satan.

"For some are already turned aside after Satan" (1 Tim. 5:15).

- (10) Weak brother perish.

"And through thy knowledge shall the weak brother perish, for whom Christ died?" (1 Cor. 8:11).

- (11) Forsaken the right way.

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: and hearts they have exercised with covetous practices; cursed children: which have forsaken the right way" (2 Peter 2:14,15).

- (12) Latter end worse than the beginning.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Peter 2:20).

- (13) Better not to have known the way.

"For it had been better for them riot to have known the way of righteousness, than, after they have known it, to turn from the holy com-

mandment delivered unto them" (2 Peter 2:21).

- (14) Your adversary the devil.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

- (15) Lest I should be a castaway.

"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

- (16) Abide not in me, cast forth.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:1-6).

- (17) Angels kept not their first estate.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

- (18) Impossible to renew: (Heb. 6:4-6).

- a. "Those who were once enlightened."
- b. "Tasted of the heavenly gift."
- c. "Partakers of the Holy Spirit."
- d. "Tasted of the good word of God."
- e. "And the powers of the world to come."
- f. "Then fell away." (R. V.)

- (19) God shall take away his part.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and

out of the holy city, and from the things which are written in this book" (Rev. 22:19).

- (20) "Watch ye, therefore
For ye know neither the day nor the hour wherein the Son
of man cometh" (Matt. 25:13).

10. *Individuals.*

- (1) Simon (Acts 8:12-24).
a. "Himself believed also."
b. "He was baptized."
c. Jesus: "Shall be saved" (Mark 16:16).
d. "He continued with Philip" (v. 13).
e. Simon sins (v. 18, 19).
f. Law of pardon to erring child of God: "Repent therefore
of this thy wickedness, and pray God, if perhaps the
thought of thine heart may be forgiven thee" (v. 22).
- (2) Demas.
a. Sends greetings to Collosse (Col. 4:14).
b. Fellow laborer with Paul (Philemon 24).
c. Forsakes Paul (2 Tim. 4:10).
d. Loved the world (v. 10).
e. Love not the world (1 John 2:15).
- (3) Hymenaeus and Alexander.
a. Concerning faith have made shipwreck (1 Tim. 1:19).
b. Delivered unto Satan (v. 20).
- (4) Judas.
a. Called a disciple (Matt. 10:1).
b. Named an apostle (v. 2).
c. Ordained to be with Christ (Mark 3:14).

- d. Sent forth to preach (v. 14).
- e. Power to cast out devils (v. 15).
- f. God gave him to Christ (John 17:12).
- g. "None of them is lost, but the son of perdition" (v. 12).

11. *Churches.*

- (1) Ephesus (Rev. 2:1-7).
 - a. "Thou hast left thy first love."
 - b. "Remember from whence thou art fallen."
 - c. "Repent and do the first works."
 - d. "Will remove thy candlestick."
- (2) Laodicea (Rev. 3:14-18).
 - a. "Thou art neither cold nor hot."
 - b. "Will spew thee out of my mouth."
 - c. "Wretched, miserable, poor, blind and naked."
 - d. "I counsel thee, repent."
- (3) Sardis (Rev. 3:1-4).
 - a. "Hast a name, and art dead."
 - b. "Few not defiled their garments."
 - c. "Hold fast and repent."

12. *"Who shall separate us from the love of Christ?"* (Rom. 8:35-39).

- (1) Death? No!
- (2) Life? No!
- (3) Angels? No!
- (4) Principalities? No!
- (5) Powers? No!
- (6) Height? No!
- (7) Depth? No!
- (8) Things to come? No!
- (9) Things present? No!

- (10) Any other creature? No!
Is there anything able? Paul: "I am persuaded not."

13. *What can separate us from God and Christ?*

- (1) "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-3).
- (2) "Drawn away of his own lust."
- (3) "Lust conceived, bringeth forth sin."
- (4) "Sin, when finished, bringeth forth death" (James 1:13-15).

14. *How does God keep us?*

- (1) By grace?
 - a. Grace reigns through righteousness (Rom. 5:21).
 - b. All thy commandments are righteousness (Psalm 119:172).
- (2) By mercy?
 - a. His mercy is from everlasting to everlasting.
 - b. To those that remember his commandments to do them (Psalm 103:17, 18).
- (3) By love?
 - a. This is the love of God that ye keep his commandments (1 John 5:2, 3).
- (4) By his power?
 - a. Gospel is the power of God (Rom. 1:16). b. Some soon turned away from it (Gal. 1:6).
- (5) By truth?
 - a. Truth must be obeyed (1 Peter 1:22).

- (6) By his will?
 - a. Father's will must be done (Matt. 7: 21).
- (7) By faith?
 - a. Faith may be cast off (1 Tim. 4:1).

I had the good fortune to attend the debate held at Bardwell, Ky., by Prof. A. G. Freed and Dr. J. N. Hall. It was in the Spring of 1902. I was present during all of every session. I have heard a number of debates; as one between Dr. T. W. Brents and Dr. Herrod; four by Bro. James A. Harding, and others. I have often said, and repeat it now that in my opinion the defeat that Bro. Freed gave Dr. Hall at Bardwell was the most complete and crushing that I have ever seen one man give to another in a religious discussion and that Dr. Hall showed that he felt it to the full.

Dec. 1st, 1930.

J. W. GRANT,
Nashville, Tenn.

REMINISCENCE

The debate at Bardwell, Ky., grew out of the Freed-Hall discussion, at Corinth, Miss., August, 1894. Eight years from this date the Baptists and Christians at Bardwell called for the Corinth debate to be repeated at Bardwell.

REQUESTS

We have many calls for these original propositions to be published. We are now meeting these requests and fulfilling many promises to do so.

REASONS

Great confidence comes to the believer by noting the march of truth through the opposition of powerful enemies.

It is encouraging to note the growth of the church of Christ in these places where the Truth was put to the test.

UNCHANGABLE

The gospel remains the same. The principles contended for *forty years ago* are eternal. The propositions affirmed then remain the same today. But, there are

CHANGEABLE DOCTRINES

The reader will notice that, in proposition No. 4, Elder J. N. Hall affirmed that the church of the New Testament was set up *in the days of John the Baptist*.

COMMON

This was common then. The writer met Dr. I. N. Penick, a noted debater, a number of times, when he

affirmed that the church was set up in the days of John the Baptist. It is fair to state that Baptists do not believe this today.

WORK OF HOLY SPIRIT

It is interesting to note that, in proposition No. 2, Elder Hall affirmed that the "*Holy Spirit comes into immediate contact with the heart of the sinner.*"

We are made to wonder how Paul could say: "The gospel is the power of God unto salvation."

THESE MEN

Elder Hall was, for many years, editor of "The American Baptist Flag," a fluent speaker, and the leading Baptist debater, perhaps, of America. Dr. I. N. Penick occupies a very high place in all these.

GOD USES MEN

No doubt, multitudes have been brought together by them, who, without these discussions, would never have heard the gospel, the power of God to save. Many, many have accepted it.

NO MALICE

We now stand, years this side of these battles, with no malice in our heart toward these men, or any one else, conscious of having done our best, and of never taking a position, even in the heat of controversy, that we did not *believe with all our heart.*

IN LOVE OF TRUTH

We now give to the public these propositions. We are fortunate to have the *original*, and abundant evidence to their correctness.

ORIGINAL PROPOSITIONS FREED-HALL DEBATE

CORINTH, Miss., AUGUST, 1894

(1) The Bible teaches that baptism to a penitent believer is for, or in order to, the remission of past sins.

A. G. FREED Affirms.

J. N. HALL Denies.

(2) The Scriptures teach that in conversion the Holy Spirit comes into immediate contact with the heart of the sinner.

J. N. HALL Affirms.

A. G. FREED Denies.

(3) The Bible teaches that it is possible for a child of God to so apostatize as to be finally lost.

A. G. FREED Affirms.

J. N. HALL Denies.

(4) The Bible teaches that the church of the New Testament was set up, organized, and begun, on earth, in the days of John the Baptist.

J. N. HALL Affirms.

A. G. FREED Denies.

INFANT BAPTISM

The following chart was used by the author in discussion with R. H. Pigne, for years the most noted debator in the Methodist Church, at Middleton, Yorkville, Hornbeak, Troy, Bogata, and Ro Ellen, all of Tennessee, and Marietta, Miss.

The Bible authorizes infant baptism.

R. H. PIGNE affirms.

A. G. FREED denies.

INFANT BAPTISM

1. The Bible does not mention it.
2. The person must depend upon the testimony of others in after years.
3. It robs the individual of the joy of personal obedience.
4. It is done in the name of the Father; the heavenly Father does not require it.
5. It is done in the name of the Son; but the Son never taught it.
6. It is done in the name of the Holy Spirit; but the Holy Spirit never authorized it.
7. It is practiced not only without the will of the child, but often against it.
8. Men say it comes in the room of circumcision; only male children could be circumcised.
9. Teaching must precede baptism (Matt. 28:18, 19).
10. Preaching must precede baptism (Mark 16:15, 16).

11. Faith must precede baptism (Heb. 11:6; Acts 8:37).
12. Conviction of sins must precede baptism (Acts 2:37).
13. Repentance must precede baptism (Acts 2:38).
14. Baptism follows a confession of faith in Christ (Acts 8:37).
15. Only those who received his word were baptized (Acts 2:41).
16. Those who were baptized continued steadfastly (Acts 2:42).
17. It is sinful, because it is without faith (Rom. 14:23).
18. Infants are subjects for the kingdom of heaven (Matt. 19:4),
19. Originated in the idea that without it they would be lost (Wesley).
20. Must be traced to Rome, not to the Bible.

WHO? WHOSE? WHEN? WHERE? HOW? WHY?

1. *A case for the lawyer.*

A child has been injured. A lawyer is sought to take the case. He can show conclusively by reliable witnesses "*who*" did it, "*whose*" child it is, "*when*" it was hurt, "*where*" the child was at the time, "*how*" it was done, and "*why*" the injury was done the child. Would any lawyer ask for a stronger case.

But, suppose he can not prove by any witness "*why*" the child was hurt. But, he is able to produce competent witnesses on "*how*" and "*where*" and "*when*" the child was hurt, "*whose*" child it is and "*who*" did it. He has a fine case.

However, he is unable to show "*why*" or "*how*" the injury occurred. But, he has abundant evidence as to "*when*" and "*where*" the accident occurred, "*whose*" child and "*who*" caused the injury. The lawyer still has a strong case.

It develops that the lawyer has no evidence as to "*why*," "*how*," nor "*where*," but has all the proof necessary to establish "*when*" the child was hurt, "*whose*" it is, and "*who*" did it. The case is growing weaker, but the lawyer will take it.

Now it is known that the "*why*," the "*how*," the "*where*," and the "*when*" can not be shown, but the "*whose*" and "*who*" can be abundantly proved. The case is weak, but the lawyer will risk it.

But, suppose nothing is known as to "*why*," "*how*" "*where*," "*when*" or "*whose*," only "*who*" did it can be shown ? This is a weak case, but some lawyers will take the case anyway.

Finally, it proves that there is no evidence as to the "*why*," the "*how*," the "*where*" or "*when*" a child was hurt, neither "*whose*" nor the "*who*" What kind of a case does the lawyer now have? Where is the lawyer who will take this case?

2. *A case for the preacher.*

Let us substitute in the preceding "infant baptism" in the place of the "injured child," and you have the exact case that the preacher has on this occasion.

He affirms that the Bible authorizes infant baptism. He performs the act in the name of the Father, the Son, and the Holy Spirit.

If the preacher can show by the word of God any example of "*who*" did it, "*whose*" infant, "*when*" it

was done, "*where*," "*how*," and "*why*," no stronger case could be made, and no one who loves the truth would question it.

Indeed, we will not ask him to show all of the above, but any one will be sufficient to establish the practice of infant baptism.

But the advocate of this doctrine will plead a case in which the Bible is as silent as the tomb upon any one of these: "*who*," "*whose*," "*where*," "*when*," "*how*" or "*why*" any infant in any age was ever baptized.

It is no wonder, then, that the practice is passing and preachers will no longer affirm that the "Bible authorizes infant baptism," when some one is permitted to review their arguments before the same audience.

FREED-PIGUE DEBATES

What has been said in "*Reminiscence*" of other debaters can truthfully be said of R. H. Pigue.

He has been an outstanding debater with the Methodists many years. What he could not do for Methodist doctrine could not be done. Since he has quit debating, it is

RIGHT

To give to the public the questions he discussed. It has been the author's pleasure to meet R. H. Pigue in debate seven times, of six days each,—forty-two days in all—on the following propositions:

COPY OF ORIGINAL PROPOSITIONS DISCUSSED IN THE FREED-PIGUE DEBATES

(1) The Bible teaches that immersion in water to a penitent believer is baptism.

A. G. FREED Affirms.
R. H. PIGUE Denies.

(2) The Bible authorizes infant baptism.

R. H. PIGUE Affirms.
A. G. FREED Denies.

(3) The Bible teaches that baptism to a penitent believer is for, in order to, the remission of sins.

A. G. FREED Affirms.
R. H. PIGUE Denies.

(4) The Bible teaches that sprinkling or pouring water upon a candidate is baptism.

R. H. PIGUE Affirms.
A. G. FREED Denies.

(5) The Bible teaches that the church of the New Testament was inaugurated and established on the first Pentecost after the ascension of Christ.

A. G. FREED Affirms.

R. H. PIGUE Denies.

(6) The Bible teaches that salvation is promised the believer before baptism.

R. H. PIGUE Affirms.

A. G. FREED Denies.

These original questions, signed by R. H. Pigue, are in possession of the author of this volume.

BOGARD-FREED DEBATE

LITTLE ROCK, ARK.

BIBLE VERSUS BAPTIST DOCTRINE

BIBLE: "And were all baptized of him in the river of Jordan confessing their sins" (Mark 1:6).

BAPTIST: And were all baptized of him confessing they had no sin.

BIBLE: "The Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him" (Luke 7:30).

BAPTIST: A man does not reject the counsel of God against himself being not baptized of him.

BIBLE: "He that believeth and is baptized shall be saved" (Mark 16:16).

BAPTIST: He that believeth is saved and may be baptized, if the Baptist Church votes him in.

BIBLE: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

BAPTIST: Repent and be baptized because of the remission of sins.

BIBLE: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

BAPTIST: Arise and be baptized because you have no sins to wash away.

BIBLE: "The like figure whereunto baptism doth also now save us" (1 Pet. 3:21).

BAPTIST: Baptism doth not also now save us.

BIBLE: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

BAPTIST: We are baptized into the Baptist church.

BIBLE: "Therefore we are buried with him by baptism into death" (Rom. 6:4).

BAPTIST: We get into the death of Christ without baptism.

BIBLE: "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God" (Jno. 3:5).

BAPTIST: We enter the kingdom of God without being born of water.

BIBLE: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

BAPTIST: He saved us without the washing of regeneration.

CHRIST: "He that climbeth up some other way, the same is a thief and robber" (Jno. 10:1).

The foregoing is one of many charts and diagrams used in the Little Rock discussion. It will be interesting to read Bogard's reply.

THE PROMISED BOOK

Mr. Bogard entered the debate with his stenographer, repeatedly boasting that he would publish the discussion. Three years and more have passed,—no book yet,—only a *promise*.

The writer has agreed to read and correct his speeches and indorse the book. What more does Mr. Bogard ask?

WHY?

References to these discussions have been made and brief arguments given, with no exultation by the all-

thor, but that God may be glorified in exalting his word.

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."