

HARDING COLLEGE

34th ANNUAL

LECTURESHIP

NOVEMBER 25-28, 1957

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Theme: "The New Life in Christ"

Part of the



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CONTENTS

THE MEANING OF THE NEW LIFE IN CHRIST

(Cleon Lyles).....7

GOD — THE SOURCE OF ALL LIFE (Pat Hardeman).....18

CHRIST HAS MADE POSSIBLE THE NEW LIFE IN HIM

(Joe Sanders)25

FAITH IN CHRIST (Royal H. Bowers).....28

REPENTANCE FROM PAST SINS (Rex A. Turner).....33

CONFESSING CHRIST (Wilburn C. Hill).....40

BAPTIZED INTO CHRIST (Charles Hodge).....45

PUTTING OFF THE OLD MAN (Stephen Eckstein).....48

PUTTING ON THE NEW MAN (Gaston Cogdell).....52

ALL THINGS BECOME NEW: *Continual Growth in The New Life* (J. Roy Vaughan)58

“THE BIBLE—THE PRESENTATION OF THE NEW LIFE IN CHRIST” (George W. Bailey).....62

THE MIND OF CHRIST (James O. Baird).....69

COMPLETE DEDICATION TO CHRIST (F. W. Mattox).....75

“ADD TO YOUR FAITH VIRTUE” (Robert D. Bankes)81

“ADD TO YOUR VIRTUE KNOWLEDGE”
(Morris M. Womack).....86

TEMPERANCE (L.L Gieger)	91
IN YOUR FAITH SUPPLY PATIENCE (R.B. Sweet).....	95
TO YOUR PATIENCE GODLINESS (Neil R. Lightfoot)	98
TO YOUR BROTHERLY KINDNESS (Olan L. Hicks)	103
TO YOUR BROTHERLY KINDNESS LOVE (James G. Moffett)	108
THE CHURCH, THE CORPORATE EXPRESSION OF THE NEW LIFE IN CHRIST (Ruel Lemmons)	113
EXPRESSION OF WORSHIP AS A MEANS OF SPIRITUAL DEVELOPMENT (Paul W. Rotenberry).....	128
FURTHER EXPRESSION OF WORSHIP OF THE NEW LIFE IN CHRIST—LORD’S SUPPER AND GIVING (Joseph W. White).....	136
SOME FRUITS OF THE SPIRIT: <i>Joy and Peace</i> (Gussie Lambert).....	142
LONGSUFFERING, GOODNESS, KINDNESS (Jimmy Allen)	147
FAITHFULNESS, MEEKNESS, AND SELF-CONTROL (Emmett Smith)	152
THE NEW LIFE IN CHRIST AND THE EVANGELIZATION OF THE WORLD (Otis Gatewood)	156
POLAND AND RUSSIA (R. J. Smith, Jr.)	166

OUR MISSION WORK IN NORTHERN RHODESIA
(J. D. Merritt).....172

OPPORTUNITIES IN NIGERIA (Wendell Broom)176

THE CAUSE OF CHRIST IN JAPAN (Colis Campbell).....180

THE CHALLENGE OF CHRISTIAN EDUCATION
(George W. DeHoff)185

THE HOPE OF THE NEW LIFE IN CHRIST
(Marshall Keeble).....194

PREFACE

The lectures in this book were given in the main auditorium of Harding College during Thanksgiving week in November, 1957. They were heard by many hundreds of appreciative listeners — more than two thousand — from hundreds of places in the United States and from localities in other lands. Requests from large numbers of those who heard the lectures, that they be placed in book form for their use and for the benefit of thousands who were not privileged to hear the addresses, have caused Harding College again to publish her annual Biblical lectures.

These lectures were given by able gospel preachers from many parts of our country. They were well prepared, delivered, and received. They will be long remembered. Their theme is one which should always be studied and practiced by Christians. Never was there more need for Christian living than today.

The lectures, with the inspiration and Christian fellowship of the week, make Thanksgiving week of 1957 an unforgettable one. This book is sent forth as part of the memory of that week, to serve further those who were there and to make available the lectures to those who were not privileged to hear them. The Firm Foundation Publishing House joins Harding College in making possible this book. Our prayer is that it will do great good.

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THE MEANING OF THE NEW LIFE IN CHRIST

(Cleon Lyles)

I extend my congratulations to Harding College and to those who have made possible the many years of service to God and to humanity. It is a pleasure to have a part on the program of this 34th Annual Lectureship. It is a special pleasure to discuss with you the great theme that will challenge our thinking throughout this week.

To introduce our study we read a well-known statement from the pen of the apostle Paul. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Before this statement he had touched briefly upon the death and resurrection of Christ, which is the foundation of the Christian's hope. How much this statement must have meant to the apostle Paul! From the day he stumbled blindly into Damascus, life had been different for him. Whereas he had persecuted the church, he is now giving his life in, order that others might enjoy the blessings to be found in the body of Christ. Being a student of the Old Testament, he could recall statements that pointed to a new life and a new relationship. No doubt he had read many times the prophecy of Isaiah concerning a new song. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof" (Isa. 42:9, 10). At the time this was written there was not much happiness in the songs of the Jews, but they were looking forward to a better day. Then there was Isaiah's statement about a new name. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:2). No longer the name the world had come to despise, but a name that would surpass anything from the lips of men. He could recall the statement of Jeremiah concerning a new covenant:

"Behold, the days come saith the Lord, that 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 that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31, 35).

Here would be an opportunity to begin again, but on a higher level; here would be introduced a closer relationship and a freedom from the bondage of the old law. No doubt he could also recall the statement of Isaiah concerning a new way:

“Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert” (Isa. 43:19).

Thus thrilled with such promises from God of a new song, a new name, a new covenant, and a new way, we can understand with what happiness he spoke of a new creature in Christ.

I believe it is significant that of the 55 times the words “In Christ” appear in the New Testament, 54 of them are to be found in Paul’s epistles.

Life does not change. Men live today as they have always lived. Modern inventions may have changed some things about living, but men continue to live and die, rejoice and cry, rise and fall, become large or small, but our attitude toward life is changed. Once the child of God thought in terms of things. He even faces this difficulty after he becomes a child of God. He is constantly tempted to rely on a false power that things seem to present. But in Christ he has taken the new look. He has learned from Jesus that life does not consist in that which he possesses. “And he said unto them, take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15). Following this statement our Lord continued to illustrate what He had

said.

“And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully: And he thought within himself, saying, what shall I do, because I have no room where to bestow all my fruits? And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God” (Luke 12:16-21).

He continues with the conclusion of this thought, which all Bible readers remember:

“And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12: 22-32).

So, unmoved by the glory that possession offers, the new crea-

ture looks to a glory that material substance knows nothing about.

Even filial obedience is exalted. This same apostle writes, "Children, obey your parents in the Lord: for this is right" (Eph. 6:2). Thus he raises a family relationship above the level of the thinking of the world and announces the pleasure of God in these matters. Joy and sorrow, triumph and suffering are all in Christ.

The attitude of the new creature toward death is changed. Not any more the dark shadows and deep mourning contained in the heathen attitude toward death, but rather a blessing.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

In Christ is a new freedom.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2).

This is a freedom in which the higher law supersedes the lower. "And ye shall know the truth, and the truth shall make you free" (John 8:32). Those who read "Uncle Tom's Cabin" will recall the story of Eliza, a Negro slave who was being sold to be separated from her children. She was sold at a public auction in Kentucky. During the excitement of the bidding she slipped away and ran through the fields and forest down to the river. She was hiding among the tall grass growing on the river bank until she heard the hounds baying. Then she began to step onto the floating pieces of ice, and with her feet frozen and bleeding managed to cross the river. On the other side of the river was one who had watched her struggle to cross over. As she came near the bank a hand reached out and assisted her to safety. She was now in Ohio beyond the law that had bound her. This law could not reach her in her new country. So it is concerning the freedom we enjoy in Christ. No more are we bound by sin which separates from the Lord, but in our obedience to Him we have seen the lower give way to the higher, and a new sphere of freedom has opened up. Paul wrote,

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:5, 6).

We are told that in those days prisoners were often chained together in their cells, and that many times one prisoner would die and the other would be forced to carry around his dead body for many days. No doubt it is to this custom that Paul refers when he speaks of our being rid of the body of sin. Yes in Christ we have found a new freedom.

We are a new creation. Other systems have sought to change character by education, revolution, etc., but Christ seeks to change from within.

“Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:3-5).

Man may receive some temporary relief by the changing of his environment, but it is only temporary. If he is to be made better and enjoy real happiness, he must be made so from within. When we are made new creatures in Christ, old feelings, habits, tastes, etc., are gone.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth” (Col. 3:1, 2).

It means a new position with God. I stand before God in Christ and not in myself. And God is so satisfied with Christ that the favor with which God looks at him passes over to me. I am “accepted in the beloved” (Eph. 1:6). Before, I stood at a distance; now I stand near.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:22).

Before I stood in disfavor, but now I stand pardoned.

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Eph. 2:11-14).

The old guilt and dread have given place to joy and confidence.

Not only does it mean a new position with God, but it also means a new relationship with God. Once we were aliens. Read again,

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph. 2:11, 12).

We were once strangers and foreigners, but are now fellow citizens.

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (Eph. 2:19).

Add to this a statement by Peter,

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy” (1 Pet. 2:9, 10).

He is our eternal Father, and we are His children.

It also means a new life. Once we struggled to hold on to virtue. Now we are sustained in the struggle by the Almighty Father.

“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand” (John 10:27, 28).

See what great blessings this new creation brings. We enjoy release from sin. Speaking of Christ, in whom we are made new creatures, Paul wrote, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7). This is more than “turning over a new leaf.” Our sins are “remembered against us no more.” “Old things have passed away and behold, all things have become new.” Not only do we enjoy release from sins but we also have obtained peace of mind. Human nature can never attain contentment with itself. Our carnal self is opposed to our rational self. One of the most vivid pictures of what goes on within the heart struggling with sin, is painted by the apostle Paul:

“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord” (Rom. 7:15-25).

I believe it is clear that Paul is referring to the struggle that went on in his own heart before he found the deliverance of which he

spoke. But now that he has found the new life, listen to what he has to say,

“I have learned, in whatsoever state I am, there with to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me” (Phil. 4:11-13).

It was in this same epistle that he said,

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus” (Phil. 4:6, 7).

In a world that knows no peace, where nations are lifting up swords against other nations in the race to produce the most destructive weapons, and where the hearts of men yearn for contentment, evidenced by the millions of volumes written concerning peace of mind, the Christian enjoys a peace that neither time nor power can take away from him. While storms are raging from without, there is calm within. This peace once defied the fires of persecution, the fangs of hungry beasts, and the powers of Rome. While this powerful nation was saturating the earth with the blood of the saints, they were going to their death shouting praises to the one who had given them a power greater than the world. This, because they had received a knowledge of the spiritual.

Someone has said “one creates his own world.” We have seen the truth of this statement. I once knew a lad who was not getting along so well in school. He had few friends, everyone wanted to be friendly with him; but he would not allow it. He rather thought that the teacher and all the students were against him, and in every way possible he demonstrated the fact that he was disgusted with them. But something happened one summer to change his outlook on life. He moved into a new mind. The next fall he liked everybody and everybody liked him. His teacher was amazed with the change that had come over him. He was rather amazed himself. It was necessary for him to grow up to manhood before he found the answer. His

environment had not changed, but he had moved into a new mind. He created a different world in the same environment. This is true with those who have received the new life. And that is why it was possible that even in the very shadow of the palace of Nero the saints received greetings from the apostle Paul.

In the new life we have found a new Christ. Consider the difference now in the life of Paul and in the old Saul who was struck down on the Damascus road. From the moment the light burned out his sight he ceased to identify Christ with the flesh he wore while on earth. He became the Lord whom Saul was persecuting. From there he followed on and watched him grow bigger as the days went by. He saw him, not as a leader of a revolution against Rome or the Jewish nation, but the healer of the wounds of the nations. He saw him, not as an insignificant blasphemer from the city from which no good thing had come, but the true revelation of the Almighty God whom Paul had served from his forefathers. He saw him as a sympathetic high priest who had been “touched with the feeling of our infirmities; in all points tempted as we are, yet without sin.” He saw him, not as a far off judge afflicting his people, but as the Saviour of the world, living, loving, and longing in the hearts of those who had found the new life.

Not only have we found a new Christ in this new life, but we have also found a new God. We have seen God in Christ as he has never been seen before.

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, show us the Father?” (John 14:8, 9).

We see God when we see Jesus taking little children up into his arms and blessing them.

“Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven” (Matt. 19:13, 14).

We see God when we watch him crying over the city of Jeru-

salem, and saying,

*“O Jerusalem, Jerusalem, thou that killest the prophets,
and stonest them which are sent unto thee, how often would I
have gathered thy children together, even as a hen gathereth
her chickens under her wings, and ye would not!” (Matt.
23:37).*

We see God when we watch him standing by the tomb of his friend, crying, and the mourners saying, “behold, how he loved him.” Yes, God is revealed in Christ, as a merciful, loving, suffering patient Father, who yearns for the well-being of his offspring.

Not only do we have a new Christ and a new God, but also a new life. View the average life and you will find people generally respectable, comfortable, and going about making money. They are staking their all on material possessions. But when Christ enters a life it fastens itself onto eternity. In the words of some unknown poet:

*Old sorrows that set at the heart's sealed gate
Like sentinels grim and sad,
While out in the night damp, weary and late,
The King, with a gift divinely great,
Waited to make me glad:
Old fears that hung like a changing cloud
Over a sunless day,
Old burdens that kept the spirit bowed,
Old wrongs that rankled and clamoured loud—
They have passed like a dream away.
In the world without and the world within
He maketh the old things new;
The touch of sorrow, the stain of sin,
Have fled from the gate where the King came in,
From the chill night's damp and dew.
Anew in the heavens the sweet stars shine,
On earth new blossoms spring;
The old life lost in the Life Divine.
“Thy will be mine, my will be Thine,”*

Is the new song the hearts sing.

Also we have found a new world. We see new beauty on earth

and a new glory in the heavens. As Paul, we have learned a new estimate of things. We have changed the world's standard for God's standard. We can now understand what Christ meant when the world thought he was overcome, and he said "I have overcome the world." We see the world, not as a place in which to satisfy the desires of the flesh, but as a place where we can bring glory to our eternal Father. We see it not filled with lasting pleasures, but with a place of preparation for the eternal joys that belong to every creature made new.

And then, our hope is new. We no longer look for a country of our own down here, with nations watching and crying "beautiful for situation," but with Peter we cry

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

GOD — THE SOURCE OF ALL LIFE

(Pat Hardeman)

This is one of the occasions in a person's life that gives to his whole life a tone, balance and perspective that bless as long as he lives. The progress of Harding College at this time, its general outlook, and the dedication of its faculty members to the ideals of the kingdom of God are an inspiration to any person who loves to see right prevail and who likes to see dedicated men contribute what they can of their talents to the victory of right in this world.

The theme of this lectureship has to do with life. No more important problem could have been named. In a work called *Nature and Life*, Alfred North Whitehead, the greatest speculative mind produced in this century among the English-speaking people, said, "The status of life in Nature is the standing problem of philosophy and science. Indeed it is the central meeting point of all the strains of systematic thought — humanistic, naturalistic, philosophic. The very meaning of life is in doubt. When we understand it, we shall also understand its status in the world. But its essence and its status are alike baffling."

I feel very keenly this morning that I could more intelligently affirm that God is the source of all life if I understood more what life is. There are many who because matter is not thought of in the terms it was centuries ago — due to the tremendous increases in the modern physicist's knowledge — say that life is a quality pervading all existence, that sticks and stones and running brooks are as much alive as plants and animals. This pansophyism, however, is untenable from a Christian point of view, as well as from a philosophic and scientific point of view. There are some things that may be alive in a sense in which we have not used that term up until recently, in the sense that they move and are not exactly predictable the way inert matter was considered to be predictable till the modern principle of indeterminacy was discovered in physics. But what we usually meant by "life" is not an attribute of many of the things that exist in the universe.

It behooves us in studying the subject, "God—the Source of All Life," to get as clear as we can about life. There are two extremes on the subject of what constitutes life. There is the materialistic,

mechanistic extreme, which says life is nothing but a particular configuration of atoms, or of matter in motion.

Epicurus affirmed this long ago in his vast and majestic system of thought erected for the unsalutary purpose of proving that gods are not interested in man. Epicurus said that life is nothing but a concilium, or an epiphenomenon, a quality that supervenes on a particular configuration of matter of atoms. This is the mechanist point of view. Life is reducible to matter and motion; and, therefore, if God breathed into man's nostrils the bread of life and he became a living soul or if God gives to all, life and breath and all things, he is only giving a certain configuration or arrangement of the matter involved.

The other extreme is the extreme of vitalism, which affirms that life is some sort of entity. To this entity vitalists such as Driesch and others ascribed qualities that cannot be verified by any rational procedure. Between these two extremes we may deny that life is nothing but matter in motion and we may deny some of the attributes at least some vitalists have ascribed to living things. Just what life is I do not know, but if there is anything in all the universe that fulfills the significance or gives opportunity for the employment of that dictum about "something that is better felt than told," it is life. We have it, we all know we have it, but we can't describe it. Life is like that.

But I am affirming today that God is the source of *all* life. Whether life is matter in motion or whether it is an entity on its own, I'm saying God is the source of it. I don't have time to go far into the controversies that have raged over spontaneous generation of life in times past. I will say briefly that they seemed to have reached an absurd extreme. As early as 1947 in the winter issue of the *American Scientist* I read of an effort by G. W. Beadles of the California Institute of Technology to find or infer the existence of a protogene, which he considered to be the ancestor of all present day life. My friends, to believe in that protogene would be much more difficult for me than to believe in God, because he ascribed to that protogene qualities that I do not know of any being except God possessing. Beadles said the protogene by chance arose in the ancient environment and it possessed the ability to direct the synthesis of other units like itself and at the same time was able to reproduce *not* after its kind. On a grand scale it would be like a dog having a litter of

puppies and a litter of kittens—one right after another. But this protogene is supposed to have been the ancestor of all present day life. I need not tell you how small a gene is. It is so small that some scientist recently wrote against calling it a something anyhow and referred to it as a purely mythical and hypothetical entity. At any rate it is supposed to be so small that enough genes could be put on a pin head to repopulate the world for the next several generations. And these genes are not enough to get life started: a protogene had to be discovered. However, I do not wish to hinge my faith on the impossibility of the scientist at some future time getting enough intelligence about matter to create some things that have certain of the qualities living things now possess. That would prove that it takes intelligence to create life and the first life made would have had to come from intelligence.

I don't have the time in this brief span to discuss the arguments for God's existence or to make many arguments for the actual production of life by God. I will say there is an unwarranted dogmatism on the part of those who deny that God is the source of life and who affirm that life came by chance. You can see it in the early stage of the book which is a written debate between Douglas Dewar and H. M. Sheldon. Dewar and Sheldon were debating whether evolution is proved, and Sheldon quickly affirmed, "If evolution is not proved, I want my opponent to understand I don't consider creation as even a possible alternative." I have many works in my library which affirm that creation is not even an option. They don't even consider it possible that God could be the source of life. They think that's throwing science out. That involves a whole list of naturalistic and atheistic assumptions which I should like time to discuss.

But now I go to what I think is far the more important part of the lesson. We learn about God as the source of all life by considering the alternatives to it. What are some of the alternatives to considering God as the source of all life? Materialism is one of them. It denies there is spiritual life and therefore eliminates one whole aspect of life without needing to ascribe it to any power.

Humanism is another alternative. Humanism makes man the source of spiritual life. You can find this approach in writings of men who claim to be non-humanists, who claim to be theologians and practitioners of religion. At bottom Norman Vincent Peale is a

humanist and his positive approach to man's problems ultimately, if you scrutinize it carefully, puts the solution to man's problems within himself, though I don't deny there is valuable psychological material often found both in Peale and in Sheen's penetrating criticisms of it. Humanism, as represented by Eric Fromm, the psycho-analyst, (*Man for Himself*), is the dictum that God is not needed; man stands alone. This I think is effectively answered in A. Cressy Morrison's little work *Man Does Not Stand Alone*. Man needs God to account for the universe, and I, for one, believe Bishop Sheen has shown that man needs God to solve his emotional problems. While I repudiate utterly Sheen's Catholicism, I think he has done a great deal to lay the extreme claims of psychiatry and psychoanalysis in the shade.

Another alternative to considering God as the source of spiritual life is liberalism. Liberalism identifies God with spiritual life. If you look back to Schleiermacher's definition of religion (he's sometimes called the father of modernism) and hear him say that the essence of religion is a feeling of dependence and read further his works, you'll find he gets so far into the identification of religion with man's feeling of dependence he can never adequately identify the object of that feeling of dependence. This has caused one critic to remark the dog ought to be the most religious of all creatures since it is so dependent upon its master. If the object of dependence cannot be identified and clarified by divine revelation, by divine disclosure of God's demand, then religion never gets further than man's subjective feeling; and I believe it is one of the assured or assuredly good criticisms of liberalism that it got involved in its own subjectivity and never adequately identified any object of the feelings of piety or dependence.

If liberalism identifies God with religious experience — and it did because it says God is an imminent spirit, not transcendent above nature, as the 139th Psalm affirms and as Christianity has historically believed—if liberalism identifies God with man's religious consciousness or with man's spiritual life, neo-supernaturalism, or the theology of the crisis as it is called, doesn't do much better. I'd like to read a statement from Paul Tillich, who is familiar to you if you have heard anything about the cross currents in modern theology.

Remember Karl Barth revolted against liberalism because lib-

eralism had man, speaking to himself in a monologue rather than really speaking to God. God is not identified with our consciousness. Barth said God is wholly other than man. At least he affirms God's transcendence even if he never adequately recognized God's revelation.

Paul Tillich says, "The word 'revelation' has been distorted into 'supra-natural communication of knowledge'." That's exactly what I believe a part of revelation consists in—"supra-natural communication of knowledge." Well, if it is not supra-natural communication of knowledge, Dr. Tillich, what is it? He says, "It is hard to save the word 'revelation' from this state of corruption into which it has been brought by supra-naturalism and by naturalism. Nevertheless revelation for me points to something for which no other adequate word is available, certainly not religious experience. Revelation is the manifestation of the ultimate ground and meaning of human existence." I would agree with that if he would let me interpret it biblically, but he doesn't. He says, "It is not a matter of objective knowledge, of empirical research, or of rational inference." Then he goes on to say revelation "is a matter of ultimate concern, it grasps the total personality" of man whenever it wills. He goes on to the usual neo-orthodox interpretation, which means certain parts of the Bible become revelation to us in hours of crisis, in hours of desperation when we exhaust human resources and throw ourselves onto divine resources. So Tillich says that revelation doesn't communicate objective knowledge.

Now let me call your attention to a reductionist fallacy of which the neo-orthodox theologians are guilty. Because we believe that revelation is the communication of knowledge, they wish to reduce us to that alone. We also believe that revelation is the communication of a divine reality to which this knowledge points. In other words the song we sing is true, "...beyond the sacred page we seek thee, Lord..." We seek through the Bible as the communication of objective knowledge, the reality, of which the Bible gives knowledge. We seek union with Christ by means of that knowledge. The criticism I have of neo-orthodoxy is, it's like liberalism: it denies that there is propositional revelation. It denies that there is communication of knowledge; and, therefore, it can never identify this ultimate reality which we encounter in these hours of critical experience. So it is no better than liberalism in the sense that it never

adequately identifies God as the source of our spiritual life. It might be the Buddhist reality which we encounter for all that the neo-orthodox theologians can say.

But, my friends, another alternative to considering God as the source of spiritual life is Judaism or legalism, which makes man's spiritual life depend on man's goodness or righteousness in keeping law. I will say very briefly about that that Paul said, "I want to be found in Christ, not having mine own righteousness, which is by the law, but the righteousness of God, which is by faith in Jesus Christ." Of that I am sure Brother Sanders will speak more particularly. But I say that is an extreme and an opposite, an alternative which we cannot accept. The source of human goodness does not consist in or come from the ability of man to merit anything by the keeping of law itself. It is the grace of God given to us through the channels of divine revelation and in conformity with which in this revelation we can receive all the spiritual blessings in Christ.

*There is, however, another alternative I'll mention briefly. I shall call that "traditionalism," because I believe in the minds of so many of my beloved brethren there is this very alternative rather than the true view. Traditionalism considers the source or test of spiritual life to be conformity to unscriptural orthodoxy. Let me explain: God has forever made certain things right by declaring them right. He has forever made certain things wrong—like adultery—by declaring them wrong. Some things, however, he did not bind on earth, and these things he loosed. If we make our judgments about them in areas where God has not legislated the test of whether a man has spiritual life, we are as guilty as if we transferred the source of spiritual life from God to any other man, including the pope of Rome. If the chapters from 1 Cor. 6 through 11 and Rom. 14 mean anything, they mean that a man's judgment *about an area of judgment* or about an act involving judgment cannot be made the test of spiritual life; and my spiritual life does not come from conforming to the judgment of the church now or forevermore.*

Spiritual life is given to us *how*? What is the source of it? The gospel of God's grace is the source of spiritual life. God's righteousness, God's life, is imputed to us when we in accepting the love that God manifested in Christ respond by committing the keeping of our souls unto him in well-doing, as unto a faithful creator. When because of the love of God, the creativity of God's word—the word

that quickeneth us—when because of the grace God has given us we live the gracious type of life that reflects the transformation only Christ can make possible, it is then our life comes from God, and our life is hid with Christ in God.

CHRIST HAS MADE POSSIBLE THE NEW LIFE IN HIM

(Joe Sanders)

“I come that they may have life, and have it abundantly” (John 10:10b). These words of Jesus express the real purpose of his coming and strongly imply that had he not come a new life would have been impossible. “If any man is in Christ, he is a new creature” (2 Cor. 5:17); “in him was life” (John 1:4). This means that out of Christ it is not possible to have life or to be a new creature. Christ, therefore, is the source of this new life.

How many persons, who outwardly, profess to be in Christ, are not really living a new life? They are making a name stand for a reality; a profession is taking the place of a sacrifice. Christianity is a life, an experience, a passion, a cross. It is a dynamic force and not a mere form. But to many followers of Christ this force has never been realized. Christianity to them is nothing more than a form. Moffatt’s translation of 2 Tim. 3:5 expresses this thought in these words—“Though they keep up a form of religion, they will have nothing to do with it as a force.” Christianity, this new life in Christ, is a dynamic force and not a mere form. It is possible for one to obey the gospel, at least from all external appearances, and never really enter into this new life. This is perhaps one of the greatest dangers to the church today. The church is filled with too many people whose lives have never really been changed. The gospel of Christ has two great powers—the power of propagation, which is suggested by the figure of the seed; and the power of transformation, which is taught by the figure of leaven. We have stressed the matter of seed-sowing, but have passed over lightly the matter of the transforming influence of the gospel.

We are not sons of God by virtue of our living in a Christian land. We are not sons of God by virtue of our connection with godly parents. Neither are we sons of God by virtue of our enrollment in a Christian college, not even by virtue of having our name on a church roll. But we are sons of God by virtue of entering into this new life through faith in Christ and obedience to his will.

Newness of life depends comparatively little upon outward

circumstances. There is nothing in the color of a man's skin, the climate of a man's birthplace, the nature of his occupation, his education, his age, or his station; there is nothing in all these that can interfere with or hinder him from becoming a new man in Christ.

This new life is available to all. There is a principle in the New Testament which we might call the principle of Christian equality. "God made of one blood all the nations to dwell on the face of the earth" (Acts 17:26). Paul further says there is neither Jew nor Greek, but we are all one in Christ. This shows that all earthly distinctions are obliterated in Christ. If Paul were writing a letter today to God's people in the great Southland he might say: "There is neither white nor black, but ye are all one in Christ." It may not be within your power to become wealthy, or eloquent, or powerful; but circumstances which may prevent you from becoming a wealthy or powerful person have no force to hinder you from becoming a new man. The obstacle to this renewal is to be found within, not without.

Some may say that the new life comes through a knowledge of the scriptures. The scriptures are not an end, but a means to an end. Jesus said, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39). The true value of the scriptures is that they bear witness of Christ and are intended to lead men to him. Many rest in the scriptures instead of being led by them to Christ, who is life eternal. Some fail to recognize Christ as the great theme of the scriptures. They fail to recognize the testimony of the scriptures to Christ as the life of the world; as the source, the author, and the support of life. They fail to come to Christ that they might have life. They may know much about the scriptures, but they don't know Christ. They may be scripturally rich but spiritually poor. A knowledge of the mere letter of the scriptures can never impart life. This can only come through the quickening spirit of Christ. "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."

Christ is both the source and the substance of this new life. "Because I live you shall live also" (John 19:19). Paul says, "Christ who is our life" (Col. 3:4). John tells us that "He that hath the Son hath life" (1 John 5:12).

The medium of this new life in Christ is faith. Faith is the root principle of our life, maintaining it constantly. We "live by faith," we "walk by faith," we "stand by faith," we "are kept by faith," we

“overcome by faith.” Faith is the principle which unites the soul to the Savior and makes the new life possible. It is the conduit which supplies the mighty supply of grace to the soul. The channel of divine life is opened by faith. The great gift is not bestowed upon the deserving, nor the unfortunate, but the believing. “For 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).

Paul says, “I have been crucified; nevertheless I live; yet not I but Christ liveth in me” (Gal. 2:20). Our death with Christ involves our life with him. “If we died with Christ, we believe that we shall also live with him” (Rom. 6:8). It is not a life which has its roots in us. “Yet not I.” All life finds its nurture and support in sources external to itself. This is true of both animal and vegetable life. It is also true of spiritual life—this new life of which we are speaking. Christians exist in a kind of double connection; first the transitory on one side, and second with the intransitory on the other. Just as a tree gets much of its food from the air which surrounds it, yet it must have its roots down deep with a firm hold on the ground in order to be localized and kept erect during the storm; or just as a sponge gets its food and life from the ever-flowing water of the sea, but must be fastened to some object that does not move; just so the Christian must live in the present on-going world, but his life is rooted and grounded in that which is not transitory. This new life in Christ begins in the here and now. It is the beginning of what we commonly call “eternal life” and has its beginning in this life. Eternal life is frequently spoken of as life beyond the grave. It is that, but it is also a quality of life which must begin in this present life or it will never be realized in the life to come. One of the great songs we sing expresses this thought in these words— “The hills of Zion yield a thousand sacred sweets before we reach the heavenly fields, or walk the golden street.” This life may best be measured in qualitative terms rather than quantitative terms.

This new life is to be lived—to be manifest. “The life which I now live in the flesh.” Our life in Christ is to be an open life. We are not to hide our light under a bushel; we are not to bury our talent in the ground; but as we have received Jesus Christ the Lord, we are to so walk in him.

FAITH IN CHRIST

(Royal H. Bowers)

Jesus said in John 8:29, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Jesus always wanted to please his heavenly Father and to do his will. Paul explained in Rom. 8:8-9 that man in the flesh cannot please God when he said, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is not of his." The writer of the Hebrew letter precisely established the requirements of being well pleasing in the sight of God by saying in Heb. 11:6, "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This evidence indicates that faith bridges the gap between man and God. There are many cases illustrating how faith has caused many to be accepted by God. It was by faith that Abel offered unto God a more excellent sacrifice than Cain. It was by faith that Enoch was translated that he should not see death. Also, it was known that he pleased God. Heb. 11 further states that it was through faith that Noah built an ark in which he and his were saved. It was by faith that Abraham left his native land and went to a land unknown by him. Through the ages there have been many, many more who have been motivated through faith to do those things pleasing in God's sight. In all of these cases the thought is inferred that where there was one who gained life by faith there were multitudes of others who were destined to eternal death because of an absence of faith.

Faith is absolutely necessary to salvation. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned" (Mark 16:16). Jesus said also in John 3:18, "He that believeth on him is not judged: but he that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God." Also, "He that rejecteth me, and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). It is a fearful thing not to have faith in Christ. In Romans 10:9 Paul preached the word of faith in his statement "That if thou shalt con-

fess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Many have asked the question, “What is faith?” It is a good question. It is pathetic that more people do not seek faith or inquire into its elements. Faith has more than a single meaning. For the purposes of this hour, faith is treated in its narrowest sense. It is the belief of divine testimony. It is the acceptance of that which has been revealed from God. Jesus showed that he was man’s mediator when he said in John 12:48-50, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I would say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” Is this not clear evidence that Jesus spoke only those words the Father wanted him to speak? These words which Jesus spoke, then, are the revealed will of God. This is the testimony which is revealed to us.

Belief of this testimony is faith in Christ and God. In John 1:45 the account is given of Philip finding Nathanael and telling him that they had found Jesus, of whom Moses in the law and the prophets did write. When Jesus saw Nathanael he said in John 1:45, “...Behold an Israelite indeed, in whom is no guile!” Nathanael believed that Jesus was the Christ when he said in John 1:45, “...Rabbi, thou art the Son of God: Thou are the King of Israel.”

Faith comes only through God’s revealed will and word. Some may ask the question, “Why doesn’t God continue to speak directly to us?” God has given man enough evidence in him. In John 20:20-31 the following statement is made: “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.”

Paul told the Romans how faith comes to a person. In Rom. 10:17 he said, “So then faith cometh by hearing, and hearing by the word of Christ.” Faith does not come in some mysterious fashion. Neither does it occur in a miraculous manner. It is an educative process. Faith develops through one’s knowledge of the Scriptures. It is important that God’s Word be taught. That is why Christ gave

the Great Commission that men everywhere might believe.

On the day of Pentecost after the resurrection and ascension of Christ and after the Holy Spirit came and dwelt on the apostles in Jerusalem, Peter stood up among his fellow countrymen and declared unto them Jesus as their Saviour. This is an example of how faith came to the Jews. It was as Paul told the Corinthians in 1 Cor. 1:21, "...it pleased God through the foolishness of preaching to save them that believe." Peter revealed the word of God to the Jews. The Jews heard Peter preach the word. It was through the hearing of the word that the Jews believed.

Cornelius was another significant example of man believing in God. Cornelius was a devout man who feared God and who gave much alms to the people as well as being a prayerful man. Yet Cornelius did not know that Jesus had died for his sins and had been resurrected from the dead until Peter came to him. Cornelius was taught the revealed Word of God. Through Peter's preaching Cornelius and his house believed.

Faith came to the jailer at Philippi through the preaching of Paul after he had calmed the jailer's fears when the earthquake destroyed the prison and made it possible for the prisoners to escape. More preaching could and should be done beginning with the fears of the subjects. This age is called by some the Age of Anxiety, and how could it be otherwise in the aftermath of two world wars and with a cold war in effect between the two largest countries in the world. Here is a logical place to preach Christ and Him crucified. Faith in Christ will remove fears.

It was the Word of God in the hands of Aquila and Priscilla which developed a more perfect faith in the heart of Appollos. In Acts 18:24-28 we read, "And a certain Jew named Apollos, born at Alexandria, a learned man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more carefully. And when he was disposed to pass into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he powerfully confuted the Jews, and that

publicly, shewing by the Scriptures that Jesus was Christ.” This is the faith that Paul was not ashamed of as he said in Rom. 1:16-17, “For I am not ashamed of the gospel; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.”

The question may be asked, “How is the best way to implant faith in a subject of the gospel?” One thing is certain, there is more than one way to develop faith. It is true that men believed through preaching, but teaching both public and private is highly effective. It is a firm conviction of your speaker that more souls would be saved today if a greater emphasis were placed on the development of faith in children. I heard the eighth best automobile driver in the United States, Stan Ward, tell an audience of adult males a few days ago that to teach you adult males how to drive an automobile more safely is impossible. What is Mr. Ward doing to improve highway safety? He is visiting hundreds of high schools to teach safety to those who can be moulded. Now, for the application; where is most of our teaching and preaching directed? It is directed toward adult audiences. Most of the religious literature is written on an adult level. The emphasis in our teaching program is centered on adult needs. The Scriptures are clear on the question of teaching the young and developing faith in them at an early age. Solomon, the Wise King, said in Prov. 22:6, “Train up a child in the way he should go: and when he is old, he will not depart from it.” Teaching our children that Jesus is the Christ is the foundation of training up a child in the way he should go. No one can question the case of Timothy. It is true he was the son of Paul in the faith, but who planted the word? Paul wrote to Timothy in 2 Tim. 1:5, “...I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also.” No one can deny this practice of developing faith. The requirement that elders are to have believing children indicates the importance of teaching our children the gospel. Every Christian parent should impose this requirement on himself. Too many parents today are putting all the responsibility on the preacher and the Bible school teacher to implant the Word of God in the hearts of those precious souls they call their sons and daughters. It has been said that it takes three generations to change an attitude. Be

sure you have the proper attitude in teaching your children. Interests do not change much in a person after he becomes an adult. Make certain your child and all children under your influence become interested in Jesus of Nazareth. We as a nation, should be more interested in these people we call juvenile delinquents. We cannot ignore this problem. Each delinquent indicates that someone has failed to give him an opportunity to have faith in Christ. He has taken the wrong road and some person has helped him to make the wrong decision.

In the October 1957 edition of the *California, Christian*, Bro. A. R. Holton of Seoul, Korea, stated, "Someone has said that the greatest open door for mission work today is the vast field of our college students.... We have found it especially so here in Korea. Since April 11, we have baptized 62 young university people. We believe that the church in Korea will gain a valuable addition to its leadership within a few years as these young people take up their life's work and as they learn to work in the church.

We need a church and teachers near every university in Korea. We need leadership near every one of the great high schools in this country. The older people find great difficulty in pulling away from centuries old traditions and customs. The young people find it much easier. The young people have open hearts and open minds. These young people are able to see at once the difference between simple New Testament Christianity and the garbled and misrepresented approach made by denominationalism. These young university students have come out of poverty, suffering and great disappointment. They realize the heart appeal there is in the gospel." Here, Brother Holton emphasizes the effectiveness of working with young people.

Finally, Jesus said in Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: for narrow is the gate, and straightened is the way, which leadeth unto life, and few there be that find it." Faith leads through the narrow gate unto life. It is through faith that one may crucify the works of the flesh and bear the fruits of the Spirit. And it is to faith that we add the Christian graces. Truly, faith is the foundation upon which one builds a Christian life.

REPENTANCE FROM PAST SINS

(Rex A. Turner)

The hardest command in the entire Bible to obey is the command to repent. God “commands all men everywhere to repent.” The command is universal. The obstinate human will of man must bow to this divine command.

The Necessity of Repentance

The necessity of repentance is absolute and imperative. The man who dies in an impenitent state dies without hope. Such an impenitent person will be cast into the lake of fire, which is the second death.

The necessity of repentance is demonstrated by the following:

1. John the Baptist preached repentance to the Jews as a means of preparing them for the approaching kingdom (Matt. 3:2).
2. Jesus began his personal ministry by preaching repentance (Matt. 4:17).
3. The twelve apostles were commissioned by Jesus to preach repentance to the nation of Israel (Mark 6: 12).
4. Jesus said to certain persons who came to him, “Except ye repent, ye shall all likewise perish” (Luke 13:3).
5. When Jesus gave the final and great commission, he stated that repentance and remission of sins should be preached in his name unto all the nations (Luke 24:46-47).
6. In the first sermon preached under the great commission, the apostle Peter called upon the Pentecostians to repent (Acts 2:38).
7. When the Gentiles were made recipients of the gospel, the Jews glorified God that unto the Gentiles, God had “granted repentance unto life” (Acts 11: 18).
8. Paul, in his famous speech to the Athenians, announced that “the times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent” (Acts 17:30-31).
9. The apostle Peter wrote, “The Lord... is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance” (2 Pet. 3:9).

These references on the subject of repentance, together with others that could be given, emphasize the absolute necessity that all men everywhere repent. The subject of repentance, therefore, should engage every person's careful and prayerful consideration.

A Definition of Repentance

A definition of repentance is in order. In fact, a definition is imperative since all men must repent or perish. If a man does not know what repentance is, he cannot know when, or if, he repented.

Repentance of the Old Testament

There are two words in the Old Testament Hebrew, both of which are translated repent or repentance. They are *nacham* and *shub*. These two words are quite different in meaning.

The Hebrew word *nacham* signifies a change of mind or purpose toward an object that has itself changed. The following are instances of the use of the Hebrew word *nacham*, or repent:

And it repented Jehovah that he had made man on the earth (Gen. 6:6).

And Jehovah repented of the evil which he said he would do unto his people (Ex. 32:14).

And the people repented them for Benjamin, because that Jehovah had made a breach in the tribes of Israel (Gen. 4:15).

In this usage the word repent means pain, sorrow, regret; and it is attributed to both God and man. The usage is the case where one feels sorrow on the account of what he has done or has left undone.

The Hebrew word *shub* translated repent or repentance in the Authorized Version means to turn back or to change direction. It is used to express such sorrow of sin as leads to an amendment of life. The following are instances of this usage of the word:

Repent and make supplications unto thee (1 Kings 8:47).

Repent, and turn yourselves from your idols (Ezek. 14:6).

Repent, and turn yourselves from all your transgressions (Ezek. 18:30).

The American Standard Version renders the Hebrew word *shub*

in these instances as “turn again” and “return ye” instead of “repent.” The Revised renders *shub* as “repent” in each of these given instances.

In the Old Testament scripture the Hebrew word *shub*, which means repentance with reference to sin, is not featured as prominently as is the Hebrew word *nacham*, which means a change of mind out of pity for those affected by one’s actions. The subject of the repentance of the Old Testament can be fully understood only when the distinction between the two words is brought into focus.

Repentance of the New Testament

As in the case of the Old Testament Hebrew, there are also two words in the New Testament Greek, both of which are translated repent or repentance. They are *metamelomai* and *metanoeo*. These two words are often quite different in meaning.

The Greek word *metamelomai* signifies regret. The following are instances of this usage of the word:

A man had two sons; and he came to the first, and said, Son, go work today in the vineyard. And he answered and said, I will not; but afterward he repented himself and went (Matt. 21:28-29).

For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him (Matt. 21:32).

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver.... (Matt. 27:3).

The Lord sware and will not repent himself (Heb. 7:21).

The Greek word *metanoeo* signifies a change of one’s mind. It involves a change for the better, a “turning from sin and a turning to God.” The following are instances of the usage of this word:

Repent ye: for the kingdom of heaven is at hand (Matt. 3:2).

Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins (Acts 2:38).

Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven

thee (Acts 8:22).

The apostle Paul recognized a distinction between the meaning of the Greek words *metamelomai* and *metanoeo*. In 2 Cor. 7:8-10, Paul wrote: (A.V.) “For though I made you sorry with a letter, I do not repent (*metamelomai*, regret), though I did repent (*metamelomen*, regret), for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance (*metanoian*, reformation) : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing; for godly sorrow worketh repentance (*metanoian*, reformation) to salvation not to be repented of (*metameleton*, regretted) : but the sorrow of the world worketh death.” The American Standard Version and the Revised Standard Version render *metamelomai* of these verses as “regret.”

A word of caution is in order at this point. Thayer says, for instance, that “the distinction so often laid down between these words... seems hardly to be sustained by usage.” He adds, however, that “*metanoeo* is the fuller and nobler term, expressive of moral action and issues.”

On this particular point of consideration, Jeremy Taylor says of the Greek word *metamelomai* (or regret) that “it is generally used for all sorts of repentance; but more properly to signify either the beginning of a good repentance, or the whole state of an ineffective repentance.” Taylor cites Matt. 21:28-29, 32—the son who afterward repented himself and the chief priest and elders who did not repent themselves—as an illustration of the former, and Matt. 27:32—Judas who repented himself—as an illustration of the latter. Taylor further says: “When there was a difference made, *metanoeo* was the better word, which does not properly signify sorrow for having done amiss, but something that is nobler than it, but brought in at the gate of sorrow.”

These considerations may well be summarized by observing that Taylor’s comment seems to be a correct statement of the matter; and that in the New Testament the subject of repentance has to do chiefly with a repentance from sin that “involves both a turning from sin and a turning to God.”

Examples of Repentance

The Ninevites and the prodigal son are two classic examples of repentance. A study of these two examples will indicate the order of events involved in each case of repentance.

Jesus said of the Ninevites: “The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here” (Matt. 7:41). The book of Jonah (Jonah 3) discloses that Jonah entered into the city and preached, “Yet forty days and Nineveh shall be overthrown.” (Verse 4.) “The people of Nineveh believed God.” (Verse 5.) They “turned from their evil way.” (Verse 10.) The order of the repentance of the Ninevites was: first, Jonah preached; second, the Ninevites believed God; and third, the Ninevites turned from their evil way. Repentance, therefore, consists of turning from an evil way.

The prodigal son, Luke 15, gathered all his substance together and took his journey into a far country. There he wasted his substance with riotous living. When he began to be in want, he hired out to a swine dealer, and he would have filled his belly with the husks that the swine ate, but no man gave to him.

As a swine-keeper, the young prodigal had time to contemplate his state. He came to himself, and he said, will arise and go to my father.” With moral sanity restored, the young penitent prodigal returned to the outstretched, loving arms of his forgiving father.

The order of the prodigal’s return was: first, he came to himself; second, he said, “I will arise and go to my father”; and third, “he arose and went to his father.” The prodigal’s repentance was effected when he said, “I will arise and go to my father.” His remembrance of his father’s home and his regret for leaving were preparatory to his repentance, and his journey home was the natural result or fruit of his repentance.

Necessary Requisites for Repentance

They are certain necessary requisites for repentance. They are:

First, one requisite for repentance is that the person must have the ability to repent. Sectarian doctrine affirms in substance that a sinner is so dead that he cannot hear, understand, and obey the gospel until he is quickened by a direct operation of the Holy Spirit. If such a doctrine be true, man is not a free moral agent. Man is,

however, free to choose. He can choose between lying and not lying or drinking and not drinking. He has, therefore, the ability to choose between right and wrong—he has the ability to repent.

Second, another requisite of repentance is that the person must be personally guilty of the sin from which he resolves to repent. He cannot repent of Adam's sin, nor can he repent of some other person's sin.

Third, still another requisite of repentance is that the

39

person must be in possession of the knowledge and faith that are basic to New Testament repentance. Repentance is not a blind emotional reaction, but rather it is an action stemming from knowledge and faith. Repentance has been made a part of obedience to the gospel, and the gospel is based upon the facts of the death, burial, and resurrection of Christ. The sinner, therefore, must know and believe the gospel.

Implications of Repentance

There are certain basic implications connected with repentance. Those basic implications are worthy of consideration.

1. Repentance implies the moral act of one guilty of sin. God does not compel a person to repent. Repentance must always be the deliberate choice of the penitent.
2. Repentance implies a present action. The person who has resolved to repent at some future date has not repented.
3. Repentance implies a grasp of the malignity and destructiveness of sin. Sin will condemn a sinner's soul to hell. The sinner must recognize his lost state.
4. Repentance implies the renunciation of all sins. The person who purports to repent can make no mental reservations. He must turn from all his sins.
5. Repentance implies moral honesty. The person who plans a life of sin with the intention of turning to God toward the close and thereby cheating the devil, and at the same time gaining an entrance into heaven, is not morally honest.
6. Repentance implies a reconciliation between the sinner and God. Only God and the repentant soul can know the fact of reconciliation absolutely.
7. Repentance implies a spiritual revolution within the penitent

person. The course of the penitent is always a life of righteousness.

Consequents of Repentance

Repentance will always be characterized by certain consequents. Those consequents are that the truly penitent person will prayerfully submit to every command of God; the truly penitent person will make a full acknowledgment and confession of his sins both to man and to God; the truly penitent person will make restitution, so far as possible, for every sin that he has committed; and the truly penitent person will experience a joy unspeakable in having his burden of sin lifted from his soul.

Motives for Repentance There are strong impelling motives that are calculated to motivate a sinner to repent. Paul says, “the goodness of God leadeth thee to repentance” (Rom. 2:4). He admonished the Jewish Christians, “Behold then the goodness and severity of God” (Rom. 11:22). In the Corinthian epistle Paul wrote, “For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world worketh death” (1 Cor. 7:10).

CONFESSING CHRIST

(Wilburn C. Hill)

Matt. 16:13-18: “Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14. And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15. He saith unto them, but who say ye that I am? 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17. And Jesus answered and said unto Him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.”

Two of the steps that God requires of alien sinners to be saved have been discussed with you: faith in Christ and repentance from past sins. These are conditions that develop in the spirit of man and are at first evident only to the one making the changes, and to God. The natural reaction would be to reveal this new conviction of the heart by telling others of it. The confession is a declaration of conviction that Jesus is the Christ, and the Son of the Living God: “If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man beliveth unto righteousness; and with the mouth confession is made unto salvation” (Rom. 10:9-10). This confession means much and should never be made lightly nor looked upon as trivial. Man is governed by the convictions he holds, and some convictions are more powerful than others. The conviction that Jesus is the Christ the Son of the living God is the most powerful conviction that can take place in the heart of man. Its influence over the life of the one making it is second to none, even extending beyond this life to an eternity of living and reigning with the Son of God. Neither should we overlook the influence it will have for good in this world as this conviction is passed on to others.

Care should also be taken lest we tend to make it a ritual that must be gone through with in a set formal way. To be sure, it should be made before men; but let it be the expression of a conviction of the heart that Jesus is the Christ the Son of God and that he is Lord

and Master of our lives. It is more than the confiding of one's convictions or belief. It is a declaration unto men of a conviction that we believe Christ to be the Son of God, who is now our Lord, and that we are looking to him for forgiveness, salvation, guidance, and eternal life; we are making it known to the world so that they will know why we are living a new and more noble life. The formality or the number of those to whom it is made is but incidental. It is the faith and determination of the one making the good confession that counts. I do not find in the gospel of Christ that there was any set form or even a set way of taking or wording the good confession. Every passage that throws light upon it does emphasize that it was an important event in the life of one becoming a child of God. The truth expressed by Peter, "Thou art the Christ, the Son of the living God," in Matt. 16:16 was the conviction of the heart expressed in different words in Acts 8:37, "And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God," and Phil. 2:11, "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," and in John 4:15, "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." Jesus speaks of it as simply confessing him, Matt. 10:32, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Any declaration or confession that in any way diminishes, minimizes or alters the truth as stated in Matt. 16:16 should not be used or tolerated by those who are making or have made Christ their Lord. It is sinful for men to alter the good confession or substitute another for it, such as "I believe that God for Christ's sake has pardoned my sins," even if the substitution was not motivated by a false doctrine. It is rightly called the good confession twice in 1 Tim. 6:12-13, "Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession." A study of the good confession is profitable to the lost and the saved: to the lost that they may be convicted of its truth and be led to make it, showing their determination to accept Jesus as the Christ the Son of the living God; to the saved, who like Timothy need to remember the good confession which they made in the presence of witnesses,

so that it will renew their determination to love and to follow Jesus all the way and add fuel to their lights that they may lead the lost out of darkness and sin. Time will not permit that we expand the truth stated in the good confession to anyway near its fullness; for every fact, command and promise of the gospel of Christ are not only based upon the truth stated but are in some way directly connected with each item of truth in it. Even much of the Old Testament is dealing with the items of truth. As time permits I would like to discuss the three main items of truth emphasized in the confession that Peter made.

1. *Thou*—the man Jesus, son of Mary, who was born in Bethlehem, reared in Nazareth, baptized of John, a man whom God was with as he healed the sick, fed the hungry and raised the dead; the greatest teacher ever known to man who brought the greatest message ever delivered unto his own people, who rejected his message and through enmity delivered him up to the Roman governor and demanded he be crucified. Though innocent and good they crucified him, letting him die on the tree, as he prayed for those who had nailed him there. During his life, though he could have, he owned no home and had provided no burial place; therefore, he was buried in a borrowed tomb of a rich follower. Though mocked, abused and killed by the rulers of his people, those who knew him best loved him to the end and were very sad over his death. The first item of the good confession lets the world know we believe this good man Jesus lived upon the earth over 1900 years ago.

2. But He was more than a good man of God. Thou art (He is) *the Christ*, the promised Messiah, the seed of promise, the prophet, the Son of David, who was born king of the Jews even as he confessed to Pilate, the Prince Immanuel who blessed his people with liberty and healings. The prophets and poets of Israel had sung the praises of his greatness and had longed to see his day. “And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures” (Luke 24:44-45). Truly we are highly blessed to live in this age where all the blessings of Christ are made known and freely bestowed

upon us. Many of the Jews believed that Jesus was the prophet or Christ because of his teaching, miracles and good life, yet they did not think of him being more than the great man God was to send to them. "Nevertheless even of the rulers many believed on him: but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God" (John 12:42-43). Even his disciples who looked upon him as the Christ and followed him because they felt "to whom shall we go? Thou hast the words of eternal life," (John 6:68) had no conception of the last great item of truth in the good confession, that Jesus the Christ is:

3. *The Son of the living God.* Even after Peter had realized it enough to confess it, he did not grasp what it meant fully and looked upon Jesus as the Christ more as a man than as God's Son. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men" (Matt. 16:21-23).

Only the resurrection, followed by his appearances and ascension, could drive the lesson home so that there would be no doubt that,... In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men.... And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1-4, 14). He who had always been with God and was God, became flesh, begotten of God, conceived of a virgin Mary, whose purpose was to reveal God and His Scheme of Redemption unto sinful and lost man, himself being the only sacrifice that would atone for the sins of man. It behooved him to suffer and die and be raised the third day, "that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all

their lifetime subject to bondage... Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Heb. 2:14-15; 17-18).

When one confesses Jesus Christ to be the Son of God he is confessing all these truths about Jesus to be so. This confession places a great and grave responsibility upon the one confessing them. It means full surrender of one’s self to the Lord, realizing he alone can save and give salvation through His gospel. One gladly becomes his bond-servant; knowing the Master to be all wise and full of grace, who will be with him through all hardships, labor and persecution; that he will in no wise forsake any of his own to the evil one, but will bring them to glory to be crowned with the crown of righteousness at that great day. The decision to confess Jesus Christ to be God’s Son is the greatest and most beneficial decision man can make. Truly then “Whosoever shall confess that Jesus is the Son of God abideth in him, and he in God.” Every accountable person present who has not made this good confession should determine now to do so. Make him your Lord by being baptized into Him so that he can save you and add you to his church, for it is upon the truth in the confession that Jesus is the Christ the Son of God that Christ has built his church and continues to build it out of the living stones who believe and confess it by word and action.

Every Christian needs to recall when he made the good confession and re-study it often so that it can strengthen his faith, add fuel to his zeal, and brighten his hope for heaven. It should and will make us realize more keenly our responsibility to lead others to confess Jesus to be the Christ the Son of the living God, that we all may dwell with God and His Son throughout eternity.

BAPTIZED INTO CHRIST

(Charles Hodge)

When man sinned in the Garden heaven was faced with its greatest dilemma. Man alienated from God had not lost the powers of his original creation, but he had lost the proper sphere of their exercise. His intelligence was darkened, his emotion was deadened, his will was degraded, and his strength was powerless. The salvation of lost souls was a gigantic task. It incorporated every concept of the ways and means, the theodicy of God.

God's answer was His greatest creation—the gospel scheme of redemption. It involves the grace of heaven, the equality of law, and obedience of man. It is profound, yet simple; idealistic, yet practical; easy, yet difficult. Being baptized into Christ is the complete embodiment of the gospel. Baptism is more than an outward ceremony of an inward grace, more than an idle command without a spiritual consequence. In this command man utilizes the ransom price, mobilizes his faith, and obediently enters into Jesus Christ.

Texts

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk into newness of life (Rom. 6:3, 4).

For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ (Gal. 3:26, 27).

Baptized Into Christ Is Submission to God

As birds fly in air and fish swim in water, man was created to live with God. Baptism is that federal act where the believer gives himself to God in the way that God appointed. Although faith and repentance have their work, until the act of baptism is consummated, this solemn and saving stipulation between God and man has not been fulfilled. It is not for us to ask, nor is it due to us from God

to give the reasons why. He ordains and commands blessings to be bestowed in His own way; it is our duty to trust and obey.

As man by nature is not a Christian he must die to sin. There must be the emptying of self if there is to be the filling of God. Baptism is a solemn dedication of a changed mind, a converted heart, and a melted will. It is a pledge to live God's life in God's way. In baptism man presents his body as a sacrifice to God.

Baptized Into Christ Is Faith in Christ

A self-made reformation may drive out devils but never bring in God. It remained for Christ to do what we could not do, buy what we could not buy, and build what we could not build. Baptism is man's acceptance of Christ—his blood, his gospel, and his life. This faith forsakes self- confidence, self-righteousness, self-dependence, and self- pleasing. In Christ Jesus faith has its full being. Christ constitutes for the soul a new atmosphere, a habitat where faith awakens to full existence. Christ bursts the confining shell of legalism where faith recognizes itself, and its destiny, unveiling the glorious consciousness of divine sonship. In baptism man puts on Christ—his principles, his attitudes, and his life. We have become one with Him; what He did, we do; what He was, we are.

Baptized Into Christ Is Birth into Eternity

Baptism is the grave of the old man and the birthplace of the new. Baptism is the new birth of water and spirit. Having been raised by the power of God, we are children of God, added to the church of Christ, translated into the kingdom of heaven, Christians. This proves that Bible baptism is more than an empty sign, being a spiritual transference from a state of legal condemnation to a living union with Christ. The scheme of redemption is the deliverance of its subjects from ignorance, guilt, and bondage. It incorporates this new creation—a transformation of man in body, soul, and spirit.

Man is born again to live again. Baptism is a beginning, not the end. Baptism binds men to a new life. To now allow sin to reign is contrary to the will of God. God alone is our king, Christ alone is our example, and heaven alone is our goal. When man is baptized into Christ the eternal purpose of God is fulfilled, Jesus Christ is fully accepted, sin is defeated, and a soul is saved from death. Man once lost in sin is now accepted before His Maker, redeemed, for-

given, and justified by the blood of the Lamb.

And when God chooses to ring down the curtain of time He will say to those who have kept their baptism pure, “Well done, thou good and faithful servants, enter into the joys of the Lord.” This is what it means to be baptized into Christ!

PUTTING OFF THE OLD MAN

(Stephen Eckstein)

The imperative from the inspired pen of the apostle Paul to the Christians in Ephesus and Colassae—"put off the old man"—should thoroughly challenge every child of God today. In order to comply with this divine request and understand the same, it is necessary to ask and answer several questions. What is the old man? Why should he be put away? When should this be done? How may it be accomplished? What fruits are to be enjoyed from such action?

First, it is clear that knowledge of the nature of the old man is vital to our decision as to whether he should be retained or eliminated. To the truth seeker, the carnal man marred and ruined by sin is a tragic picture of what man is when compared to what God designed him to be. Therefore, every member of the body of Christ should expend the supreme effort to fulfill Paul's demands—"put him off."

One of the most heart rending sights men may behold in the physical world is a victim of cerebral palsy. Many persons afflicted with this terrible disease have bodies misshapen, contorted and twisted into ghastly positions. They appear as physical monstrosities. While beholding a person in such a condition, some may shudder and tremble while thinking, "What if I should suffer a similar fate!"

However, a far more serious and dreadful disease is sin, which distorts, corrupts and so changes the inner man that in the eyes of God who looks not on the outer appearance but upon the heart (1 Sam. 16:7), he appears as a spiritual monstrosity. The sinner is ugly, repugnant and utterly destitute of character acceptable to our perfect Heavenly Father. In Matt. 23, Jesus graphically described the Pharisees and scribes as such—full of extortion, rapacity, hypocrisy, iniquity, all uncleanness, etc. Thus, pious, beautiful-appearing men were in reality vicious, ravenous slaves of Satan. Because God so completely abhors the sinner in his uncleanness, he has made it possible in love for the sinner to lay aside every attribute which would damn his soul.

But some may ask, how can you know if you are in such a horrible condition? Simply by hearing the gospel and comprehending

the beauty of the sinless Christ; by comparison, see yourself as God sees you, hopeless, helpless, lost. Immediately, one should seek God's forgiveness and divine power that will enable him to put off and away the old man.

But possibly another will ask, when does this begin to take place? How? Paul gives us the answer—at the point of conversion. The sinner—a spiritual monster—completely changes his mind, affections and goal in life. He obeys God and is buried with Christ by immersion into death and arises with a newness of life (Rom. 6:3-4). God counts every man in Christ (2 Cor. 5:17) as a new creature, forgiven of every sin. From this precious moment of conversion, the Christian initiates a life-long effort, the laying aside of every attribute of the old man. The spirit filled child of God replaces the old with the new as rapidly and completely as possible. Such may be denoted as a continuous process.

Of particular importance is the radical nature of the change which seemingly is little understood by many Christians today. To illustrate, let us imagine a soldier of the middle ages arrayed in his coat of mail with sword and shield as suddenly translated into a panatomic division of the American army. At once, he would ascertain that he was in an entirely different realm. He would see soldiers equipped with arms and machines compatible with the atomic age. By comparison, he would realize he was ill-equipped and unprepared. A quick demonstration by the twentieth century soldier would undoubtedly change his mind to such an extent that he would dispose of his armor, sword and shield at once and obtain that commensurate with his new environment. To retain the old after seeing the new would be utter folly.

In like manner, all of us who were once servants of Satan have been translated into the kingdom of Christ (Col. 1:3). As soldiers of the king of Kings, we are in a new spiritual realm. The rapidity and thoroughness of the divestiture of the old spiritual apparel is dependent upon the comprehension of the beauty of the personality of Jesus Christ, the extent to which the mind is set upon heavenly things and possession of the Saviour's mental faculty (Col. 3:2; Phil. 2:5). When we contrast our despicable self with the pure Christ, we should be aroused to utilize all divine power in order to put off the old man. Literally, this phrase means not only to put off but to put away from. Such perception indicates an intense desire to

rid oneself of such spiritual clothing for time and eternity. For example, clothes contaminated by a skunk are so sickening and repulsive as to be taken off immediately and buried. Just so, the fleshly man composed of fornication, uncleanness, passion, malice, evil desire- covetousness, anger, wrath, slander, abusive language, and lying (Col. 3:5-9)—in essence a spiritual monster—must be put away swiftly. This is positive action to rid oneself of spiritual negatives. At the same time, he dons the new nature. This is positive action to add to oneself the spirit positives.

By way of encouragement, several additional points should be weighed by every Christian engaged in this lifelong process. First, he should not despair if all these traits of the old man are not put off overnight. Characteristics described by Paul in Colossians may be deeply engrained in character by years of continuous expression. Only by a constant mind set on the attainment of a Christ- likeness coupled with fervent prayer and persistent unwavering effort can the old nature be finally conquered.

Secondly, some are easily put off; others are laid aside only after great struggle within the inner man. I know of one case where a man who had been a chronic drunkard for years became a Christian and began curbing the desire for liquor. However, this vicious habit was far more difficult to lay aside than any other part of his old nature. Periodically, but with increasingly greater intervals between, he got drunk. That which he wished not to do, he did. But he kept his mind set on the heavenly; and after two tortuous years through ardent prayers, repentance, diligent study, and encouragement from fellow Christians, he laid aside once and for all, completely away, this wretched desire. Since then, he has faithfully served the Lord and become more like Him who set him free. In similar fashion, an elder in New Mexico whom I know, struggled to quit using tobacco after 32 years indulgence. The first week was an agony of soul and body. But as others of the elders and numerous Christians encouraged and prayed for him, he gained a complete victory. The desire was put off and buried and no more has dominion over him, neither does it call to be gratified. Such examples should serve to further encourage all of us to struggle with the old man till we win the total victory.

Undoubtedly, the most difficult part of the old man to be dethroned is the corrupt disposition. Envy, pride, and anger are prone to rear their ugly heads again and again unless the utmost spiritual

energy is expended to divest oneself of these Satanic traits. We can, we will, we must rid ourselves of the same.

Third, it is profitable to from time to time take a spiritual inventory in order to determine accurately what we are and how much progress we have made in putting off the old man. Using comparative inventories over a period of months or years should enable us to measure the rate and extent of progress. To fail to do this is to retain some of the worst parts of the old man—negligence and unconcern.

Lastly, each part of the old man put away and replaced by the new of love, joy, peace, self-control, and kindness is such a sweet, enriching experience that we are freshly motivated to more energetic expulsion of that which robs, diminishes, and dilutes the divine nature we may possess. Thus, the spiritual monster depicted by Paul in Eph. 4:22— “the old man that waxeth corrupt after deceitful lusts”— has been changed and become the new man—”That after God has been created in righteousness and holiness of truth” (v. 24). May our imperative be to put off the old man that some day we may be like him whom we shall see as he is, even Christ Jesus (1 John 3:2).

PUTTING ON THE NEW MAN

(Gaston Cogdell)

“As in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:22). Adam, the man of flesh, the natural man, of the earth and earthy, is the Old Man. Christ, the man of the spirit, the divine man, of heaven and heavenly, is the New Man. Putting on the New Man means putting on Christ, and it is an operation which has two aspects to it: (1) the aspect of putting Christ into man; and (2) the aspect of putting man into Christ.

Putting Christ into man is done by preaching Christ and His gospel unto him. When man believes the gospel and repents, Christ is in him. In other words the seed of the kingdom is injected into the heart of man, finds hospitable lodgement there, and germinates. The spirit of Christ is born within the man. This is the birth of the spirit which Jesus said everyone must experience in order to enter the kingdom of God (John 3:5). Putting man into Christ is done by baptizing him, and here the act of putting on the New Man is consummated, for “As many of you as were baptized into Christ did put on Christ” (Gal. 3:27). This is the birth of water, which Jesus said was essential to entrance into the kingdom of God (John 3:5).

In the physical life, conception and birth are two different things. The first is a prerequisite to the second, and they both are prerequisite to one’s knowing life as a member of the human family. The same is true of spiritual life. The New Man is *conceived* when one hears the gospel, believes it, and repents. The New Man is *born* at baptism—it is then that he comes into the divine family of God.

The birth of the spirit—the putting of Christ into man—changes the nature of man. The birth of water—the putting of man into Christ—changes the state, or relationship, of the man to God, to Christ, to the church, to his fellow man—in fact, to all things. Faith and repentance do not change the state or relationship of man; they change man himself. Baptism does not change man himself, but places him in a new status or context of relationships. Thus, by this dual process the man himself has become a new and different person, and the framework or milieu within which he exists has also become new and different.

Having Christ in one is like being in love. Being in Christ is like

being married. Not everyone that is in love is married, and not everyone that is married is in love; and not everyone that has Christ in him is in Christ, and not everyone that is in Christ, has Christ in him. One cannot be more in Christ at one time than at another, just as one cannot be more married at one time than at another. But one can have more of Christ in him at one time than at another, just as one can be more in love at one time than at another. In fact, the spirit of Christ should constantly grow and develop within a man, and he should progress from being a new born babe in Christ, to full spiritual maturity.

There is, then, as we have stated, a two-fold aspect to the putting on of the New Man, for the New Creature exists both as an individual and as a unit within a collective entity called “the Body of Christ,” or “the church.” To say that a man “has Christ in him” is to express his individual, personal condition or status; to say that a man is “in Christ” is to express his relationship to a corporate existence which he shares with others who have been baptized into it. Jesus commands both, for He has said: “Abide in me, and I in you” (John 15:4). No man can bear the fruits of the new life in Christ outside Him nor receive remission of sins apart from the cleansing blood which is in His body, the church, which He came into the world to establish, and which He “purchased with His own blood” (Acts 20:28; Eph. 1:22, 23; Col. 2:24).

So much then for what might be called the mechanics or procedure of putting on the New Man. Now that we have considered *how* it is done, let us consider what it means to do it—the implications and significance of putting on the New Man.

We have said that to put on the New Man means to put on Christ. This does not mean just to put Him on over our Old Man, as one might put on a new garment over an old one. Christ is to be put on in place of the Old Man, not in addition to the Old Man. He is not merely a patch or a new accessory on the old fabric of life, but he is the totality of a whole new life (Matt. 9:16). In putting on Christ one discards all previous attitudes, orientations, and even his previous identity as a member of Adam’s fallen race and assumes a completely new and different being, and a citizen in a new and different community of beings. Whereas the old Adam-type man was primarily and predominantly carnal, physical, and fleshly—a man of this planet, earth—the new Christ-type man is primarily and pre-

dominantly spiritual and has his citizenship in heaven.

The New Man has in a very real sense left the human race. He is a variant, a holy creature who really does not belong in this world at all, but in a much different and better world—an ideal world. He is the earthly representative of that heavenly ideal world. It is not that the New Man is *some day* going to become a different creature with heavenly standards and values governing his life; it is that he *has* become a different creature, living according to the standards and values of heaven in this world—in the here and now. “Old things are passed away; behold ALL things are become new” (2 Cor. 5:17). He has actually achieved an identification with the Messiah and with Messianism, through entering the Messianic New Covenant of Jesus. He has identified himself with the martyrdom of the Christ by baptism, in which he has acted out the death, burial, and resurrection of Jesus (Rom. 6:3-6). He is actually a part of the Messianic kingdom—the kingdom of heaven upon earth—right here and right now! It doesn’t matter that that kingdom is microscopically small and pathetically weak—little more than a germ, or at best an embryo—it is still the world- to-come, existing and developing in this world. All the hope that the future holds is within it, and it is the infinitely precious thing for the coming of which all that went before it was created. Though he still walks among ordinary mortals, the New Man reflects the joys and blessings of heaven. Through the New Man, the future intrudes itself in the present, and eternity projects itself into time; heaven touches earth, and the divine is present among the human. He is that for which the past was made.

The New Man is one separate and apart; one who has, somehow, been crucified with Christ; one who has somehow experienced the shame and agony of the cross. By commitment he has taken his place there with Jesus—and there has suffered the humiliation of being rejected and despised by mankind because he is an enemy of the status quo, a disturbing element in the world, a heretic and an iconoclast who violently disagrees with the world as it is. and would like to smash every idol to which the world pays stupid homage. He has thus tasted martyrdom with Jesus, and in this fellowship with Jesus’ suffering, he has taken on some of the identity of the Messiah—and become a part of Him to whom God has granted eternal glory and dominion.

The new Christ-type man is a new species upon the earth —a

new creature with a different personality, a different character, a different origin, a different mission, and a different destiny from the old Adam-type man. The old ego or spirit which filled man's being and motivated his thoughts, his words, and his deeds, has been slain; and in its place is the spirit of Christ. The old "I" no longer lives (Gal. 2:20). The New Man belongs to a new order, a new system—he is a cell in a new organism, the building block of a new cosmos. He moves upon a different and higher plane of existence from the old-type man. His life revolves around a new center; it has entered a new channel; its whole texture, direction, and purpose is radically different. Every act of the New Man is charged with the purpose and mission of his new identity in Christ.

The earth-bound soul of man is pulled in two opposing directions—towards the divine and towards the diabolic. The New Man through his identification with the death on the cross frees his soul from the coils of the diabolic, so that he is no longer its prey, but its enemy. The Old Man was the Serpent's feebly resisting victim; the New Man is the Serpent's implacable foe, bent not upon finding a *modus vivendi* with evil, but upon utterly destroying evil, and the pride, falsehood, selfishness, and rebelliousness against God from which all evil springs.

The New Man has become an enemy of the old order, of which he was once a part. He has become a vector of change in the world—a propagator of the revolutionary doctrines of the gospel of Jesus Christ; a carrier of Messianism, the religious movement of Jesus, the risen Lord. The force of Messianism unleashes its energy in the world through its earthly representative, the New Man. The Spirit of God, surging through the medium of the gospel, floods the soul of the New Man and spills out into the world, infecting all who drink it with its visions and dreams of the ideal man—and the ideal society of men, which are to be found in Christ. Through the New Man, Christ carries out His divine work in the world, uprooting and destroying; planting and establishing. The New Man is a fellow worker with God and Christ, a part of the divine process, operating within human history and accomplishing the purposes of heaven upon earth (John 1:20-23; 2 Cor. 6:1). As he shares the toil and suffering of Christ in the here and now, so shall he share the glorious future of Christ in due time.

Does the new man differ chemically or biologically from the

old? The answer is—not at once. It is the content of the earthen vessel and not the vessel itself which undergoes immediate metamorphosis. However, the Scriptures certainly teach that the soul which has been fitted for a new bodily apparatus by its rebirth while in the old habitation of clay will in the resurrection receive an infinitely superior apparatus or body, in which to dwell in eternity—a body like that of the Lord when He was raised from the dead (1 John 3:2; Phil. 3:20, 21).

The new species of man becomes the material, the “living stones” (1 Pet. 2:5), out of which God constructs His dwelling place (Eph. 2:22). The New Creatures in Christ are new building blocks, which are capable of being arranged in an entirely new and surpassingly lovely pattern of collective existence. Not only can they be arranged differently, but they fit together differently, being joined to one another by an adhesive called “love.” So closely are they linked together by this love, that they really merge into each other and become a part of one another, forming one organic whole, throbbing with one life and one spirit (Rom. 12:5; Eph. 4:4-6).

We cannot leave the subject of the New Man without giving some consideration to Paul’s statement that Christ intended to make this New Man by a merging of the Jew and Gentile. Paul says that Christ “abolished in his flesh the enmity, even the law of commandments contained in ordinances; *that he might create in himself of the two one new man*, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby” (Eph. 2:11-18). In Christ the Jew and the Gentile at last find perfect reconciliation and harmony. “For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are one man in Christ Jesus” (Gal. 3:27, 28). This oneness in Christ does not mean that the Jew becomes a Gentile, or that the Greek becomes a Chinaman, or that the male ceases to be a male, or the female a female. It means rather that the separations, intolerances, and animosities caused by these physical, earthly differences are erased; and in putting on the New Man one enters a realm which transcends those differences, which are strictly carnal and of the old fleshly Adam-type man anyhow. In the New Man one obtains a spiritual unanimity which does not obliterate fleshly differences, but which transforms those differences so that they

become bridges rather than barriers to unity.

In the world in which Paul moved there was a deep hostility between Jew and Gentile. In our world this hostility is between white and colored. When we really and truly put on the New Man, this hostility ceases. Paul rebuked Peter and the Jewish brethren from Jerusalem because they practiced segregation from the Gentile brethren at Antioch (Gal. 2:11-21). If Paul were here, he would no doubt rebuke us for practicing segregation in our churches, our schools, our orphan homes, and elsewhere; and he could say to us, as he said to them, that we “walk not uprightly according to the truth of the gospel” (Gal. 2:14).

We must take our stand with the New Man, and we and all our institutions must drop all those barriers which are based upon qualification of the old carnal man of flesh and have our standards of acceptance solely those of the New Man of the spirit. Our preachers and church papers should speak out boldly and forthrightly upon this issue in order that we might be redeemed from the shame of our silence and inactivity up to this point.

To practice discrimination or segregation on the basis of any fleshly consideration or criterion, be it race, color, nationality, social, or economic status, or whatever, is wicked, and is a denial of the demands of the identity of the New Man of the spirit which we have put on.

After relating that he had rebuked those who practiced segregation, Paul said: “I have been crucified with

Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me” (Gal. 2:20).

May the Lord help us to truthfully be able to say the same.

ALL THINGS BECOME NEW: *Continual Growth in The New Life*

(J. Roy Vaughan)

When a man has “put off the old man” and has “put on the new man” by obeying the gospel of Christ, he is a newborn babe in Christ. Adam was the only man to begin life as a fullgrown man. All of us were first little babes and in time by proper care we grew into manhood. This is also true of the Christian. Peter said, “Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that we may grow thereby unto salvation” (1 Pet. 2:1, 2). But some do not grow physically as they should, and also some do not grow spiritually as they should. Although they have been members of the church for many years, they are still babes in Christ. “When by reason of time,” Paul said, “ye ought to be teachers, ye have need that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not solid food” (Heb. 5:12). And because of this stunted condition they were not able to properly “discern good and evil.”

Paul also found this condition in the church at Corinth, a church that suffered much from numerous sins, and he instructed them concerning these sins in his first and second letters. In the very outset he named the source of much of their trouble when he said, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat;... for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?” (1 Cor. 3:1, 3). The same condition in the churches today indicates clearly that many Christians, who perhaps think they have grown spiritually, have not, and they are still babes in Christ. They also need Paul’s admonition to Corinth as he was about to conclude his first letter: “Watch ye, stand fast in the faith, quit you like men, be strong. Let all that you do be done in love” (1 Cor. 16:13, 14). So long as brethren are moved by jealousy and do and say things through spite and envy, they act as children and not as

mature men, they are still babes in Christ.

Now my task is to speak of those things that will cause the babes in Christ to “grow up in all things into him, who is the head, even Christ” (Eph. 4:15). We naturally think of Peter’s statement that Christians should with all diligence, “in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness, and in your brotherly kindness love” (2 Pet. 1:5, 7). And there are many other such like scriptures we might use in this study. But let us think of the Christian life as an occasion to build Christian character. For a man’s character is what he is; it is what God knows him to be. His reputation is what men think him to be.

Character is all that a man can take out of this world (1 Tim. 6:7). His life does not consist “in the abundance of the things which he possesseth” (Luke 12:15). Every man builds his own character. He is not born with a character, nor does God give him one in answer to prayer. Jesus said, “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them” (Matt. 13:15). These people were not born with a hardened heart, but their heart got to be that way because they closed their eyes and stopped their ears. What a man wants to be he can be. If you say you are not as good as you want to be, the answer is you can be when the desire is strong enough to cause you to put forth the effort sufficient to build that kind of character. This being true, we can also say that the amount of happiness we enjoy in this life depends a great deal upon the kind of character we build for ourselves.

Character also determines our eternal destiny. “God is not a respecter of persons” (Acts 10:34). But he does respect character for “in every nation he that feareth him, and worketh righteousness, is acceptable to him.” God did not foreordain that certain persons would be saved eternally but he did foreordain that a certain character would go to heaven. That of course would be the Christian character. And since man is responsible largely for his character, his destiny also is largely in his own hands.

There are of course certain factors that enter into the building of

character and we should know these and profit by them. First, the environment of a man's life influences his character. The conditions in which we live, the kind of associates we cultivate wield a powerful influence upon us. "Evil companionships corrupt good morals" (1 Cor. 15:33). "A little leaven leaveneth the whole lump" (1 Cor. 5:6). We are influenced for good or bad by every conversation we hear, by every acquaintance we make. To build Christian character we must shun evil environments.

Second, a man's will power also plays a great part in character building. This is the power by which a man executes his plans and directs his steps. We can build a strong will power or we can follow the course of least resistance like the drop of rain on the window pane, and let it become weak and useless. We can become like the giant oak out on the hill that defies the storms, or we can grow up like a plant in a hot house and wither under the slightest difficulty. "Daniel purposed in his heart that he would not defile himself with the king's dainties," and he did not. A man without a fixed purpose in life will never build a strong Christian character. He is like a ship out on the sea without a helm to guide it.

Furthermore every man should exercise a good conscience. He cannot let his conscience be his guide, but he should not sin against his conscience. Conscience is that something in every man that will approve what he has been taught is right and disapprove what he has been taught is wrong. Paul spoke of some men as "having their conscience seared with a hot iron" (1 Tim. 4:1, 2). Their conscience no longer warned them; they could sin and not care. A good conscience is therefore essential to building Christian character.

Finally, we remember that Solomon said, "As he thinketh in his heart so is he" (Prov. 23:7). Every man can govern his own thoughts. He can feed his heart with good or bad thoughts. We would not deliberately take poison into our bodies, neither will the thoughtful man entertain wicked people in his home or allow wicked thoughts to dwell in his heart. This is why it is so important that care be taken as to what we see and read and hear. Paul admonished us to think on things that are pure, lovely, of good report, honorable and just (Phil. 4:8). As a stream cannot rise higher than its source, so a man cannot rise above the thoughts and ideals of his heart. And if we would be God-like and Christ-like we must meditate upon the word of God, receive it into our hearts, and let it direct

our steps. If we would build Christian character we must think on things that are pure and good and noble, as God thinks, “that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ” (Eph. 4:14, 15).

“THE BIBLE—THE PRESENTATION OF THE NEW LIFE IN CHRIST”

(George W. Bailey)

Of all the creatures upon the face of the earth, man is the most fortunate. He is the only one who has been made in the image of God. He is the only one to whom God has revealed Himself. He is the only one who has been endowed with faculties for communing with God. He is the only one who has been blessed with an immortal soul. He is the only one who is capable of considering from whence he came, why he is here, and whither he is bound. Mortal man's only source of information about this spiritual make-up of his is the Bible.

Were it not for the Bible we wouldn't be here tonight. Were it not for the Bible we would be completely ignorant of what lies beyond the grave. Were it not for the Bible we would know nothing of Jesus, nor of the new life in Him. Thank God for the Bible! Without it man would lose his sense of direction, for “it is not in man that walketh to direct his own steps” (Jer. 10:23). But where God guides, God always provides. “Thy Word is a lamp unto our feet, and a light unto our pathway” (Ps. 119:105). The Bible is a lamp unto our feet to walk by, and not merely unto our tongues to talk about. We must endeavor to live “by every word that proceedeth out of the mouth of God” (Matt. 4:4). “O, how love I thy law; it is my meditation all the day” (Ps. 119:97).

The Bible is the most useful book in the world. There is none like it. There isn't a person for whom it was not intended. There isn't an age in which it is out of date. There isn't a situation for which it is not suited. There isn't a problem which it cannot solve. In it we have “all things that pertain unto life and godliness” (2 Pet. 1:3). It contains “the faith that was once for all delivered to the saints” (Jude 3).

The Bible enables man to have faith in God (Rom. 10:17). The Bible enables the man of God to have the “full assurance of faith” (Heb. 10:22). Without the Bible there would be no “shield of faith, wherewith ye might be able to quench all the fiery darts of the wicked” (Eph. 6:16). Without the Bible there would be no faith, and without such faith there would be no “victory that overcometh the

world” (1 John 5:4).

A Christian who doesn’t rely on his Bible is like a soldier without arms or armor. He is like a man who goes into battle with wet powder or blank shells. One cannot “fight the good fight of faith” and use the weapons of satan. We cannot resort to un-Christlike tactics—even to win a point for the Lord. There is no good fight without the Bible. There is no fight of faith without the Bible.

Man is strong only when the Word of God abides in him (1 John 2:14). “Unless there is within us that which is above us, we will soon yield to that which is about us.” We might have an outer shell, but unless we have an inner core, that crust will be broken.

The Bible is truly the presentation of the new life in Christ. Every scripture in the Bible aids us in one of five ways: to prevent something, to correct something, to inspire, to instruct, or to inform. It is not the one who is the most learned that counts, but the one who is the best learned.

You and I are asked to study the scriptures, to meditate upon them, give heed to them, desire them, be mindful of them, live by them, continue in them, walk in them, and “observe all things” Christ commanded. We must let the word of Christ “dwell in us richly in all wisdom” (Col. 3:16). The word must, at all times, be working effectually in us that believe. Only in this way we “walk worthy of the vocation wherewith we were called” (Eph. 4:1). Only in this way we “make our calling and election sure” (2 Pet. 1:10). Only in this way can we know “how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Tim. 3:15). Only in this way can we become “blameless and holy before Him in love.” Only in this way can we say, “While the outward man is decaying, the inward man is being renewed day by day” (2 Cor. 4:16).

Ignorance of the Bible is the arch-enemy of Christianity. Before one can know God, he must know the Bible: If Satan can turn us from a continued study of the Bible, he scores a victory, because he then turns us from a full-fledged allegiance to the Lord. He is fully aware of the fact that no one accidentally remains a loyal citizen of the kingdom. He is ever at work, therefore, to defeat God’s purpose in us. If he can’t burn us with his fire, he will try to blacken us with his smoke.

“Our citizenship is in heaven, whence we wait for a Saviour” (Phil. 3:20). “Our conversation” is in heaven. “Our manner of life” is in heaven. “Our means of administration” is in heaven. The Christian is governed from above. He receives his orders from God. For our citizenship to be in heaven we must “observe all things whatsoever Christ commanded us” (Matt. 28:20). For our citizenship to be in heaven, “our manner of life must be as it becometh the gospel of Christ” (Phil. 1:27). For our citizenship to be in heaven we must “adorn the doctrine of God our Saviour in all things” (Tit. 2:10). For our citizenship to be in heaven “our lives must be hidden with Christ in God” (Col. 3:3). For such to be true we must strive to become carbon-copies of Christ. He must become to us “the way, the truth, and the life” (John 14:6). “He is our life” (Col. 3:4). Only then can we say, “For me to live is Christ” (Phil. 1:21).

There is never a time in a man’s life when he has no further need for the gospel. He needs it in becoming a Christian; he needs it in living the Christian life. He must be taught it before baptism; he must be taught it after baptism (Matt. 28:19, 20). If the Bible is needful in carrying out the first part of the Great Commission, it is likewise needful in carrying out the second part.

Baptism is not an end, but a means to an end. The new birth is not a graduation, but a commencement. One is raised from the grave of baptism that he might “walk in the newness of life” (Rom. 6:4). To this end the Bible was given. In the Bible we learn what to mortify, what to put off, and what to put on. The Bible helps us to be well-dressed men.

Furthermore, “we are His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them” (Eph. 2: 10). The purpose of this new creation is the accomplishment of good works. The new-born child must “walk in the newness of life”; he must likewise “walk in good works.” There is a service to render as well as services to attend. Sitting in a church house will no more make you a Christian that sitting in a henhouse will make you a hen. Christianity is a religion of *being*; it is also a religion of *doing*. Through these good works, the child of God renders good to man, and gives glory to God (Matt. 5:16).

How is man to know these good works. How is he to make proper distinction? The Bible is the presentation of the new life in this respect. “All scripture given by inspiration of God is profitable

for doctrine, for reproof, for correction, for instruction in righteousness, that the man may be complete, thoroughly furnished unto all good works” (2 Tim. 3:16, 17).

The Bible furnishes the man of God completely unto every good work. There isn’t a single good work left out. Through the Bible man is completely equipped. He is instructed to “be zealous of good works” (Tit. 2:14) ; “Maintain good works” (Tit. 3:8, 14) ; “be ready unto every good work” (Tit. 3:1); “be fruitful in every good work” (Col. 1:10) ; “be perfect in every good work” (Heb. 13:21) ; “be rich in every good work” (1 Tim. 6:18) ; “diligently follow every good work” (1 Tim. 5:10); “provoke one another unto love and good works” (Heb. 10:24); “full of good works” (Acts 9:36) ; “Show himself an example of good works” (Tit. 2:7). When one becomes “reprobate (worthless) unto every good work” (Tit. 1:16), he defeats God’s purpose in the new creation. Christianity will test your good works; good works will test your Christianity.

Those of us who are created in Christ are called “His workmanship.” This is the same word from which we get the English word “poem.” God is the great Poet, and His Son is called the “author of eternal salvation.” He has written the principles of salvation that we might be saved. Our hearts become the slate and tablet upon which He writes (Heb. 8:10). When our lives help God’s “will to be done on earth as it is in heaven” (Matt. 6:10), our citizenship is in heaven. We submit to the Poet of the ages, and our lives will become poems He is writing on earth. Some day these poems will comprise a great anthem of praise to the glory of God.

There are two kinds of knowledge. One is the knowledge of hearing; the other is the knowledge of the heart. Job said, “I have heard of thee by the hearing of the ear; but, now mine eye seeth thee” (Job 42:5). One knowledge is hearsay; the other is first-hand. One is immediate; the other is second-hand. It isn’t enough to know about God— we must know God.

The gospel professed may lift a man to heaven, but only when the gospel is possessed will it bring him into heaven. Like a telescope, the Bible is not something to look at, but something to look through. It matters not how many passages you have committed to memory; the question is, how many passages have you committed to life? The Word did not profit some, because it was not “mixed with faith in them that heard it” (Heb. 4:2).

“As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious” (1 Pet. 2:2, 3). Every baby needs milk. Every babe in Christ needs the “milk of the word.” Not only “desire” it, but “taste.” The proof of the pudding is in the eating. The more we “taste that the Lord is gracious” the more we will desire the food that He gives. In this way, we “grow thereby.”

The Bible likewise becomes a mirror for the man of God. Into it he may look and “find what manner of man he is” (Cf. Jas. 1:23-25). This is how he can “examine yourselves to see whether or not ye are in the faith, prove yourselves” (2 Cor. 13:3-5). He doesn’t examine himself in the light of others. He must not be of those who “compare themselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves” (2 Cor. 10:12). Such is not wise. This leads to pride. “Not he that commendeth himself is approved, but whom God commendeth” (2 Cor. 10:18). Praising yourself to the sky won’t get you there. When a man sings his own praise, he invariably gets the tune too high. When God made man, He so arranged his joints that he can’t conveniently pat himself on the back. Rather, this man who makes the best use of the Bible mirror, measures himself in light of God’s standard. In so doing, he realizes full well that he can fall. If it were impossible, there would be no need for the mirror. There would be no further need of the Word. Such, however, is not the case.

A child of God can fall (1 Cor. 10:12), he can fall from grace (Gal. 5:4) ; he can fall away (Heb. 6:4-6), he can be cast out (Matt. 25:30), he can be cast away (1 Cor. 9:23-27), he can fail to inherit (Gal. 5:19-21), he can perish (1 Cor. 8:11), he can be burned (John 15:5, 6).

He who makes the best use of the Bible, not only sees himself as he is, but he sees what he ought to be. He sees how to get there. He sees what will fortify him and keep him from falling. “The word of His grace, is able to build you up, and give you an inheritance among all men that are sanctified by faith in me” (Acts 20:32). How could one be strong without the Bible? How could he grow in “grace and knowledge” (2 Pet. 3:18) without the Bible? How could he ever approach perfection (or maturity) without the Bible. This is one of the ultimate purposes for the Bible’s being written, that I (Paul)

“may present every man perfect (mature) in Christ” (Col. 1:28). To this end there is milk for the babe, strong meat for him who is of “full age” (Heb. 5:12-14).

Christianity is not a static thing. The doctrine never changes, but Christianity is either growing or dying in man’s life. One’s faith can be increased (Luke 17:5). Or, one can be weak in faith (Rom. 4:19); strong in faith (Rom. 4:20). One can be “rich in faith” (James 2:5), have “great faith” (Matt. 8:10), or “little faith” (Matt. 6:30). Faith must work by love (Gal. 5:6). The degree of faith is measured by the degree to which the man of God relies on the Word.

The religion that stops with baptism is not the religion of the Bible. “Being on the right track is all right, but if you stop there, you’re likely to get run over.” Stopping on third base will add no more to the score than striking out. The religion that is found at the Lord’s table on Sunday is the religion that is found at your dining table on Monday. The world is watching you six days during the week to see what you mean by what you say on the Lord’s Day!

Through diligently following the Bible, think of the divine assurance the child of God can have.

1. Through the Bible he can be fully assured that he knows God. “Hereby we know that we know Him if we keep His commandments” (1 John 2:3). There is no need for doubt. The Bible assures him that he can know that he knows God.

2. Through the Bible he can be fully assured that he is saved. The “ingrafted Word is able to save souls” (James 1:21). It is “able to make thee wise unto salvation” (2 Tim. 3:15).

3. Through the Bible the man of God can be fully assured of discipleship. “He that is of God heareth God’s word” (John 8:47). As long as the new man continues in the Word, he can rest assured that he belongs to God’s family. “If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free” (John 8:31, 32).

4. Through the Bible the man of God can be fully assured that he is abiding in the Lord. “He that keepeth His commandments dwelleth in Him, and He in him” (1 John 3:24).

5. Through the Bible the man of God can be fully assured of love, and its meaning. “This is love, that we walk after His commandments” (2 John 6). “Whosoever keepeth His word, in him is the love of God perfected” (1 John 2:5). “By this we know we love

the children of God, when we love God and keep His commandments. This is the love of God, that we keep His commandments, for His commandments are not grievous" (1 John 5:2, 3).

6. Through the Bible the child of God can be fully assured that his prayers will be answered. "Whatsoever we ask, we receive of Him, because we keep His commandments" (1 John 3:22). Were it not for the Bible, there would be no instruction as to how to pray, nor why, nor the spirit prompting it, etc.

7. Through the Bible the Christian can be fully assured of divine approval. "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).

8. Through the Bible one can be fully assured of eternal life. "If a man keep my word, he shall never see death" (John 8:51).

Note the condition in so many of these passages. "IF ye love me," "IF ye abide in my word," "IF we keep His commandments," etc. As long as the child of God builds his life upon the Bible, the above mentioned promises will be true. Otherwise, you and I have no assurance of salvation, nor of divine approval.

May we "so speak and do as they that shall be judged by the law of liberty" (James 2:12). Remember, "The words that I speak, the same shall judge you at the last day" (John 12:48). May we ever recognize the Bible as the presentation of the new life in Christ, and may we never be moved away from the "hope of the gospel" (Col. 1:23).

THE MIND OF CHRIST

(James O. Baird)

Is your mind the mind of Christ? Paul admonished the Philippians, “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:5-8).

Background of the Philippian Letter

Philippi was the scene of the end of the Roman Republic. Here in 42 B.C. Augustus Caesar and Anthony decisively overcame the republican armies of Brutus and Cassius. Ninety-two years later Philippi became a turning point in the history of the gospel. It was Paul’s gospel gateway to Europe. Philippi was a chief city of Macedonia and it was specifically a man of Macedonia that cried out for help in Paul’s vision (Acts 16:9).

The first church in Europe, which Paul had a part in founding, had in its membership the faithful, industrious Lydia, a seller of purple from Thyatira. The prison keeper and his household were members. In establishing this faithful band, Paul had been beaten and imprisoned, and when he and Silas were freed from prison and had seen the brethren, “they comforted them and departed” (Acts 16:40).

More than 10 years after this visit, again in prison, Paul wrote to the Philippians. With characteristic thoughtfulness, the good brethren had sent Epaphroditus with various gifts for Paul, to lessen the burden of his imprisonment (Phil. 4:18). Although Epaphroditus had been ill for a season (Phil. 2:26, 27), he was now ready to return, not bearing gifts from Paul to them, but this widely-loved Philippian letter.

Philippians is written in a tone that makes it unique. Paul tells the members of the church about himself, because they are genuinely interested. He thanks them; he encourages them; and he praises them. As Barnes expressed it, Philippians is the tender expression of a mature, ripe Christian, awaiting the harvest, addressed

to a faithful band of Christians who were adorning the gospel of Christ.

Paul's Exhortation to Have the Mind of Christ

It might surprise us that it was to this group Paul wrote, "Let this mind be in you which was also in Christ Jesus." Did not they already possess the mind of Christ? In their faithfulness, their forthrightness, their unselfishness, their thoughtfulness and liberality were not they like Christ? Why, of all the church should Paul admonish them—have the mind of Christ?

Was it not that these Philippians had followed Christ in many ways but they had not yet followed him far enough? In other words, there was something else about being a Christian that they had not yet come to understand. Jesus said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). The Philippians had been following; Christ was beckoning further. The 144,000 who have their Father's name written in their foreheads, who sing the new song before the throne, are those who "follow the Lamb whithersoever he goeth" (Rev. 14: 4).

Paul had admonished the Philistines, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). And again, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:1-4).

Macknight says this was written to caution the brethren about strife concerning the use of spiritual gifts. You recall this contention had beset the church at Corinth. When these men of Philippi had obeyed the gospel and put on Christ, they had put on some of Christ's kindness and thoughtfulness, charity and liberality. But there was a part of the old man of sin that they had not yet put off as they should. There was an outcropping of it in the church; Paul foresaw that it could hurt the church.

What was it? It was the tendency of the man of sin to exalt self.

The Man of Sin and Self

The man of sin cries out for recognition. Our souls, in their unregenerate state, cry out for recognition as the lungs cry out for air. The Psalmist says, “Every man is vanity” (Ps. 39:11). Self cries out, “Give me recognition, give me honor, give me praise.” This part of ourselves mars our relationship with God and man. It tends to make us independent of God. There is enough pride in each of us so that at times it can be said, “Lo, this is the man that made not God his strength” (Ps. 52:7). This sin of self-exaltation effects our relations with others because constantly it demands that others bend to do our bidding.

This quality of self-exaltation is the very dominant quality of Satan. He wanted Jesus to worship him (Matt. 4:9). With our limited understanding we conceive that pride was the very ruination of the being we now call Satan. “Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil” (1 Tim. 3:6). Milton had Satan say to Beelzebub in *Paradise Lost*, “Better to reign in hell than serve in heaven.” Milton was not there describing only the temperament of Satan; he was in part describing one real, terrible, part of man that we call human nature.

This is why Augustine called pride the basis for all other sins. Think of the undesirable qualities of mankind because self insists on being first: self-love, selfishness, selfvindication, self-pity, self-exaltation.

Christ’s Example in Foot-washing

On the occasion of the last supper, this quality of exaltation of self had caused the disciples to quarrel among themselves as to who should be the greatest (Luke 22:24). It was then that Jesus put on the slaves’ garb and began to wash their dirty, dusty feet. This was the only time in his entire ministry when he pointed to one of his deeds as an example (John 13:15). It was at this time, too, that he said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

To be Christ’s disciples, those apostles had to come to understand we must resist and oppose this impulse within us that says, “I shall be the greatest.” To have Christ’s mind is to substitute humility for pride, abasement for exaltation, the willingness to be discredited for the incessant hunger for recognition, to say to one’s self, “I will

do what others need,” rather than, “I will do what I want.” Love of God and man replaces in the new man the love of self.

The Difficulty in Having the Mind of Christ

To develop the mind of Christ in this respect is no easy task. To be like Christ in some respects requires only a mild moral reformation. But to be like Christ in his self-abasement at washing feet is an Herculean undertaking. The force of self is too strong!

It is recognizably powerful. A Professor Horn of the University of Iowa made a study of five million running words in letters, conversations, etc. He found that “I” and its variations occurred 1,239,000 times, “you” 520,000, “he” 147,000 and the next substantive 22,000. In writing to business men about human nature, Dr. Starch in *How To Develop Your Executive Ability* observed, “This is the center and core of the first law of human nature—to be regarded as a person like whom there is no other in the universe, to be singled out as the axis around which all else centers.”

Do you have the mind of Christ? Do you have some of his wisdom—the wisdom that others saw in him and said, “never man so spake?” Do you have some of his zeal—the zeal with which he was consumed, turning over the tables of the money changers? Do you have some of Jesus’ moral courage—courage that caused an armed band to fall down before him, an unarmed man?

Denying Self

You can have all of these qualities in part and many more and not have the mind of Christ. The desire to exalt self is so strong that it takes a major conviction, an overwhelming reawakening, a tremendous humbling, that can only come from a very deep and meaningful conversion to Christ—a drawing, a surrender, a yielding of self to him, because he died for our sins. Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Our first problem is not to deny different things *to* ourselves; our real problem is to accept the fact that to follow Jesus we must deny ourselves!

Do You Have the Mind of Christ?

Is the true mind of Christ in you? Let me ask some questions that may provide a partial index.

Do you often feel slighted? Are you frequently offended because you feel someone has not properly respected your rights? Is most of your thought-time spent thinking about yourself? Are the concerns of others of grave concern to you? What in life provides you with the most satisfaction —admiration, a compliment, or service to others? Are the avenues of service increasing as you grow older or are they diminishing?

As you follow your Christ, by all means follow him in his willingness to be abased. So much depends upon it.

Young people, you need to put on the mind of Christ in planning your lives. Have you planned your career, your home, your marriage with your own pleasure, and dreams in the forefront? To what extent are you willing to sacrifice self in the interest of others? If Wendell Broom did not have the willingness to forego his personal interests, would he have gone to Nigeria? Would there be a New Testament church in Germany, Japan, or in your home town, for that matter, if someone had not pushed self aside? Are you ever going to attempt anything bigger, better, more meaningful than your personal plans? Have the mind of Christ in you.

If you are interested in happiness, let the mind of Christ be in you. Two English writers were both richly talented, Charles Lamb and Lord Byron. Lamb, the brilliant essayist, devoted much of his time to his sister, Mary, who had recurring spells of insanity. Lamb could soothe her as could no one else. She adored her brother. He was to be seen many times in the early morning walking the lanes near their home, talking to her about the rising sun, the lovely flowers. In that respect, he learned to put aside his own interests and to devote himself to an afflicted sister. In that manner, he had the mind of Christ.

Lord Byron, on the other hand, insisted that he be the king; he would seek for himself and brook no interference. Once in melancholy, he told a friend, "I've tried to think of one day in my life in which I have been truly happy and I cannot think of a single one." It was the cynical, selfish Byron, not the tender, loving Lamb who wrote:

*"My days are in the yellow leaf
The flowers and fruit of love are gone
The worm, the canker, and the grief*

Are mine alone."

This audience in many respects is like the Philippian church in that it represents some of the more faithful, the more interested of the Lord's servants over a wide area. We are concerned over friction in the brotherhood. In considering the mind of Christ, let us learn another lesson about the nature of unity. Division and war are active influences; so are peace and love and harmony. Sometimes divisions arise because of different understanding of what truth is. But easily 90 percent of the evil of division is wrought because we as Christian individuals have not put on the mind of Christ; instead we insist that we be recognized, we be appreciated, we be heard.

There is no formula of truth alone which guarantees unity in the congregations of which we are members. Church unity is a combination of truth coupled with qualities of disposition. When there are faithful Christians who in love forsake their own wishes to consider the things of others, this will unite a church.

Let this mind be in you which was also in Christ Jesus!

COMPLETE DEDICATION TO CHRIST

(F. W. Mattox)

Complete dedication to Christ is a phrase that should characterize each person who is born again to follow Christ. The figure of the new birth, the burying of the old man, and a resurrection to a newness of life very clearly implies that an individual's life takes on a new direction. Life becomes Christ-centered. The old man is put away and all things have become new. This includes new relationships and new purposes. This re-orientation becomes characterized by putting Christ first in all things.

We are accustomed to dedicating buildings and by this we mean that a certain building has been erected and set apart for a special purpose. When one becomes completely dedicated to Christ, he is likewise set apart for a special use.

Dedication to Christ, however, does not rule out other dedications. For instance, one may be dedicated to human improvement. This is a worthwhile dedication. Another might feel that he is dedicated to bring about world brotherhood, which likewise is a noble aspiration. Another may be dedicated to the preservation of the free enterprise system. This too is a worthy and needed dedication for all freedom-loving individuals. Another may be dedicated to learning. All would agree that this is a worthy human endeavor. Such dedications, however, are in keeping with dedication to Christ. It is possible to be dedicated to many worthy purposes and still be completely dedicated to Christ.

Although this is true, yet there is a difference in the degree of such dedication. One dedicated to human improvement, to world brotherhood, to the free enterprise system, or to learning, must not allow these dedications to consume one's time and energy to such an extent that actual living for Christ is in any way lessened.

My concern, however, is not to attempt to more clearly define the meaning of dedication. It seems to me that our great need is not more clear definitions. What we need is to develop dedication in our own heart and life. It is easy for one to accept the true meaning of repentance and never turn from sin. It is not difficult for a preacher to explain what biblical repentance is, what the process is, and give an intelligent exegesis of the subject, and yet move no one in the

audience to repentance. So it is not so important for us to be able to give word pictures, as it is for us to change our hearts, in the direction of Christ.

In order to do this, we need a clear analysis of that which prevents complete dedication, and we need motivation to overcome the hindrances.

I believe dedication is hindered by four particular sets of circumstances in our lives. These are: (1) the cloud of doubt which hangs over Christian fundamentals, (2) materialism, (3) personal ambition and (4) modern pressure toward conformity. In discussing these, each of us can see that we have many hindrances to becoming completely dedicated to Christ as Lord.

First, let's consider the cloud of doubt which hangs over Christian fundamentals. By this I mean that when one thinks of the reality of God, he is immediately conscious that large segments of humanity, because of their reliance upon what they believe are the findings of science have ruled out God's existence. These have accepted science as the ultimate in knowledge. They have begun to rely upon human intelligence as being able to unfathom all of the secrets of the universe and bring to light all hidden things. These have decided that since they are not able to experience the reality of God in the laboratory that he does not exist.

It is not my purpose here to answer all of the questions raised by these inclined toward atheism but merely to call attention to the fact that there are such people in the world and they have created a situation that casts doubt over the minds of men to such an extent that it influences the lives of each one of us more than it should. For instance, the very cloud of doubt in regard to the existence of God has resulted in a denial of the reality of sin. Also, it has resulted in a denial of the inspiration of the scripture. Such deny the reality of atonement in the sacrifice of Christ and deny the reality of judgment to come. This doubt has been nurtured by the modern theologians and has resulted in what we refer to as the social gospel.

This cloud of doubt which hangs over Christian fundamentals is based upon the impression that science has discovered something which proves man to be only the ruling animal of this planet.

I would like it clearly understood that we have an answer to every objection raised by the sceptics. In our Christian colleges we are developing young men with sufficient knowledge of scepticism

and how to meet it that I predict in the next generation of this cloud of doubt will be less formidable than today. I here suggest the warning that this is the battleground in our generation and that there can be no complete dedication to Christ until this cloud of doubt has been completely removed from the minds of Christians.

The second hindrance to complete dedication to Christ that I want to mention is that of materialism. By this we mean that there is an impression made upon our generation that life does consist of the abundance of one's possessions. Although all of us who claim to be children of God would immediately deny this accusation, yet when we genuinely inspect our lives we are so busy making money and so busy improving our material habitat that we have very little time or energy to be concerned about Christ and his work. When we do pull ourselves out of this situation and become seriously concerned about doing what Christ asks us to do, we find that we are so busy with the material things that we have already accumulated that we have very little time to give to spiritual things. This is not to state that we are doing wrong in enjoying the standard of living which is possible in America. I believe that this within itself is right, when not found to be in contradiction with the purposes of Christ nor when used in selfishness to the neglect of doing the will of God.

The purpose of Christ in the earth is clear. We cannot rest easy in our luxury so long as there are souls alive who have never heard the gospel. Neither can we enjoy our over-abundance while there are people suffering for want of the necessities of life. It becomes a complete contradiction to think that we are wholly dedicated to Christ when we allow people to suffer in want and die without the gospel, and we do little or nothing about it. It seems time that each of us gave serious thought to the direction we have taken in beginning to count luxuries as necessities and rationalize our neglect of spreading the gospel on the basis that we do not have funds enough to do what the Lord has required us to do.

To say the least of this situation, here is a real hindrance to dedication to Christ. Instead of letting Christ and his will be uppermost in our lives, we become so concerned about our neighbors having bigger and better automobiles and homes and clothing and bank accounts than we have, that we are more concerned with our catching up in our luxuries and our super abundance than we are in using what we have for the spreading of the gospel.

The third hindrance to complete dedication to Christ in my judgment is personal ambition. By this I mean our continual struggle to obtain status in the eyes of men. We have all known people to become very unhappy when they discover another of their training or experience is making more money than they are and are receiving greater advancements in title or position. In our world a person's income has become a symbol of the person's worth. It isn't so much that we need an increase in salary in order to get along satisfactorily in the world. But we have so much personal ambition that is tied to a worldly, material standard that we are not able to completely dedicate ourselves to the extent that in honor we can prefer one another. This is not a recent human characteristic. We read in the scripture of Jesus stating to Peter "follow thou me" and Peter turning and beholding John said, "and Lord, what shall this man do?" and then Jesus replied, "if I will that he tarry till I come again, what is that to thee? Follow thou me." In this we see the elements that are characteristic of human ambition—jealousy and envy.

There is not a greater calamity brought upon a congregation of disciples than for individuals in a congregation to begin to be filled with personal ambition. Ambition to rule the congregation has caused many divisions in congregations. For always accompanying the desire for personal power is the temptation to ruin the situation if the individual is not allowed to rule.

There is no doubt in my own mind that in the present situation among our brethren where men are critical of each other and where fellowship has been broken, if we had a clear analysis of the cause of division, we would find personal ambition at the bottom. It seems easy for an ambitious man to become jealous of the success of another to such an extent that he will try to find a scriptural basis for opposing what the other is doing. I believe this is the true analysis of much that is going on in our brotherhood today, which is so unpleasant to us all.

A fourth situation that I believe to be a hindrance to complete dedication to Christ is our modern pressure toward conformity. This is a serious threat to dedication today inasmuch as the crowd norm is that one should not take religion too seriously. The world in which we live frowns upon anyone who is different. Every Christian young person has experienced this crowd pressure when he mustered enough Christian courage to stand against that in which his friends

were engaging. All crowd pressure tends to deterioration of the individual, as mob morality is always below the morality of the individual members of the mob. It is true that even though an individual will secretly admire the courage and position of the non-conformist, yet in his public acts and influence he tries to bring the non-conformist into line. I believe this psychological reality among men is a definite hindrance toward our dedication to Christ. We are taught that we should not be fashioned according to this world but that we should be transformed by the renewing of our minds into the likeness of Christ. Someone has taken this passage and coined the phrase that "a Christian is a non-conforming transformer." This is certainly true of the true Christian but for the "run-of-the-mill" variety who live in our present world, we generally find ourselves with too little courage to actually be at work transforming our environment. Acid thrown upon the earth will soon be neutralized and vegetation will again grow. The hot iron will soon cool down to the temperature around it. This law, however, has another side. If an electric iron is plugged into a source of current it becomes hot and then begins to force the environment around it to come up to its temperature. This should illustrate the life of a Christian. We have been plugged into the spiritual resources of Christ, and with this spiritual relationship we should be able to overcome the world and also transform the world into the image of Christ. This idealistic exhortation, however, is repeated with more "lip service" than with planned purpose of fulfillment, for the pressure toward conformity is still keeping hundreds of us from being completely dedicated to Christ.

Having mentioned some of the forces which hinder complete dedication, I want to list briefly forces of motivation toward complete dedication. I would first base this upon Paul's statement, "behold the goodness and severity of God." We are motivated both through God's goodness and through his severity. When we think of God's goodness, we are led to remember his love, manifested in the sacrifice of Christ. When Christ died on the cross, he made atonement possible for sinful men and when we understand what was accomplished in his atonement we are powerfully motivated to complete dedication. After the resurrection and ascension of Christ, he began to serve at the right hand of God as our High Priest, and through his intercession and meditation in our behalf we also are

motivated to complete dedication, for we can be conscious that he is our advocate serving in our behalf. This should be summarized as constituting a providential interest and care in each Christian. Surely, one cannot contemplate all that is being done in his behalf through Christ without falling at his feet, confessing sins, and being grateful for such wonderful love.

As goodness moves us closer to God, so does God's severity. We are taught that the wrath of God has been revealed from heaven against all manner of unrighteousness and ungodliness of men. This is emphasized through the teaching that whatsoever we sow that shall we also reap. The wages of sin is death and we are warned of judgment to come and of eternal torment where the fire is not extinguished and where human souls spend eternity in separation from God. If we could actually see that the cloud of doubt held over Christian fundamentals and resulting in materialism and personal ambition with a trend toward conformity would actually separate us from God eternally, I feel confident that we would have less difficulty in the temptations that surround us.

“ADD TO YOUR FAITH VIRTUE”

(Robert D. Bankes)

The characteristics that one as a Christian should add to his life as spoken of in the language of Peter are to be added each and every day, and we should develop in all of them each day, instead of just one at a time.

The portion of the text that is assigned to me is “And beside this, giving all diligence, add to your faith virtue” (2 Pet. 1:5). Virtue carries with it the idea of courage, bravery, manliness, power, and strength. We know that we can add to our Christian lives this characteristic for Peter says, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Pet. 1:3). Perhaps our text was taken from the courage of the Roman soldier. As we think of courage we are reminded of the courage of those who have fought in our own country: Washington fighting with courage undaunted at Valley Forge; those fighting with courage at the Alamo in Texas in 1836; and those who demonstrated courage in the recent battles of the world. All of these things bring to our minds courage in battle against the foe. As we think of the courage of our soldiers in every branch of the service, who is not thrilled to honor one who has shown undaunted courage in special endeavor. Yet there is a courage that flows in our veins today that transcends that in these men of war—a moral courage we have through the gospel.

Virtue is founded on Faith. It takes courage for the mouth to open and say, “I am a Christian.” When the Jews considered a Christian a renegade, apostate, unpatriotic, and profane, it took courage to be a Christian. The Greeks regarded one as a fool who would be a Christian. It took courage to say, “I am not ashamed of the gospel of Christ.” Courage is the fortitude of faith that enables one to become a Christian and to remain a Christian in faithfulness.

Let us be reminded that there is a difference between physical courage and moral courage. Though physical daring is a fine and stirring thing, yet there is a difference between this and moral courage. Samson is outstanding in the Old Testament for his undaunted physical courage. We thrill to his exploits against the en-

emy, the Philistines, in burning their crops and killing hundreds by the jaw bone of an ass. Reuben was one of physical courage in standing up for the life of Joseph and kept the angry, jealous brethren from killing their brother. Peter displayed physical courage as he drew the sword against the Jews who came for the life of Christ. Physical courage is aided by a bodily change under pressure enabling one to have strength almost unbelievable. I think of those who during times of tenseness, such as in fires and automobile accidents, performed feats impossible when all was normal. I recall during a meeting that the home where I was to have a meal was troubled by the house catching on fire. The lady of the house picked up the television set and moved it safely outside the house and set it down from any destruction. After the fire was over she could not even move it. The same is true in accidents. I know of a man that lifted the car off his wife after an automobile accident; yet after it was over, could not lift the car at all. We know that under stress and pressure that an extra supply of adrenalin is supplied the body, making it possible to accomplish almost unbelievable things.

Moral courage is a result of careful training. Such brave souls in physical daring will cow before the critic and deny their Lord in the presence of the enemy. Samson permitted his lustful nature to lose his sight because he lacked moral courage. Reuben was spoken of by his father as being as weak as water, for he too lacked moral courage, as he defiled his father's concubine. Peter who was strong with the sword was weak without it, denying the Lord.

Friends, we have Christianity today because of the courage of the valiant saints, who came away from the foot of the cross to preach the kingdom of God. They were ready to continue steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). They realized that they had a commission to preach that included the world and that the only way to carry it out was with courage as they observed all things commanded them to do (Matt. 28:18-20). When persecution came upon the church at Jerusalem the disciples went everywhere preaching the gospel with courage. As Stephen stood before the angry mob of the Jews and preached to them, revealing their rejection of the Christ from their Fathers until their generation, and was persistent to point out their neglect of Christ, he stood with moral courage, full of faith. He did not beg and moan for his life as they pelted him with stones;

but realizing the great incentive of heaven's glory, he even prayed for them as he fell asleep in death. No wonder he was able to see Jesus standing at the right hand of God (Acts 7:56). I wonder if today we would not under similar circumstances moan and beg for mercy instead of facing the enemy and with courage pointing out the needs of the soul. How easy it is sometimes for members of the church to become discouraged under the smallest provocation. Yet Stephen stood in moral courage against the Jews.

The courage of the apostle Paul is shown throughout his life, but the greatest test came as he was imprisoned and in loneliness ready to depart this life. He wrote the Philippian brethren that "...many of the brethren in the Lord, waxing confident by my bonds are much more bold to speak the word without fear" (Phil. 1:14). Paul was able to come to the end of his life with the shout of victory, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

The perfect example of moral courage is seen in every phase of Christ's life and especially as he comes in loneliness to the garden of Gethsemane when he prayed, "...O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). This reflects Christ's faith and confidence in His Father, for as he left this scene, he showed unparalleled courage against his enemy.

Courage was displayed as the blood on the sands of the ancient arenas cry out the courage of such men as Polycarp who was urged by the Proconsul saying, "Swear, and I will release thee;—reproach Christ"; but the reply from Polycarp was, "Eighty and six years I have served Him, and He never once wronged me; how then shall I blaspheme my King, who hath saved me?" On his way to the stake he was heard to cry, "Hear my cry with boldness, I am a Christian." As the scorching flames devoured his body his unwavering faith superseded the human agony of his flesh in flames. With his last breath this aged Christian cried, "I am a Christian." Oh, for that kind of faith and courage today!

We have seen modern day courage displayed many times in

sections of our own country but the most inspiring to me is that which we have seen in our brethren in Italy. These brethren, young in years but full of faith and courage, have brought back to that country and even the city where the apostle Paul once preached the church of the New Testament. They have through sacrifice, threats, and persecution preached the gospel. When stoned and threatened, they maintained courage to preach to a dying people the soul-saving gospel. When men like Sam Corazza obeyed the gospel through his life was threatened, we see the possibility of moral courage among Christians in our time. We are emboldened because of these examples.

To produce moral courage one needs great faith and confidence in Christ. Just as the soldier looks to his general for strength on the field of battle we need to look to the captain of our salvation. When Gen. Thomas J. Jackson was leading his men in an almost hopeless battle, he stood against the odds of the enemy until his men said, "Look at General Jackson; he stands as a Stonewall." From that time on this general was called Stonewall Jackson. Those men were rallied to a turn of battle because they looked to Stonewall Jackson. Today as Christians we can look to Christ as the captain of our salvation, the one who possesses the power to calm the tempest and to bring quietness to our souls.

Every Christian needs courage to stand against the giants of the flesh. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Jesus said that the Christian was to be the light of the world. "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14). A blind man one time was seen at night carrying a flashlight, to which someone questioned, "Why do you when you are blind and cannot see carry a light?" The blind man replied, "Though I cannot see, yet I do not want anyone to run over me. Therefore I carry a light." Yes, if we as Christians will let our lights shine in a world of sin, we will not be run over but will be enabled to show those in darkness that there is light. It takes courage to stress the spiritual instead of the material, to replace hate with

love, to replace error with truth.

The church needs people of courage to stand against all compromise, hobbyism, and apostasy and to have the vision to see the millions who need the truth and are hungering and thirsting for righteousness.

We need courage in our homes to stand against divorce, envy, jealousy, and strife and make them what God would have them to be, full of love, harmony, and happiness.

Young people need courage to live right, even to stand alone against the crowd, against temptation, and worldliness. They need courage to look beyond the horizon to a fuller life in Christ. Thank God for this and other Christian schools where vision can be at its greatest to a full and eternal life.

Every Christian is provided with the armour to protect him as he fights the battle of the soul against the evil one. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication for all saints...." (Eph. 6:13-18). Let the theme of our lives be that of David as we read (Ps. 27:1, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Add to your faith, Courage (Virtue) !

“ADD TO YOUR VIRTUE KNOWLEDGE”

(Morris M. Womack)

It is a high honor bestowed on me to speak at these 1957 Harding College Lectures. I want to express my personal thanks to Brother West and to Harding College for giving me this privilege. They have assigned to me the task of relating knowledge to the “New Life in Christ.”

This is a tremendous task—tremendous because of the acute need of knowledge in Christian development. The topic we are about to notice is a part of seven elements of growth that are to be added to one’s foundation of faith; it is a sequel to that to which we have just listened. I hasten to affirm that none of these elements mentioned in 2 Pet. 1:5-7 can be possessed to the exclusion of the others in a full Christian life. But, our faith is closely conjoined to each of the others. Each of these is interwoven together with the others as twines of a great net. Each depends on the others for its strength.

The inter-relationship of these seven Christian “virtues” is seen in 2 Pet. 1:5. To assist us in seeing this relationship, I shall read this verse from three translations and then compare them briefly. The translation in the King James Version is: “And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge.” In the American Standard Version, the translation reads thus: “Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge.” The third translation is in the Revised Standard Version. “For this very reason make every effort to supplement your faith with virtue, and virtue knowledge.” In each of these translations, it is clear that faith is the all-encompassing foundation of the Christian life. Then, you undoubtedly noticed that these various elements of growth are spoken of in the context as supplements or strength-giving forces. Each is dependent on the others, and a full Christian life will possess each. J. H. Jowett says, “Every added virtue strengthens and transfigures every other virtues” (*The Second Epistle of Peter*, p. 232).

What is the Christian’s relationship to knowledge? One doesn’t have to look far before realizing that knowledge is increasing on every hand. It is incredible the amount of knowledge there is at our

disposal. The advance of knowledge in the fields of science, medicine, and all other realms is astounding. But, who would deny that in each of these fields there is a need for further knowledge? Knowledge in and of itself, is worth nothing. If it is taken to the exclusion of application, knowledge becomes stagnant. Therefore, unless knowledge grows and produces dynamic and beneficial results, it is worthless.

The New Testament speaks of three kinds of knowledge. There is the knowledge which God has. This knowledge surpasses all the realm of man's ability to comprehend. Listen to Paul's statement in Rom. 11:33, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" This knowledge is not under our consideration. Then, there is the knowledge of which Paul speaks in 1 Cor. 12:8 as the "word of knowledge." This knowledge is unquestionably a supernatural knowledge that early Christians had through a special gift. But, our text speaks of another different usage of knowledge. The knowledge that Christians need to add to their faith and virtue is a knowledge of God's will for them.

In the New Testament, we have a number of statements urging that we increase in knowledge. I shall point out three such statements. The first is 2 Pet. 3:18, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." This emphasizes the need of increase. The apostle Paul is heard as he wrote to Ephesus, "And He gave some to be apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13). Five types of offices were suggested in those verses, and each one of them emphasizes the need of knowledge, because each one is a teaching position. The third reference is Col. 1:9, 10, "For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Two thoughts I shall call to your attention from this last quotation. In the first place, the 9th verse

says the Colossians were called on to be *filled* with knowledge; in the second place, they were urged in the 10th verse to *increase* their knowledge.

Knowledge is an unusual thing. One may be full of knowledge and yet learn more. As we grow in knowledge our capacity to grow becomes much greater. Thus the more one knows the more he sees he must know and his realization of the vastness of the potential to know enlarges. To put it in the words of another, "As the radius of one's knowledge grows longer, the circumference of his ignorance increases." So it is with the Christian life. Each of us is now filled with knowledge, tomorrow the knowledge we have today will be insufficient. This is because our capacity to know on the morrow will be greater than our capacity to know has been today.

Why is knowledge such an important factor in the "New Life in Christ"? The answer to this question is easily seen as one reflects on the conditions prevalent in our present-day religious world. There is an alarming ignorance in the sense of illiteracy. I speak of ignorance in the sense of what God would have us know. In many of our present-day sects of Christendom, there has been a miserable over-emphasis of the emotional aspect of religion. Please do not misunderstand me! I am not minimizing the role of emotions in the Christian life, for they have a very keen part to play. But emotions taken by themselves can be very dangerous and will tend to mislead honest people. Not only should there be emotions in the lives of Christians, therefore, but there must be a knowledge to guide these emotions. Paul said concerning the Jews, "For I bear them witness that they have a zeal for God, but not according to knowledge" (Rom. 10:2).

Knowledge is essential because of the very nature of Christianity. The religion of Christ is dependent upon knowledge. One could have been a Jew and know nothing, because he became a Jew by natural birth; but not so in the "New Life in Christ." Jeremiah spoke of this prophetically when he said of the new covenant, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah" (Jer. 31:34). As just suggested, under the Jewish law, one could become subject to the Jewish religion without knowing anything; but under the Christian religion, knowledge is absolutely essential for one to become a Christian. Peter suggests in our text that this knowledge must grow.

The increase in knowledge that the devoted Christian experiences should be a guided growth. In adding knowledge to our faith and virtue we need to make this knowledge supplement the entire life. It must contribute meaningful and vital strength and sustenance to our lives. Unless our knowledge assists us in making our lives richer and, in turn, contributes to others' fulness in Christ, *it* has done little for us. For this reason, I want to suggest three ways we ought to direct our growth in knowledge.

The greatest thing we *can* know is God, and I suggest that we must increase in our knowledge of God. I have already emphasized that no one can be a Christian apart from a knowledge of God. It is here that the great thinkers throughout the centuries have been baffled. Philosophers sought to know God through the sense of reason. The Gnostics claimed to have a separate and special revelation which only the special few could enjoy. Leaders of well-known sects have claimed special revelations of God. All of these have been futile. There are only two sources of knowledge of God. First, we can know God from what He has done. David said, "The heavens declare the glory of God; And the firmament showeth his handiwork." There is much that God wants us to know, however, that cannot be found out from God's creative revelation of Himself. Hence, He gave us the second source of knowledge of Himself. We can know God by what He has said. The Bible is a book which combines a record of what God has done and what He has said that we should know. We must seek to know God through the media He has given. Even then our knowledge will be woefully finite. Paul exclaimed, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments" (Rom. 11:33). But, even so, Christians must seek to know what the will of God is for them.

Not only should we know God. We must seek to know self. It is conceded that most of us have miserably failed in this aspect. Yet, in order for us to more adequately serve the Lord we must know ourselves. We must know our weaknesses, our strength, our habits, and what it requires in us to control ourselves. This presents us with a terrific responsibility. The apostle Paul realized his responsibility to know himself. He declared, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." The Prodigal Son was immoral and

rebellious until he came to himself.” We need to “come to ourselves” in order to be well-pleasing to God. Until we know ourselves, we will not be interested in finding and knowing God, for until one knows of the sinful condition he has, he will not be zealous in growing in knowledge.

The third way that I suggest that we must grow in knowledge is toward our fellowman. There is much that we need to know about our fellowman. We need to know his spiritual condition. Is he a Christian? Does he want to be a Christian? What can I do to build up his spiritual life? You see, I need to know my fellowman. A Christian who does not do something to save his fellowman is not much of a Christian. We are involved in the greatest work in the world when we are saving souls. Whether we exercise our talents as preachers, elders, teachers, or in any other possible way, we still are engaged in the world’s greatest work. In converting men to Christ, teachers in every category need to know people. Learn the very best possible methods of teaching and use them. Learn to know the word of God so that you might rightly give out the knowledge he is needing. Then, use your ability to increase others’ knowledge of God.

Knowledge must be an active knowledge, for in the last part of the reference in our context, Peter says, “For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ” (2 Pet. 1:8). Many in this assembly are gospel preachers, and certainly the majority of us are Christian workers. Let us resolve not to let our knowledge die or be unfruitful or idle. On the contrary, we must make our knowledge abound and be fruitful and active. If we give diligence to knowledge as well as these other elements of Christian growth, we shall never stumble. With such diligence, we will learn of the pitfalls that face us and will seek to avoid them. In return, Peter says there “shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ” (2 Pet. 1:11).

TEMPERANCE

(L.L Gieger)

(Text: 2 Pet. 1:6)

Unless conviction has courage and character, then control of self is only accidental or incidental. This is but another way of saying, Add to your faith virtue, knowledge, and temperance. But when these are supplied, and in the order in which they are suggested by Peter, then complete control is possible and purposeful.

The word “temperance” is used by Luke in Acts 24:25 as comprising the entire field of human relations. He tells us that Paul “reasoned with him (Felix) on righteousness, temperance, and judgment to come.” If this is taken to cover the whole of man’s duty, and it is, then righteousness would relate to all of man’s heavenly responsibilities, temperance to all of his human ones, and judgment to be over both. Righteousness might be thought of as his duty toward those things that come from without and temperance toward those attitudes and feelings that arise within.

Peter’s use of the word in the text for this discussion is more limited, but still bespeaks the entire victory that is to be gained over self. Limiting it as much as I dare, but only so as not to infringe on the other words in the context that are being considered by others on this panel, let me suggest some of the activities and exhibitions of temperance.

1. Caring for the Physical Body. The body is to be kept in top physical condition by proper work, exercise, rest, food, clothing and cleanliness. Of course it will wear out for it is temporal and transitory; but being the one machine that is indispensable to man’s continuation here upon the earth, it must be kept in good repair or he will have no need for any other. Intoxication by spirit or by “spirits” cuts off from complete and perfect control and is a foe that temperance must defeat. Too, the other enemies —disease, germs, and accidents—are to be carefully watched so that the abode of the spirit may be protected as much as reason and right may demand.

2. Strengthening of the Mind. An oft-repeated statement is that “man grows weaker and wiser,” but whether or not the last part of this is true depends on the man. Becoming wiser means that the mind is being improved, that there is reading and discussion of

things that tax the powers of concentration and of issues that confront us and require effort to fathom and wisdom to meet. Children learn rapidly because they feel the need for it; college students develop their minds by getting their daily assignments and preparing for the tests that they know are sure to come. With us, unless we maintain a sense of need, we will become mental loafers and the world and the church will run off and leave us. This is the condition that some preachers have permitted to creep up on them, and, as a result, they find themselves put on a shelf and younger men being selected to take their places. Their temperance is being neglected—not in morality, but in mentality. There is plenty to do for all to stay busy as long as they live, but not unless the mind is continually improved. Newspapers and magazines have their places, but should be read for profit as well as for pleasure. Do you read the “funnies”? Fine, if you so desire, but do not spend all your time on the lighter side of life. Neglect not the editorials, the reports on scientific advances, the discussions of moral issues, the weightier matters out of the law of the Lord, and so on. If life seems to be dull, hum-drum, a daily grind, boresome and tedious, then mental temperance is not being permitted to put on the exhibition that it should.

3. Nourishing of the Soul. Someone has suggested, “Do two things each day that you do not particularly like to do.” This is a good disciplinary exercise, but the two things should be other than just going to bed at night and getting up in the morning, no matter how much these may be disliked. The inner man, not to be neglected, should be required to exert itself. We need to put ourselves to the task of seeking out desperate need and filling it. There are the poor, the lame, the despairing, the erring, and the strangers that are always with us. Their needs should be supplied as God gives us the strength to do it. Likely the ones serving will be blessed more than the served, but they will be too. Strive in the inner man to improve the attitude and disposition, the acceptability and service of the life before the Lord. Make promises carefully, work unselfishly, and pray without ceasing, and the inner man will be putting on a wonderful display of self-control.

4. Adjusting Self to Life As It Is. Taking each day as it comes, rather than living in a dream world of how we think it is going to be, is part of proper control. The adjustment is made by changing what can be changed and what needs to be, and accepting all else without

complaint. Young people's dreams of castles and of princes kissing sleeping beauties are beautiful, and I would not change a one of them; but by the time we are adults we are to realize that life is real: the castles are two room apartments that get dirty; the princes are dressed in khaki or blue denims; and the sleeping beauties have curlers in their hair every night. What can be done about it? Be thankful that we have brooms for the rooms, soap suds for the dirty duds, and combs for the curly hair. Accepting life as it is means that we will mind our own business, keep our noses out of the affairs that do not concern us, and live so as to make the world a better place for our having been in it. This is temperance in life.

5. Being Happy. Happiness does not come from what we possess, but from what possesses us; not from where we are, but from what we are: not from who we are, but from whose we are. Determining that a spirit of kindness, gentleness, and love is going to rule over us regardless of where we are will make for happiness no matter what the circumstances may be. The poor can be happy or miserable, and so can the rich, depending on the personalities that have been developed through the years—the control of self that has been gained. Temperance in the will means a determination to be happy and contented and to make others so.

6. Eliminating Worry and Indecision. These two usually go hand-in-hand. We live in an anxious and troubled world and will find ourselves in a dither unless we watch. Concern is right and proper, but undue concern, which is to the point of permitting affairs to interfere with faith and faithfulness to the Lord, is out of bounds. We fret and stew, increase tensions, have ulcers, and wonder why we do not get more done. An ordering of our days by allotting times carefully so as to include all responsibilities, and so that a maximum of good may come from a minimum of effort in both work and play, will be worth more than all the sleeping pills and headache tablets in the world. I read somewhere that about the time we are successful enough to take off two hours for lunch the doctor has to limit us to a glass of milk. Ah, such is life—without temperance. Not that every person who develops an ulcer has lost all self-control, but that worry and indecision have bad effects upon us and are themselves evidences of its loss.

Basically, this quality is the control of one's temper. Without a temper one cannot be stirred to action, but failure to keep it under

his thumb will make his behavior unpredictable. A poet, nameless to me, put it this way:

*“When I have lost my temper I have lost my reason too;
I’m never proud of anything which angrily I do.
When I have talked in anger and my cheeks are flaming
red,
I’ve always uttered something which I wish I hadn’t said.
In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life and all I’ve lost or made,
I can’t recall a single time when fury ever paid.”*

IN YOUR FAITH SUPPLY PATIENCE

(R.B. Sweet)

(Text: 2 Peter 1:6)

Where the King Janies Translation admonishes us to *Add* Patience to our faith, the American Revised Version renders it, “In your faith, *Supply* Patience.” The Revised Standard Version translates it, “Supplement your faith with Patience.” The old, familiar King James translation implies that to our faith we should add these Christian virtues; as though each “grace” or “virtue” were a separate and distinct quality of character that might be added or left off without any consideration of the others; that each is a discrete characteristic and might be perfected before working on the next one. But they are interrelated and interdependent. Adam Clarke says the analogy is that of the Classic Greek dance, wherein the dancers are led up “hand in hand.”

It is well therefore to consider them in the light suggested by the newer translations; that the graces are to supplement our faith, or in our faith we may supply the other qualities of character. Without our faith we would have very little incentive to do so and without knowledge we would not know how to cultivate the qualities of self-control, patience, godliness, brotherly kindness, and love.

A deeper consideration, perhaps, is found in the introduction of the series. Consider: “to them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ.... seeing that his divine power hath granted unto us.... his precious and exceeding great promises that through these *we may become partakers of the divine nature*, having escaped from the corruption that is in the world by lust.” Partakers of the divine nature, “escaped from the corruption that arises from lust”! The doctrine of “faith only” seems odd in the light of this exhortation to supplement that faith with these righteous qualities. In that very faith supply these Christian graces: “these qualities make up part of *the new life in Christ...*”

As we grew up we were often told: “Now take it easy.” We were taught that when we become fretful and irritable, we should “go slow now,” until we may have developed the concept that patience means basically to go slowly or to take it easy: that “Patience” may

be merely a synonym for “go slow” or “take it easy.” But there is an infinitely greater depth of meaning in Patience. For the very reason that we have a way provided whereby we may become partakers of the divine nature, for that very reason we are to be diligent in supplementing our faith; we are to supply along with, or in our faith, these qualities of Character: manliness, the same root-meaning supplies us with the words virility and virtue: the manly characteristics. Be diligent then to be manly, courageous. Supplement that with knowledge, self-control, patience, godliness, brotherly kindness, and love.

Let us look at *patience*; face up to it! The early Christians lived under the daily expectation that Christ would come again, maybe that very day in person, to the earth to claim his own. But his coming was delayed until some were taunting them with: “Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation” (2 Pet. 3:4). But they have forgotten that things are not as they were from the beginning. There was the time when the world was overflowed by water, God thus punishing the sinfulness of mankind. There was need then that in their faith they supply or develop their ability to hold on to that faith; that they supplement faith with patience. They must learn to endure mocking of their faith. They must be steadfast in their faith. For the word “faith” the marginal rendering in almost every passage where it occurs is the word “steadfastness.” Patience is enduring of mockery and suffering as a Christian without losing one’s faith. To keep that faith strong and follow its leadings, there must be patience.

Patience is one of the most God-like qualities among this remarkable list. Having become partakers of the divine nature, let us become God-like in enduring, in awaiting His purposes without despairing, without fretting, without relaxing our diligence in cultivating The New Life in Christ.

A little beyond this list, in 2 Pet. 3:8, we are urged, “forget not this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” God does not get in a hurry. He is not diverted from his eternal purpose, because of the delay that ensues between His giving His promises and their fulfillment. God can do in one day what it would take us a thousand years to accomplish; or he can wait for a thousand years on what we want to see done in a

day! He has the power to do quickly, in a day, what we would need a thousand years to do; or he can wait patiently, for a thousand years, to accomplish what we want to see done in a day.

We should like to become a strong Christian overnight, to see the tremendous transformation from a creature entirely of this world into a happy, steadfast, child of God with his qualities of a Christian. In our impatience we lose something of the godly character in working out that transformation. To become completely “new creatures, in Christ,” much time must elapse in God’s providence. Therefore we are taught to add to our faith the quality of patience that we may become God-like in waiting patiently for the end result. How blessed a provision this is. If we were made into Christians or ruined as Christians by a single experience or by one impulse, we might be lost by seeing one sorry picture show or by reading one vile novel.

James helps us with the idea when he says in Jas. 5:7- 11: “Be patient therefore, brethren, until the coming of

the Lord,” and points out that “the husbandman waits for the precious fruit of the earth, being patient over it.” He does not expect the full grown fruit the day after he plants the seed, but patiently waits its gradual growth. During the waiting time, the growing time, do not murmur against each other. We call them blessed who endured. Remember the patience of Job, his enduring without complaint, or without losing his faith, the sufferings which afflicted him. Remember how the prophets waited a long time the fulfillment of their prophecies, sometimes tempted to despair that their prophecies would ever see fulfillment. Who are the wise and understanding among you? James asks (Jas. 3:13), and replies in effect that they are the ones who endure in spite of apparently impossible conditions. To wait without despair, without murmuring, without being factious, without hypocrisy—this is the wisdom from above.

The quality of the Christian which enables him to endure and wait faithfully the fruition of the promises, that is *Patience*. Is it any wonder then that those who have become partakers of the divine nature are urged to supplement their faith with Patience?

TO YOUR PATIENCE GODLINESS

(Neil R. Lightfoot)

Someone has said, “It costs something to be religious, but it costs more not to be.” The Apostle Peter says this in effect. He urges us to supplement with our faith the characteristic marks of the new life in Christ. If we furnish (*epichoregeo*) the Christian graces in our lives, God will furnish (*epichoregeo*) to us a rich entrance into His eternal kingdom.

It may be somewhat of a surprise that we find godliness in the middle of the chain. We might have expected it first or possibly even last, but the inspired writer chooses to put it next to self-control and patience. The Christian life starts out with a child-like faith and dependence on God. The new-born babe knows he cannot make the way alone. But gradually he acquires moral excellence; and when the study of the Bible becomes regular, when self-control and endurance are consistently in evidence, then one main threat is before him: in his self-culture he is apt to lose sight of his need for God and become self-dependent. His self-control and endurance are genuine, but they breathe an air of stiffness and cold calculation. He works for Christ, and he works hard, but he does not take time to pray.

Definition of Godliness

The word “godliness” (*eusebeia*) is found in the New Testament 15 times. It usually appears simply as “godliness” (always “godliness” in the American Standard Version), but also is translated “holiness” (King James Version in Acts 3:12), “piety” (Revised Standard Version in Acts 3:12) and “religion” (Revised Standard Version in 1 Tim. 3:16; 2 Tim. 3:5). In the Septuagint and in the New Testament the word is used only of the duty which man owes to God. The adjectival form of the word is translated “devout.”

Nevertheless it is difficult to find one or two synonyms to express the meaning of “godliness.” There are at least three ideas that are basic in the conception of godliness. First, godliness requires fear of God. The related verb form (*eusebeo*) to our word translated “godliness” means “to revere,” “to respect” and then “to worship.” Thus reverence or fear of God is the germ-cell of godliness. It is not

a slavish fear, for slavish fear arises from doubt. But the fear of God involved in godliness is that kind of fear which does not want to do anything offensive to God. It does the will of God out of a heart of respect for God.

Second, godliness involves God-likeness. The Bible states an unalterable principle that demands godliness on our part: "You shall be holy, for I am holy" (1 Pet. 1:16).

God cannot require anything of us less than the imitation of Himself. He is the Source and Pattern of godliness.

Years ago there hung in the Vatican a beautiful painting. It was a masterpiece. It was always catching the eye of the crowds. One day a young painter saw it and it cast its spell over him. He wanted to copy it, but he was refused permission. Day after day he came to see it, gazing upon it from early to late. One day after a long sitting he rushed home to his easel and began to paint. Each day he came and studied the picture and went home. Then he would correct the mistakes he had made and reproduce what he had seen. In this way he finished the picture and did what no one else had been able to do. So it is with the Christian life. We look at God and His Son through the Word and reproduce something of their beauty in our lives.

Third, godliness includes communion with God. We have seen that the word for godliness is sometimes translated "religion." Therefore godliness must also embrace a sense of the religious: religiousness, piousness, devoutness. When we read that Cornelius was a devout man we know that he possessed this quality of religiousness. He was *devoted* to God. Communion with God is the height of the godly life. A farmer can usually be found in his field; a musician spends much of his time with his instrument; and a Christian can be found frequently with his God. His leisure moments are not given to mental revelry, but he thinks on God. Often when his hand is at work his heart is being refreshed by divine contemplation.

*"God is in his mouth, and in his speaking:
God is in his heart, and in his thinking."*

He is like Enoch who walked with God and the Psalmist who kept the Lord always before him. But many of us today do not have this fellowship with God. Why have we lost that which is so vital to our Christian growth?

Discipline of Godliness

Godliness is something that is acquired. Although our spirits are made in the image of God, this does not mean that godliness is in-born. The inspired apostle places it toward the top in the scale of Christian graces, which suggests a road must be traveled before one reaches godliness.

The letters written by the Apostle Paul to Timothy stress the importance of godliness. One exhortation is in these words, “Aim at righteousness, godliness, faith, love, steadfastness, gentleness” (1 Tim. 6:11). So a Christian is to pursue or seek godliness. In another passage we read, “Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come” (1 Tim. 4:7, 8). “Train yourself” is a more appropriate and suggestive rendering than “exercise yourself.” The root word (*gymnazo*) is the verb from which we get our word “gymnasium.” A gymnasium is a place of exercise for the training of the body. Since Paul says godliness is much more profitable than bodily training, the Christian therefore should make every effort to train himself in godliness. An athlete has to make many personal sacrifices and train for years before he is a winner on the field of contest. The Christian gains godliness in the same way. He seeks; he makes sacrifices; he stumbles but rises again—all of this is involved in his training. Inch by inch, step by step, thought by thought, prayer by prayer he moves upward to God.

Derivatives of Godliness

“Godliness is of value in every way.” What are some of the derivatives of godliness? What is to be gained by living a godly life? We shall now mention three of its values.

Godliness gives *purpose* to our existence. It is good for me to pause and think. “Why am I here? What part does one frail creature play in the vast galaxies of the universe?” The whole universe reveals design and purpose. The flower that blooms, the bird that sings, the star that whirls through trackless space—each fits harmoniously in the scheme of things. Then God must have a purpose for my life. Godliness supplies and enhances that purpose. We know this earth is not our final destiny. We look to God’s city. But it is not like Noah’s ark where both the clean and the unclean are allowed to

enter. Godliness adapts God's man for God's habitation. In this way the ultimate goal of the Eternal Purpose in Christ is consummated.

Godliness supplies *power* in our lives. The Apostle Paul predicted that men would arise and commit all kinds of sins, "holding the form of religion but denying the power of it" (2 Tim. 3:5). The greatest enemy of a religion of heart is a religion of form. The ever-present danger confronting every Christian is that he may allow perfunctory performance to take the place of personal piety. We sing with our lips in worship, but sometimes our hearts wander. We acknowledge Jesus as Prophet and Priest, but He is not always King of our hearts.

This is godliness in form but it lacks the power of godliness in fact. Think of the power of a godly life. The Bible spreads light on the paths of many godly men who have gone before us. The lives of Abraham, Moses, and David still live. A godly life can crush the hardest heart and turn many to righteousness. A devoted, consecrated minister of the gospel can excite a congregation to deep spirituality and cause many souls to fall at Jesus' feet. In genuine religion there is an abundance of power.

Godliness imparts *peace to our hearts*. "There is great gain in godliness with contentment" (1 Tim. 6:6). Godliness gives us the proper frame of mind that allows us to be content in all circumstances. Paul declared: "I have learned, in whatever state I am, to be content" (Phil. 4:11). Paul had learned the lesson of contentment, which means he had trained himself in godliness.

Godliness is a satisfying reality. The religion of Christ is a religion of joy and peace. Some people's religion is like the stars, cold and far-away. Piety does not mean pessimism. "Take delight in the Lord, and he will give you the desires of your heart" (Ps. 37:4). Is that a religion of gloom? "I sat down under his shadow with great delight" (S. of S. 2:3). Is that fanaticism? If we *are* under His shadow, let there be no bounds to our joy! This is a true contentment.

In 1875 E. H. Bickersteth wrote the hymn, "Peace, Perfect Peace." On a Sunday afternoon he was visiting a relative who was seriously ill. Then and there he wrote the hymn and read it to his dying friend. Since then the hymn has never been altered, although it has been translated into many tongues and sung all over the world. I wish to conclude with these fourteen lines which express so

beautifully the peace of heart that results from a godly life.

*“Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.
Peace, perfect peace, with sorrows surging round?
On Jesus’ bosom naught but calm is found.
Peace, perfect peace, with loved ones far away?
In Jesus’ keeping we are safe, and they.
Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.
Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.
It is enough: earth’s struggles soon shall cease,
And Jesus call us to heaven’s perfect peace.”*

TO YOUR BROTHERLY KINDNESS

(Olan L. Hicks)

I wish to express my thanks to those in charge of this program for inviting me to appear on this occasion. It is a genuine pleasure to speak on this vital but oft neglected topic.

My theme is brotherly kindness and the scripture from which our lesson is taken is found in 2 Pet. 1:5-9, particularly the seventh verse, which reads, “And in your godliness [supply] brotherly kindness, and in your brotherly kindness, love.”

Brotherly kindness is enjoined in the New Testament because it is right and does not become right simply because it is commanded. Kindness is right in the very nature of things. We use the word daily, but I wonder if we have every truly examined the history of its meaning. We speak of a *kind* person and we speak of *mankind* and perhaps fancy that the two words are not at all connected, but they are connected by the closest bonds. A kind person is a “kinned” person, one of kin, one who recognizes his kinship with other men and acts upon it. The word *mankind* is historically *mankinned*.

Graciousness when compared with kindness differs principally as to the station of the persons to whom it is applied. Loving kindness is the result of the combination of love and kindness resulting in a new virtue from the best elements of both, love giving to kindness its warmth and intensity, while kindness gives to love the vehicle for its expression. Kindness is love in action, kindness actuated, supported, encouraged, and impelled by love. Love is the light and kindness is the medium through which its rays shine. Love is the charioteer and kindness is the vehicle on which he rides on errands of mercy.

Kindness was an important virtue in the ancient heathen world no less than in the present. Paul found that even the pagans on the island of Melita “showed no common (that is, ordinary) kindness” in that they received the shipwrecked crew, kindled a fire, and received them all. The ruler Publius received them and entertained them courteously for three days. This sort of native, generous kindness is not foreign to man’s nature. It is so allied to our sympathies that it is drawn out by sorrow, pity, suffering and in many other ways. Man is not totally depraved, for even in the worst of

men there is usually much kindness.

Even the cold, calculating businessman knows the value of kindness and pursues it with professional vigor. He may do so out of policy and astuteness even when it is not his genuine feeling or motive.

After all has been said for this natural, impulsive kindness, however, it is not of the sublime and exalted nature of “brotherly kindness.” In brotherly kindness we find the highest expression and the richest fulfilment of the motives of Christian love. Here selfish considerations are gone; and brotherly love born of a sense of mutual love, mutual need and dependence, mutual joys, mutual sympathies—and, finally—mutual hopes welds the hearts of rich and poor, wise and unwise, high and low of all colors and kinds into a brotherhood where brotherly kindness reigns as one of the sovereign virtues.

When Peter wrote the sublime passage of our text, he used a word which has been honored and memorialized by all ages—*Philadelphia*—brotherly love, translated in our Bibles as brotherly kindness to distinguish it from the even higher love (*agape*) of the last phrase.

This kindness of which Peter speaks has been exhibited by the sacred influences of the true Teacher of kindness. Paul uses the same word in Rom. 12:10, “In love of the brethren be kindly affectioned one to another, in honor preferring one another,” where the same word *philadelphia* is used to express love of the brethren. In Eph. 2:7 we see that kindness is of the very essence of grace, even the grace of God, “That in the ages to come he may show the exceeding riches of His grace in His kindness toward us through Christ Jesus.”

When we turn to the practical question of kindness to trace its influence in the lives of people, we are made to realize even more how great brotherly kindness is. In 2 Cor. 6:6, the Apostle speaks of himself and his fellow workers as exhibiting kindness as ministers of God. Every preacher learns soon that kindness is more effective than logic and perhaps every preacher could illustrate my point as well as or better than I. Kindness has perhaps converted more sinners than either zeal, eloquence, or learning. I shall illustrate with just one incident.

While preaching for one of the congregations in Dallas, Texas, I

visited in one of the city's hospitals during a Sunday afternoon to call upon as many as I could arrange to see. One lady whose name I had received was a stranger to me; but as she had been in the hospital for some time, I thought it wise to visit her and try to cheer her up in whatever way I could. I had a small bouquet of flowers which had been furnished by some of the women of the congregation. These I placed in her room and talked with her for awhile. I did not think much more on the occasion and within a few months moved away from Dallas.

After three or four years, I was invited back to conduct a meeting for the same congregation for which I had previously preached. At the close of the first sermon, a lady rushed up to me at the door to shake hands with me. With much enthusiasm she said, "Do you remember me, Brother Hicks?" To be entirely honest, I did not remember her; and as I fumbled for words, she hastened to tell me, "I am the woman you visited in the hospital on a Sunday afternoon and brought the flowers." As it turned out, this bit of kindness shown almost at a venture had been the means of turning her heart toward the Lord. Similar incidents could be multiplied. Everyone of us could recall times in our own lives where perhaps the whole course of our careers have been changed by kindness—especially by brotherly kindness.

True kindness does not give in order to receive. It has no strings upon its mercy. I have seen men who would give to those in need, but let it be clearly understood that they had not forgotten the gift and that the receiver was truly under obligation. One such person whom I know would say, "I am very glad to do this favor for you." The kindness of some people is like seeking shade under a thorn bush, which may shelter the lamb, but will also tear the wool off her back when she leaves. The better way is illustrated in the action of a brother whom perhaps many of you here today may know. He has been blessed with the goods of this world; and when he gives or performs acts of kindness, he never seeks publicity. In his town a family's child was at the point of death. Local physicians despaired and told the father and mother the only help lay in getting the child to a certain distant specialist by the next week and that it would require a certain large amount of money to go to him. They tried desperately until almost the last hour to raise the money.

Late the last evening the father came back to their home, his

heart heavy with failure, dreading to tell his wife that he had tried to no avail. About 9:00 that night, while the sorrowing pair wondered what to do, a knock came at their door. When the husband opened the door, there stood the brother of whom I speak. He had gotten off from work at a late hour. He came immediately to the point and asked, "Have you gotten your money yet?" The weeping couple told him of their failure. He proceeded to give them the money that was required and then urged them to be sure that they did not go out and publish it to give him praise in the eyes of people, and but for the fact that such kindness cannot be kept a secret, I could not tell you about it today. Such kindness opens doors, removes obstacles, mounts walls of prejudice and hate and conquers when wisdom, logic, and even truth, without it, fall in defeat. Because it is invested with love, "it suffers long and is kind. It never fails."

Kindness speaks a universal language, to which the wild beast responds, even as man. Kindness comes into our lives like the warm sunshine of spring, driving the clouds of sorrow, heaviness, and discouragement away. Every living thing responds to warmth. In nature, when the sun shines forth in its strength, there is not a bulb, or seed, or tree that refuses to unveil its hidden beauties. Likewise, the one who bestows brotherly love finds that the coldest heart responds to its warmth. When our hearts warm and bless others, going out to them with feelings of kindness and sympathy, the same emotions are begotten in them and reflected back to ourselves.

Yet, very strangely, many in the church take their cue, not from Christ, but from cynics and think it wise to be callous. They like to appear untouched by the issues of life. They are efficient, realistic, they think. How many in our congregations could be called crab-tree Christians. They have a vast amount of vinegar mixed with a tremendous quantity of gall, labeled piety or righteousness. They are dour, repelling souls who really miss the whole point of Christianity.

Preachers are sometimes sadly lacking in kindness. I have heard preachers preach to men that they were lost, but, for all the world, they left the impression that they were glad the people to whom they preached were lost—for the joy of getting to tell them about it. As preachers, we need to learn to preach to men out of a deep sympathy with their needs and to love their souls enough to be kind. Although most of the injunctions of the New Testament speak of love to

brethren, it is just as true that kindness to the lost is of imperative importance.

What is also very wonderful about kindness is that it may be the possession of every member in the Lord's church from the highest to the lowest, the richest to the poorest. The doctor who calls on his daily round will find it a balm equal to his medicine in lifting the hearts of the sick and the weary and of attracting them to Christ. The nurse who serves at his side or in the lonely vigils of the night with the sick and the dying will find kindness one of her greatest allies. The merchant who sells his wares may find himself a seller of the gospel through kindness which he sheds upon peoples' lives. The landowner who befriends his tenants and shows the kindly interest of a Christian in their lives and welfare may find that he has harvested far more than a year's crops. The mechanic who repairs your car may at the same time exercise Christian kindness to such an extent as will attract men to Christ. The salesman, the housewife, men and women in all walks of life can exhibit the power of kindness.

Do you wish to be honored and to have your name remembered by men? The road is not through monuments made of stone or bronze. Write your name in kindness, love, and mercy on the hearts of the thousands of people you contact year by year, and you will never be forgotten. No, your name, your deeds will be etched indelibly in the hearts of men. Life is made up, not of great sacrifices or of great and staggering duties, but of little things, kindness being one of the greatest of them all. A genuine word, or act, or thought of kindness, though it be but the bestowal of a cup of water in the name of the Master, will abide into eternity.

TO YOUR BROTHERLY KINDNESS LOVE

(James G. Moffett)

Our brethren have well portrayed the meaning of each Christian grace, as they have discussed them individually. It is evident that this series of graces is a unity. They are links upon a chain; each is distinct and separate, yet each is bound to others by an interweaving of unity. In the new life in Christ the Christian is to excel in these.

We come now to the end of this grand golden chain of Christian graces to discuss the fairest and the sweetest, which is *holy love*. The Apostle said, "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience: and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love" (2 Pet. 1:5-7). Here, as elsewhere, in the New Testament, love is the ultimate crown of faith. As Paul concluded his great hymn on love with, "...now abideth faith, hope, love, these three; and the greatest of these is love," so Simon concludes his spectrum of the new life in Christ with love. Ignatius said, "The beginning of life is faith, and the end is love" (*Epistle to the Ephesians*).

The Meaning of Love

What is the meaning of this love to which the Apostle refers? It can well be demonstrated that the term "brotherly kindness" means "brotherly love." Therefore this final term, "love," must be broader than fraternal affection. This love is that love to which Jesus referred in his interrogation of Peter by the Sea of Galilee, when he asked, "Simon, son of John, lovest thou me more than these?" (John 21:15). This is the supreme love which Jesus summarizes in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and... Thou shalt love thy neighbor as thyself" (Matt. 22:37, 39).

The love into which brotherly kindness must flow transcends the confines of the Christian brotherhood. It describes the right attitude that we must have toward all men. Could we paraphrase 2 Pet. 1:7, "And supplement your brotherly love with neighbor-love"? It is written, "Ye have heard that it was said, Thou shalt love thy

neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?" (Matt. 5:43-47).

W. E. Bousset said, "The gospel... desires the text 'love thy neighbor as thyself' to be taken quite literally.... Is then, this demand reasonable, and its fulfillment possible? The coolly reasoning, common-sense intellect answers 'NO' a thousand times over.... The gospel replies to this NO with a decided quiet YES" (*The Faith of A Modern Protestant*, p. 77).

Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). So God loved the foul world and knowing it fully was set on cleansing it; so we are to love even our enemies, understanding their enmity and set on freeing them from it.

Paul said, "...and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; love therefore is the fulfillment of the law" (Rom. 13:9, 10).

The Qualities of Love

He who loves his neighbor as himself will not kill him, will not steal from him, will not bear false witness against him, will not covet his possessions (See Rom. 13:9). But this love will further change these negative precepts into positive ones, and lead him to seek his neighbor's highest well-being.

What are the qualities of this love? The qualities which should characterize the love which we are to manifest toward our fellow-man are beautifully set forth in 1 Cor. 13:4-8:

The love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary it is glad with all good

men when Truth prevails.

Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen. (J.B. Phillips, transl., *Letters To Young Churches*).

The Practice of Love

What, then, is more vital than to possess such love? If I possess everything in the world and have not love, "I am nothing." The problem of love primarily is that of *loving* rather than *being loved*. Hence the problem is not that of how to be loved or how to be loveable. I need the kind of love that is so overflowing in heart that I have to go out and find someone to give it to. I will become proficient in the art of loving only after a great deal of practice, only after I have obeyed the voice of the Master, "Go, and do thou likewise" (Luke 10:37).

The royal law of love toward all men is a unique feature of the Christian faith. The Biblical principle of love stands as the stimulus for the believer's missionary service to a lost world. We react in protest against the concept that love is to be reserved only for those who stand within the Faith. The Apostle Paul's missionary burden came from a dedication to the principle of love for those in need. He said, "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Rom. 1:14, 15). Paul regarded the proclamation of the gospel to the unbeliever as an indispensable element in the Christian manifestation of love. As imitators of the great Apostle, we should be moved to carry the gospel into all the world.

The Biblical ethic of love stands as the incentive for the believer's cultural concern over a doomed world. As Carl P. Henry has said, "Christian love is only half biblical when it deteriorates into a concern only for the souls of men and is indifferent to the needs of the body. What believer ministers to himself only in this way?" (*Christian Personal Ethics*, p. 230). This is not to be taken as an extreme, for it is hardly Christian at all when love degenerates into a mere humanistic concern for the social side of life to the total neglect of the spiritual life. But are we not required to bring every blessing into the life of another that lies within our power to com-

municate? What did Paul mean when he said, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith" (Gal. 6:10)? Love searches out a neighbor to impart a blessing to him, even in a distant land. The incarnation of Christ has defined this for us. We read, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" (1 John 4:10, 11). Jesus said, "This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15:12, 13; cf. Rom. 5:6-8). And, then he said—as we so forcefully quote to the alien sinner—"Ye are my friends if ye do the things which I command you" (John 15:14).

Love to neighbor involves interest in his behalf to the same extent that we take interest in our own behalf—"love thy neighbor *as thyself*." It includes the fulfillment of all good deeds which we are capable of exerting for his benefit. The reality of our love is seen as we extend a helping hand to those near us, whereas the difficulty of ministering to those far away seems to excuse us from a sense of obligation and appears to justify self-complacency. "A professed love that languishes and dies in one's own neighborhood is no neighbor-love. Even a priest and a Levite, should they have been bound for a religious convention built around the theme of *agape*, had no justification for bypassing the destitute victim" (Henry, *op cit.*, p. 231).

It is interesting to observe that the word *love* does not appear in the book of Acts, but who can separate its contents from the love of Christ and the love of the brethren for their fellow-man? It is not difficult to tell men what the greatest thing in the world is, but it is another matter to show them. Love requires knowledge and effort, or theory and practice.

We need more teaching on the subject of Biblical love, and above all we need a greater demonstration of it in the brotherhood! The Apostle of love said, "My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:18).

It was said of the early church, "See how they love one another!" Is this the expression of the world today about 20th Century Christians? And still further, can it be exclaimed, "*See how they love*

others”?

“And above all things put on love, which binds everything together in perfect harmony” (Col. 3:14, RSV).

THE CHURCH, THE CORPORATE EXPRESSION OF THE NEW LIFE IN CHRIST

(Ruel Lemmons)

When the mists of time's morning had faded from the majestic creation of God and human eyes focused first upon the majesty of the mountain peak, the silken sheen of the waterfall, or the beauty in the heart of the lily, an exclamation of awe and adoration forced itself out. If human lips had held their silence the stones would have cried out—GOD! Up rose the Psalmist to speak for the world, and he said, "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech and night unto night declareth knowledge!" The very alchemy that made one star depend upon another for its light, and made the flower shed its petals that the seed might develop to sprout in the spring, gives testimony to the greatness of God.

In the beginning the earth was without form and void, and darkness was upon the face of the deep. God said, "Let there be light." There was light, and chaos gave way to order. When four thousand years had added their rivulets to the swiftly moving current of the stream of time, the world was again shrouded in darkness, chaos, and disorder of a different kind. Again God said, Let there be light, and the Sun of Righteousness arose with healing in his wings. And humanity, with its head long bent in perplexed pondering of eternal silence in dreamless dust, dropped its idols and stood transfixed as it beheld in rapt adoration the glory of the Lord.

The world has reached the place again where the Devil's darkness envelops a goodly portion of it. The voice of the Almighty comes ringing down through the ages to us today—enriched by the suffering cries of the Christ of Calvary—this time not in the commanding tones that shook the earth when all things were new, but in the persuasive pleading of One who has placed upon the church the responsibility of being the light of the world. Ours is the task of magnifying God to a world in darkness. Great is the responsibility—yea, the honor and the trust!

Amid the divine demonstrations of the day of Pentecost, God's new creation became a reality. Cut out of the mountain of time

without hand, it began to roll through the centuries, gathering force with passing years and crushing its opposition; it has grown until now it fills the whole earth.

When we consider the account given in the Testament of the wonderful rise and triumphant march of the religion of Jesus throughout Judea and Samaria, and even to the limits of the then known world in little more than half a century, we are impressed with the mighty power it must have possessed. When we consider the fact that the blood of millions of martyrs was shed as the alternative to giving up their faith, we wonder at the strength of its hold upon its adherents. The question is partially answered, at least, by Paul in these words from the book of Ephesians, "...I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:....."

In every age of the world great truths have been committed to the trust and keeping of some distinct people. The Roman people had the task of crystallizing a sense of law and order. Greece was dispenser of beauty and reason. To Israel fell the task of showing to the world the true and living God.

In this age God has selected a strata of society—men of every tribe and tongue—and has given to this elect company the task of "Adorning the doctrine of God our Savior in all things." This community is of perpetual duration. Even the gates of Hell cannot prevail against it. It constitutes the spiritual kingdom of God in the earth, and is comprised of every born-again person in the world. The members of this community have simply put off the old man with his lusts and have been "renewed after the image of Him who created him"—they have put on the new man, fashioned after the image of Christ. They are called the church, Tabernacle of God, Temple, House of God, Building, Habitation, Body, Bride, Kingdom, Household, etc., and collectively were referred to as the

“churches of Christ” (Rom. 16:16). The church is, then, the corporate expression of the new life in Christ.

The church of the Lord Jesus Christ is not in competition with any other organization on earth. It does not occupy common ground with any sect. It was not bought with the same price with which denominationalism was bought. It is not founded upon the same foundation with any other religious order. It is not amenable to the same set of laws by which any other religious group is governed. An institution that cost the blood of Jesus Christ cannot be on the same level with an institution that cost its founder absolutely nothing. The spiritual body of Christ does not occupy common ground with any carnal sect.

It stands absolutely alone. It is composed of living stones, built into a spiritual temple. Its members are a chosen generation. They are a royal priesthood. They are a peculiar people. All these expressions in which the New Testament abounds emphasize the fact that there is not anything like it on the earth. Truly, the church of Jesus Christ is unique and alone. It has no counterpart.

The standard which the Lord’s church follows is the word of God. The church **MUST** follow the word of God to remain the Lord’s church. Israel of old had to follow the word of God to remain God’s people, and so, also, must the Israel of today. When Israel forsook the word of God, God cast the mold; and when a religious group forsakes the word of God today, they can expect no better fate.

The strength of the church of the Lord Jesus Christ does not depend upon its material power nor its popularity. Many do not realize the singularity of the nature of Christianity. It represents an entirely new concept of life. Failing to recognize the nature of the church, some labor under the assumption that in order to attract or hold the people the church must hold them with entertaining or political interests. It is not the business of the church of the Lord Jesus Christ to furnish entertainment, or political security, for its members. It is the business of the church which Jesus purchased to convert the souls of men and to give them the peace that passes understanding in their hearts. It is not the business of the church to entertain the flesh of man, but to prepare his soul for eternal happiness after awhile.

Many religious organizations have gone into the field of busi-

ness or entertainment. Recreation is the order of the day. Expensive places are built and equipped for the entertainment of the people. The entertainment of the masses is not the business of the Lord's church.

It is true that man has a social nature and that people need recreation. It is also true that we are all citizens of a temporal government, and we owe our allegiance as dutiful citizens to the powers that govern us. But it is not the purpose of the church of our Lord to enter into these fields. In fact, there is no greater proof that a religious order is of the Devil rather than of God than to see it grasping after political power. Jesus said, "My kingdom is not of this world."

The religious organization that enters these fields is liable to find that the competition is too stiff to be honorably met and will find that it has lost the confidence of its own membership, and of the world, and that it has stepped aside from the true purpose for the existence of the church—that of saving the souls of men.

The church of the Lord Jesus Christ may not have the financial strength of other religious powers. It cannot compete in the entertainment world with theatrical companies. The church of the Lord is not designed for the temporal entertainment of the people.

The strength of the church of the Lord Jesus lies in its *unwillingness* to occupy common ground with any other institution on earth. Spiritual strength lies in true conversion to Christ. The church is the corporate expression of a new life in Christ. Emphasis in the church is rightly placed on the spiritual side of the ledger. Truly converted people will draw back in protest against the Lord's money and the Lord's energy being spent upon worldly things. The church of the Lord Jesus Christ, in which people are being prepared for eternity, is the one place in all the world where worldly-mindedness should be shut out.

Let us preach and study and pray that we may understand the nature of the Lord's church. It is here in the world to save the souls of men, not to satisfy their fleshly lusts. Let us emphasize the spiritual—not the material—nature of the kingdom. Let us strive to the end that the church of God may be a truly peculiar people, sound in doctrine and pure in life, because of the eternal consequence of unrighteousness.

The church is ruled from Heaven and not from earth. Its headquarters are in Glory. It is married to neither the community nor the

state. It is the bride of Christ. Isaiah said, "For as a young man marrieth a virgin, so shall my sons marry thee: and as the bridegroom rejoices over the bride, so shall thy God rejoice over thee." Paul said, "For I am jealous over you with a Godly jealousy; for I have espoused you to one husband, that I may present you a chaste virgin to Christ." John said: "And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." The relationship between the church and its Savior is a spiritual relationship. Obedience to the law of Christ constitutes the spiritual bond of fellowship that unites the church into one body all over the earth. The whole family in Heaven and on earth are united in the name of Jesus, who is not afraid to call all of us who have been sanctified "brethren" (Heb. 2).

John's record gives us the following, "And this is the record, that God has given to us eternal life, and this life is in his son." Peter said, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." Jesus said, "I am the door. By me if any man enter in he shall be saved." Just how people can muster the courage in the face of these scriptures to say that we do not have to be a member of the Lord's church to be saved is a mystery to me.

Because of the spiritual nature of the church time shall not affect it. Wars cannot destroy it. Persecution cannot overcome it. It is a spiritual institution, against which carnal weapons have little force. In fact, when the earth is no more, when wars have ceased, and when time has ended, the church shall go on unaffected. Governments may fall, creeds may perish, denominations may become extinct, but the gates of Hell cannot prevail against the church. It is the expression of a new life over which death has no power. After the resurrection and after the judgment, when the city foursquare is given to the redeemed, that spiritual institution, the church of the living God, unaffected by time, shall continue to be—forever and forever.

Present conditions lead us to believe that we must change the world's concept of God if we are to convert it. It is easy to say that the disinterested world got its wrong conception of God from the infidels. This is at least mostly untrue. The world gets its conception of God from us. Whether we realize it or not, a great cloud of witnesses is watching. The church is on dress parade before the world.

You are the only group of people on earth who lay any serious claim to being the church of the New Testament. People may call you by nick-names which you despise, but down in their hearts they know you and respect you as the people who speak where the Bible speaks and are silent where the Bible is silent. You are epistles of God, written and engraved not on tables of stone, but upon the fleshly tables of the heart, read and approved of all men. It is your task to put godliness into outward shape—Christianity into action—until the world can see in you the corporate expression of the new life in Christ.

As the artist paints his picture, whether it be of the snow-capped mountain, the waterfall, or the street, he strives to put into that picture his conception of God. He knows that touch alone will make it live. We are all artists at living, and upon the canvas of life we shall paint for the world, with deeds as our brushes, the conception we have of our God. The world will see the picture we have painted—see the God we describe by our lives—and its conception will be formed accordingly. The ultimate obedience, or alienation, of the world depends upon the way in which we discharge our obligation to demonstrate the desirability of the new life in Christ.

Near the end of his life Philip approached the Lord with these words, “Lord, show us the father and it sufficeth us.” Jesus answered him saying, “Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.” Jesus simply did the will of His Father to such perfection that they who had seen Jesus had seen God. There was so much of the Father in the Son that they who had seen the Son had seen the Father.

I have heard many sermons upon the deep mystery of how the Word became flesh and dwelt among us. There is no mystery in John’s statement. Jesus so completely lived the will of God that they who saw Jesus in action saw the word of God walking. He was the incarnate Word because there was never a contradiction between his action and God’s will.

We, in turn, are to so demonstrate the will of God before the world that they who have seen us have seen the word of God in action. When the world sees us demonstrating the law of God in our hearts, it will be ashamed to call us anything other than Godly people. It was not by accident, or in ridicule, that the disciples were

called Christians first at Antioch. There was so much of the Christ in them it would have been unnatural to call them anything else.

After all, “Ye are the light of the world.” Let your light shine, therefore, that others, seeing your good works, may be constrained to glorify your Father who is in heaven.

There is a level to which men ought to attain simply because they are the children of God. Every power of Jehovah is lent to assist them in attaining it. There is no need for any of us to fail save because of our own faults, and our unwillingness to follow Divine direction.

The Christian life is no stale and common life. God never touched a thing and left it common place. David was a common shepherd until God raised him to the throne of Israel. Peter was a common fisherman until Jesus made him a fisher of men. Nehemiah was a cupbearer to a king until God made him the Moses of the first restoration. Serving God has always raised a man to higher levels of peace, and joy, and righteousness. Christianity is not that we have arrived at a place, or joined an organization, or had our name written on a roll, but rather is that we have begun to move in a new sphere. It is a question of being rather than becoming.

No man should look upon his Christian life as a series of acts to be performed—like steps on a stairway to be ascended—but, rather, he should look upon his life as some Divine plan being fulfilled in him. The highest peak of human attainment is reached by faith inspired action, rather than slavish obedience to a set of rules.

The great question in calling men to serve God is not “What shall they get therefore” but “What shall they become?” God is interested in the equality of a man. The need of the world is not for more of us, but for a better brand of us.

Jehovah has always demanded that His own be separated from those who were not His. He gave Israel the covenant of circumcision to keep them separate from other nations. In this age this separation is maintained by a circumcision of the heart, rather than a circumcision of the flesh. Christians differ from other people because they *believe* differently. Because of this peculiar faith there is in the heart of its possessor—wherever he might be—a different attitude and a different manner of life from that maintained by others. His faith, and its effect upon his life, separates him or distinguishes him from all others.

A separate order among men may be recognized by its peculiar garb; another may be recognized by the way it cuts its hair; another cult is recognized by the way its members disfigure their bodies. Yet, beneath all these superficial separations, all the members of the earth's different cults, organizations, or races are essentially the same.

On the other hand, God has wisely provided for the complete separation and sanctification of the church. The members of the body of Christ may mingle with other people. They may look exactly like other people. They may dress exactly like their neighbors. And yet, there is such a distinction between the people bought by the blood of Christ and the people who have never been ransomed that the whole world may recognize it.

Jesus prayed, as recorded in John 17, for his disciples, that God would keep them separated from the world. Though Jesus himself was in the world, he was not of the world. He prayed for his disciples, not that God would take them out of the world, but that they should be separate from the world. The word of God, and loyalty to it, is the thing that separates men from the world. It provides in them a heart that differs from the heart of the average man. One does not have to advertise by dress, or self-mutilation, the fact that he is a Christian. If one is a Christian his speech and his character betray him as thoroughly as if he carried a large sign upon his back.

Paul wrote to Titus saying that Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The people of Jesus are a separate people because they are a purified people. Not only have they been redeemed from iniquity, but their lives have been cleansed. Their conversion has been purified. Their hearts have been purged. This purification marks them more distinctly among the sons of men than any special nationality or distinctive dress could mark them.

By these very characteristics even among the professed followers of Christ, we are able to distinguish those who really follow him from those who merely say they do. It is not enough to cry, Lord, Lord. It is not enough to have one's name on some church roll. It is not enough to have at one time or another submitted to the act of baptism. If a person does not manifest in his very life those principles that are characteristic of Christians only, he is not a Christian.

He must have been indeed *baptized into Christ*. He must manifest a new kind of life.

We are faced with the constant danger that Christianity may lose its distinctiveness. It is awfully easy to compromise the high and holy principles of Christ with the human desires of the practitioners of Christianity. The sole distinction of the Lord's church rests upon its knowledge of the Bible and its willingness to obey it simply and faithfully. In ages past men have lost sight of this plea and as a result have swept churches into apostasy and digression. It is dangerous indeed to forget that righteousness is the badge of a Christian.

When I was a child I read a fairy story—about a princess held prisoner by a dragon. The dragon lived in the darkness of a cave. A young and brave prince sought to fight the dragon to free the princess. She would have restrained him but could not, and finally she said to him, “If you must go, take the end of this little silver thread. And as you go into the cave, I will sit at the door and spin. But don't lose hold of this silver thread, for if you do—if perchance you slay the dragon—you will never find your way to light again.” As fairy stories go, he slew the dragon, but in the struggle he lost hold of the little silver thread.

Religion has been groping its way down through the labyrinth of years. It has met in constant struggle the old dragon which is the Devil. In its efforts to free the souls of men from the bondage they endure, the leaders of religion have fought a noble fight, but too often in their struggle they have lost hold of the little silver thread. They have developed their own systems of righteousness, and have not submitted themselves to the righteousness of God.

It is not necessary for the church to give up cardinal doctrines in order to be lost. There is general danger that the spirit of worldliness may completely engulf the church. There has been such a determined attempt in recent years to amalgamate the church and the world that the church is in grave danger of losing its distinctiveness.

Men build a boat and set it in the sea. There is where a boat belongs. But when the sea gets into the boat, disaster is at hand. Likewise the church is in the world. That is where it belongs, but when the world gets into the church, the church is doomed. The line must be so thoroughly drawn that a man may know definitely whether he is in the church or out of it. To be recognized as separate from the world, the church must keep itself aloof from the world. It

must maintain standards the world does not maintain. Unless the church can produce a better brand of men than any other institution on earth, it has no right to exist.

We need a wall in Jerusalem; we need a wall in Judea. As men build a wall to keep out the sea, so we need to build a spiritual wall against the flood tide of digression and apostasy that would rush in to destroy the church. That very thing happened in the third century following the beginning of the New Testament church. Because an impenetrable wall was not maintained against such digression, grievous wolves came in, not sparing the flock, and the people having itching ears heaped to themselves teachers after their own lusts and were turned aside from the truth and were turned to fables. Every student of history is familiar with the pitiable story of the sinful condition into which the church sank following the death of the apostles. When the light of righteousness was extinguished, the world plunged into the dark ages.

The church must wage a continual battle against innovation in doctrine and manner of life as well. As a little hole in the dike if left unplugged will admit first a little trickle, then a mighty stream, and finally the whole sea, so a little innovation in the church, if left un-stopped, will allow the introduction of a flood of things that may sweep us into apostasy.

The corruption and deformation of the church has always begun in a faithless ministry. Give us men in the pulpits of the land who are willing to hold the line. Give us men who are willing to preach the truth as plain as they know how, who will proclaim pointed denunciations of sin, and who will uproot the shams of people and the false doctrines of men. When I go to war against the hosts of evil, I want in my hand a sharp two-edged sword which I thoroughly intend to plunge—not just the point, but clear to the hilt—not in the heel, but into the very heart of sin. When I duel with the Devil, I don't want a rapier rubber-tipped with compromise; I want it to draw blood with every stroke.

We must not only refuse to retrogress; we must demand to progress. We must constantly search for new truth. We must not be shackled to the past, nor anchored to the present. We must be free for the future. There are some things a human learns from living that cannot be learned any other way. The school of experience is a wonderful teacher. Her lessons are never duplicated upon the

printed page. Likewise, there are some things the spiritual man learns from living that he cannot learn any other way. It is true, explicit directions like parental guidance are with us constantly in the word of God. Like the child in the flesh, the child in the spirit often finds his limited faculties unable to accept the advice of his Heavenly Parent. There are lessons in spiritual living that are gained by experience, which seem unappropriable in any other way. This very natural process of development is the reason why the aged patriarch in the kingdom of God has greater wisdom and patience than the babe in Christ. The experiences of a Christian are great teachers. God, give us, the world around, men with hearts so open and minds so receptive to the gospel of Christ that they are willing to incorporate any new truth they may find and walk in its more noble light.

Civilization has been attained in the world by the willingness of man to search for the truth, and having found it, to follow it. We are in possession of many facts, which to our ancestors were mysteries. The scientific realm provides us with greater liberties every year than our forefathers enjoyed because it is constantly providing us with new truth. It has always been as Jesus said, "Ye shall know the truth and the truth shall make you free."

The shock troops of civilization's progress are constantly delving into the unknown to discover laws and facts which have been hidden through the centuries. None of us want to be shackled to an age long dead. We desire the freedom that is ours with the discovery of every new truth. There was a time when all the world thought the earth was flat. None of us today would care to go back and be chained to the superstition, ignorance, and error of that age.

So it is in the religious realm. Every student of the word of God has, in addition to the knowledge bequeathed to him by his predecessors, all the light his individual study may have uncovered. We have had the perfect law of liberty always. Its fountains are more inexhaustible than those of nature. We have had the perfect natural pattern of God always. Some of the mysteries of the book of nature have not yet been fully understood. If the scientific world constantly probes into the illimitable treasures of nature's book, in efforts to understand its truths and thereby enlighten and free the world, is it not also true that men need to constantly probe into the illimitable riches of the word of God? Every seeker after truth has the possi-

bility of wresting from the sacred page some new knowledge that his predecessors never had.

Each succeeding generation has, in addition to the rich heritage of all the study that has gone before, the privilege of its own ventures into the illimitable truths of the Bible.

None of us desire to inherit the modes and methods of our ancestors. None of us desire to be shackled to the comparatively narrow limits which were their broadest liberties. We believe it our inalienable right to have advantage of their knowledge plus our discoveries.

Yet, strangely, in the religious realm many a man has inherited the religion of his ancestors. He willingly chains his mind and his soul to the relatively narrow limits of his ancestor's religious knowledge. There are none of us in this generation who would wish upon our children a lack of progress from the plane we occupy. We want them to enjoy the freedom of truth which we may not live to see discovered. Why, on the other hand, do we begrudge our children the spiritual privilege of walking in all the new light that the next generation may have? Is it not even more essential that the soul of a man enjoy all the truth that his increased study may provide than that his flesh enjoy the liberty that scientific discovery may uncover?

It is no dishonor to a parent for a child to leave the physical disadvantages of his parents' limited knowledge in the interest of the greater advantages each passing age provides. In fact, it would be a dishonor to one's parents for a child to refuse to accept the increasing progress of his generation. If he did not go off and leave with the rest of society the ways and methods of a past generation, he would soon become a freak and be out of step with all about him.

Is it not just as reasonable to conclude that the person in the religious realm who refuses to go forward in the knowledge of divine truth beyond the highest attainment of his fathers has dishonored rather than honored them? Each father whose faltering hand must drop the torch of truth wishes not that his son would hold it aloft at the same spot where he staggered and fell, but rather wishes that his son may grasp it firmly and carry it to still higher heights.

The word of God is ours to study. It is senseless for us to have it if we have not the privilege and inalienable right to glean from its pages something new; and upon the basis of this gleaning to grow to

fuller stature in the Lord. It was necessary for our fathers to leave the ground occupied by their parents at their death. It is just as necessary for us to study the word of God ourselves and to leave the ground occupied by our parents; else we can never further the cause of the Lord on the earth. Yet each of us is charged with the responsibility of carrying the gospel further and preaching it with greater clarity and following it ourselves more closely than the generation before us, whose limited understanding of it was less than ours. If the church is to be the corporate expression of the new life in Christ there are certain aspects in which it must show growth and development.

There is one area in which the church must manifest a corporate expression of the new life in Christ, which to my mind is of utmost importance and just now seems to be floundering in a state of extreme neglect. I refer to the implicit unity that should characterize the body of Christ. There is a perfect oneness which all Christians should strive to attain. It is probable that they will never attain it perfectly, but every one of them should strive toward it.

So long as self-interest, egotism, and unwillingness to give up private opinions and party pride exist, there will always be religious division and confusion.

It is one of the common laws of physics that a thing cannot exist without some degree of unity. The creation could not hold together without unity; an army could not fight without it; no human organism could exist without it. Certainly the church cannot exist without it. The only hope for the church is that it return to the unity of the spirit and the bond of peace prescribed in the New Testament. Then we will have among us that unity which binds people together, not by artificial restraints, but as brethren of one faith, one Lord, one baptism. They will have then true concord in doctrine and in practice. They will have harmony of faith and a harmony of action which can provide not the bitter dregs of division and strife, but rather the peaceable fruits of unity. Behold, how good and pleasant it is for brethren to dwell together in unity!

If it is the will of God that all Christians be united in one body and if there is a common ground upon which we can unite, then why in the name of reason do we not lay aside the things that divide us and become one body in Christ Jesus?

There are some things of immense value that can be learned

from observing the religious practice of all the factions of the Lord's church that meet on any Sunday morning for worship. If you had the privilege of going into their assemblies you would find earnest petitions going up from all of them in behalf of unity. Perhaps no other subject is so universally adopted by all the factions as that of unity. This prayer has ascended to heaven from the pure in heart, the true and holy, for many, many years. There is little variation among us as to the wording of this petition; yet unity has not come. These prayers have ascended to heaven in vain. Undoubtedly the reason why they have not been answered is because each faction prays for unity, but they then do not turn their attention to working out the things that produce unity.

It must be understood that when we pray a prayer we should pray as if everything depended upon God, and then we should work as if everything depended upon us. When different factions in the church pray for unity—and they all do—then they should set themselves to work just as earnestly for that unity for which they pray as if unity depended entirely upon them. It is not the unwillingness of God that has caused these prayers not to be answered; it is the unwillingness of religious parties to give up the things that divide them in order that they might have the unity for which they have prayed.

Undoubtedly, the existence of such unity as the different factions pray for would provide an army for the Lord sufficient to convert the world. If those of us who pray for unity would work as diligently for it as we pray for it, we would have it.

In the book of First Corinthians, Paul discusses the spirit in the church at Corinth that had divided the believers into factions and parties. These divisions were soundly condemned and Paul admonished the brethren to destroy the factions before the factions destroyed them. Hear him as he says, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Paul here brands in the most scathing terms the same kind of division that plagues the church today and makes it in so many communities an impotent force and a laughing stock.

Paul made no feeble excuses for these Corinthians because they could not see alike. He did not condone or excuse their following different preachers, papers, or leaders. He would not by inspiration

allow their differences, though trivial, to exist and to divide them into different parties and factions. Hear him as he pleads with them: "Now I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Wherever this divine requirement is recognized, and wherever only the authority of Jesus is accepted, all strife and division will end, and there will be the thing for which all the factions have prayed—one Lord, one faith, one baptism.

Division has been in the world at least since the confusion of tongues at the tower of Babel. The divisions that now rend the body of our precious Lord present nothing new to the world. Strife and division are old things. The blessed unity for which our Savior prayed and toward which his apostles pointed the early church was an expression of a new kind of life indeed. There can be no more noble corporate expression of the New Life in Christ than the presentation to the world on the part of the church a perfect bond of unity.

"For this cause I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

EXPRESSION OF WORSHIP AS A MEANS OF SPIRITUAL DEVELOPMENT

(Paul W. Rotenberry)

Singing and Prayer

Our theme during this lectureship concerns the New Life in Christ. Paul wrote: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). Let us notice first the term "law" and see its relationship to the New Life in Christ. Our term "law" relates us to the Roman concept of statute and ordinance, and a full discussion of Law of Moses must consider this aspect of the term. The primary idea of law in the Hebrew language, however, is better represented by our term "instruction." The Law which God gave to Israel was "instruction" in the way of holiness, and the man of God followed the "way." The Greek term for law was used in the Septuagint to translate this Hebrew idea, and it also can represent the Roman idea of law; but the primary idea of the Greek term is closer to our word "norm." We may see something of this idea when we speak of the "law of growth" of a plant; it is that which is "normal" for that kind of life. Now, we may speak of the "Law" of the New Life in Christ as that which is normally expressive of the New Life. We include, therefore, worship as a part of the "Law" of the New Life, and for this Life in Christ to fail in its expressions of worship would be as disastrous to the soul as a dread disease is to the body.

There is yet another aspect of worship that concerns us now. Worship in the teaching of the New Testament brings man into communion with God. There is no time, of course, when man is hidden from God, and we are only using accommodated speech when we speak of "coming into the presence of God" as though God could be found in a certain place. Rather, we mean that we "present ourselves to God in the relationship of worshipper." In this experience of fellowship with God, our hearts, our thoughts, our whole concern is the infinite majesty, holiness, truth, justice, mercy, and love of our heavenly Father; and as this realization of God is ours, we are caused to adore Him and we become more like Him. One

recalls in this respect the statement in *Acts of Apostles* concerning Peter and John that the Jewish leaders “marvelled, and they took knowledge of them, that they had been with Jesus.” There is an astonishing influence in association; the characteristics which we admire in those with whom we associate tend to become characteristics of ourselves.

We see, therefore, these two aspects of worship as means of spiritual development. Worship is a natural expression, a “law,” of the New Life in Christ; and by Fellowship with God in worship the children of God become more like him.

Worship in Singing

“And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord...” (Eph. 5:18f). “Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God” (Col. 3:16). In the Old Testament singing is offered in worship, but the emphasis is so strongly on priest and prophet, on sacrifice and Law, that there is little said about the individual worshipper. We do observe that after the last supper of Christ with his disciples, “when they had sung a hymn, they went out... (Mark 14:26). If we are able to discover the spirit of the early Christians, we find that no characteristic is more prominent than their boundless joy in the New Life which pours itself forth in singing. It is the incidental reference in *Acts of Apostles* which betrays the essential spirit; Paul and Silas were in prison in Philippi and “about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them... (Acts 16:25).

The years of the first century had passed, the church had seen the rise and fall of emperors, the blood of martyrs had been poured out as a witness of faith, and the church had come to dark days. It was about the year 112 A.D.; Pliny the younger wrote to Trajan, his emperor,

“It is my rule, Sire, to refer to you in matters where I am uncertain. For who can better direct my hesitation or instruct my ignorance? I was never present at any trial of

Christians; therefore I do not know what are the customary penalties or investigations, and what limits are observed....

Meanwhile this is the course that I have adopted.... I ask them if they are Christians. If they admit it I repeat the question a second and a third time, threatening capital punishment; if they persist I sentence them to death. For I do not doubt that whatever kind of crime it may be to which they have confessed, their pertinacity and.... obstinacy should certainly be punished....

*.... But they declared that the sum of their guilt or error had amounted to only this, that on an appointed day they had been accustomed to meet before daybreak, and to recite a hymn antiphonally to Christ, as to a God, and to bind themselves by an oath, not for the commission of any crime but to abstain from theft, robbery, adultery, and breach of faith, and not to deny a deposit when it is claimed. After the conclusion of this ceremony it was their custom to depart and meet again to take food; but it was ordinary and harmless food...." (Bettenson, *Doc. of Chrtn. Ch.*, p. 6.)*

The darkness of the times could never crush the brightness of Christian hope. And even these who suffered under Rome sang forth their joy under Christ. Worship in singing is an essential part of our Christian heritage.

We observe that the singing in every reference in the early church is without instrumental accompaniment. There are many discussions of our belief that music in the worship must be vocal. For those who are interested in this study, I merely refer you to those discussions which are published; our purpose today is to note, and note well, that singing in worship is a means of spiritual development for the New Life in Christ. It is essential only that we remember that in the first century, salvation was found conforming to the pattern. We believe that the teaching and worship of the early church was right, and, believing that they were right, we intend to follow them.

We observe that the singing was worship. Worship is not done by accident; it is the conscious purpose of the individual, deliberately presenting himself to God in this relationship. It has been my privilege to be closely associated with three of our Christian col-

leges, as student and teacher. Visitors to our colleges invariably remark that the singing during the chapel services is wonderful. It is truly characteristic that our whole campus life in our colleges is rich in singing. Even those who have been privileged to attend our schools come back to visit afterward and they are overwhelmed by the singing. One forgets how wonderful it really is to be part of chapel services; and one is stirred to the depths of his soul when he sings in our chapel services. But just the beauty of the singing is no guarantee that real worship has taken place. We enjoy singing the songs, indeed, and it is right that we should, but worship is not merely enjoying the singing. Often when a group of students are working together on the campus of a Christian college, for example in the cafeteria, one will begin to sing some hymn; before long others will join in the singing, and they love the song and to be singing it. But there is no worship in the singing unless the purpose of offering worship to God is present in the one singing. Discussions have taken place as to whether or not it is right to sing religious songs without the purpose of worship. Who is able to measure the power of such songs in our subconscious? It will indeed mean more to our conscious lives for our subconscious to be filled with hymns than with many of the popular songs that our society forces us to hear.

We must consider the songs selected for our worship. One little realizes how very much the worship depends on the quality and appropriateness of the songs chosen. A few years ago, Brother Kenneth Davis, who teaches in the music department of Harding College, came to Princeton, N. J., to study at one of the fine schools there. He came to Philadelphia, Pa., each Sunday to help our brethren improve their worship in singing. By the selection and proper leadership of the hymns, our lives were richer indeed, and we were made more aware of fellowship with God in our worship. It seems to be a human failure that one can hardly keep his mind on God if he doubts that the song leader will be able to get through a particular stanza. It is, to say the least, distracting. Some songs present little material for worship; the music may detract from the spirit of worship; or the words may hold little to bring us to God. The level of music appreciation may cause one person to be able to worship by means of a song that to another person is an abomination. Surely, God will receive each of his children at the level he has

achieved, but it is my belief that a sense of the majesty of God will require each of us to present to God in worship the best of which he is capable, and I believe that this includes the quality of the songs and the singing. It will certainly contribute much to the services for the one who prepares the sermon to help in the selection of the songs. This is also a practical way of avoiding songs that have no place in our worship; there is no place in our worship for a song that does not deepen our spiritual life. A grievous and common error in the selection of the songs of worship is that we forget that God is different from ourselves. There are songs with frivolous thought and catchy tune which appeal to us; so they find their way into our services, and we suppose that God must be satisfied with them, for after all we are singing as we are commanded to do. The tragedy is that much that goes under the designation of worship cannot measure up to the definition. There have been many occasions in the services of the church when I could not participate in the singing of certain songs because the thought of the songs was devoid of worship. On many occasions I have sung other songs which were acceptable from the consideration of worship content that left me completely convinced that the composer was innocent of music. Those hymns which have endured through the ages and are loved around the world are the safe songs both by standard of thought expressed and musical form; for it is by their excellence in both respects that they have won and held their place. Until one is acquainted with the great composers and is thus in a position to judge the musical value of a song, he does best to accept the evaluation of time and choose those classics of worship for our services. Our congregations would do well to avail themselves of the services of the music teachers in our schools in the matter of suggesting which songs are best for use in our worship.

We should always be trying to improve our singing; but we must not make the mistake of thinking that God hears the worship through human ears. Whether or not the voice is trained in singing does not determine the success of the worship. One should not suppose that he can hide the fact that he is singing off key by singing louder; nor are those correct who apparently think that God is hard of hearing. I well remember a member of the church near Searcy who said he knew Christians were commanded to sing, but that the only commandment that he could obey was the one in the Psalms:

“Make a joyful noise unto the Lord.”

Singing that is worship must draw us closer to God. A little girl of six years was once describing a “good feeling she had inside.” She said that when one of her family had a birthday and all the family were around the dinner table, that member of the family would be given a birthday present. Then all the family were happy, and she had a good feeling inside. When she went to church and the little children sang songs about Jesus and about the Father, she had a good feeling inside. May our worship in singing make us also to have a good feeling inside.

Worship in Prayer

Paul wrote: “Pray without ceasing....” (1 Thess. 5:17). He also wrote: “I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity” (1 Tim. 2:1f).

James wrote: “But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord: a doubleminded man, unstable in all his ways” (Jas. 1:5-8).

Peter quoted a Psalm: “For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil” (1 Pet 3:12).

The great men of faith have been men of prayer; their faith by its nature sought communion with God for the joy of this fellowship; and this fellowship with God strengthened their faith. It is appropriate for the Christian to pray in times of crisis, in times of defeat, and in times of victory. It is appropriate for the Christian to pray to his Father in the normal course of each day. There are few times in the daily life of the Christian that he shuts out the world around him so completely as when he prays with his whole person concentrated upon God. There is Christian growth in prayer, and those who have prayed much reflect this growth.

The first requirement of prayer is a recognition of the power of God to answer prayer. A gentleman asked me, “Do you believe in natural law?” Then he asked, “Do you think, then, that God will

change the course of events of the universe in order to answer your prayer?" Yes, I believe that God can change the structure of natural law, if he chooses to do so. I do not believe that the power of God is limited, and the ways in which the providence of God works are so varied that it ill behooves us to question His power to deal with natural law. Since I believe that God created the universe, I believe that His power can change and mold and use the universe according to his own purpose.

Jesus taught us to call God, "Father." As a child, Jesus lived in a Jewish home, and the place of father in that society demanded a reverence rarely seen in our own society. The father loved his children, but the child knew that he must never be flippant or improper toward his father. A Jewish father made demands of his children, and they knew better than to try to wheedle him into something against his will. The Christian understanding of God sees more of this in the Fatherhood of God than our contemporary American society is willing to see. This concern of our Father for his children, however, is close concern: it sees even the number of the hairs of the head, it knows even the sparrows that fall. The trust of the Christian in prayer is the trust that feels and knows that God can do all things that he wills. A little girl had received a beautiful stuffed doll with china head. It was an expensive doll and she had wanted it so very much. Soon after she received the doll, she dropped it and the beautiful china head was shattered. As she picked up the pieces of china, she soothed her mother with these words, "Don't worry, mother, daddy can fix it." This is the Christian trust in prayer: however we fail to understand our world, we understand God, and he is good, and he is able to make it right. Rather, the Christian answer to the question of prayer and natural law is that God can use natural law itself to answer prayer.

The second consideration of prayer is that it must be offered by a person who is submissive to God. A wise man said, "He that turneth away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). But there is something willful in each of us, and we submit slowly at times to the wisdom of God. It is difficult to see the goodness and mercy of God in the death of one we love or in a terrible disease. In our impatience with God, it is even difficult to see the goodness of God when our automobile has a flat tire. We little know the many ways that the providence of God protects us

and provides for us, but there are enough experiences in which we are able to catch a glimmer of understanding of the goodness of God that we learn to trust him where we cannot see. We ask the Father for good gifts; he gives beyond our ability to ask or think, for he knows far better than we the things which are really best for us. The Christian, then, must come to God, in meekness accepting His gifts. Augustine described man as coming to God for gifts with his clothing and hands filled with self-sufficiency; he asked for a gift from God, but he had no place to put it.

The prayer of the Christian is without ostentation. It is to be heard by God and so is not intended to impress man by its eloquence. If it is eloquent, it is so by the pressure of the heart in fellowship with God. John Chrysostom said that it is not the place that God regards, but the heart and the motive. Professor Gaffin wrote: "You may find a closet in the densest crowd if you hush your heart in the solemn consciousness of the presence of that God that heareth prayer."

The Apostle Paul mentioned a confidence that Christians may have in their prayers: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26f).

"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:10). We read in the Exodus record that because Moses had spoken with God, his face shone and the children of Israel were not able to bear its brightness. How much more shall the Christian become like his Father through his worship; as Paul wrote, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory...." (2 Cor. 3:18).

FURTHER EXPRESSION OF WORSHIP OF THE NEW LIFE IN CHRIST—LORD’S SUPPER AND GIVING

(Joseph W. White)

I’m not going to repeat the subject I have assigned to me. You can read it there. It would take too long a time in my beginning remarks to read all of it. I’m happy to be assigned this particular combination, and I appreciate very much the things that were said by Brother Rotenberry especially with regard to the use of the term “law” and the relationship of it to instruction. I should like to press that point just a little more with regard to worship. I think we need to study a little more the nature of worship.

You read a great deal nowadays and I have read a great deal of material with regard to what ideal worship ought to be. A great deal that is being written at the present time would indicate that an ideal worship is something that is very sweet, very light, filled with some sort of feeling that makes one go away with his head in the clouds and perhaps without his feet on the ground, if I’m not getting my figures too confused. That is something like going to a concert or some sort of performance that we enjoy. I do not believe that the end purpose of our worshipping together upon the Lord’s day and upon other occasions is for the purpose of enjoyment. It may be that we enjoy what we call the worship, but if so it is a byproduct. It may well be that sometimes we do not enjoy it. Sometimes we may go away from the worship feeling humiliated, and if the preaching and worship is what it ought to be, perhaps oftentimes we will go away from the assembly with the thought, “God be merciful unto me, a sinner!”

It may disturb us, it may even alarm us, when we are brought face to face with our spiritual condition.

A great deal that I have read with regard to the nature of worship seldom quotes a passage of scripture with regard to these definitions of worship and descriptions of worship. There are two reasons why little scripture is used here. One reason is because the New Testament itself says very little about public worship, and so there is little to quote. The other reason is that most of the dogmatic assertions that I have heard in that regard do not agree with the little that there

is in the New Testament. The word “worship” appears in the New Testament in the King James Version, 34 times, 14 of these in the book of Revelation. Not one single time is the noun “worship” used. Always it is the verb, and this is true even in the Old Testament. You will not find in the New Testament any expression equivalent to that that we speak of “going to the worship.” And not once in the New Testament when the word “worship” is used even as a verb is it used of the public assembly of God’s people.

The idea of worship in the sense of something which is beautiful, something which is quiet, something which is restrained, something which is ritualistic, something which is technically excellent, or even reverent, is completely absent from the New Testament. And this is why when men have a great deal to say along the lines that we should worship beautifully, they give us philosophy and theory instead of scripture. It’s true that the Old Testament may give some sort of support for this kind of an idea, but we need to remember that the writer of the Hebrew letter in making the contrast and comparison between the Old and the New Covenant says that the first covenant had ordinances of divine service and its sanctuary, the sanctuary of this word (Heb. 9:1). Further down in this same chapter in the eleventh verse, the writer says, “But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands....” We need to continue to remember that the inanimate structure in which a congregation meets is not a sanctuary, some of my brethren to the contrary notwithstanding. Instead of talking about *the* worship the New Testament speaks of in the church (1 Cor. 14:19), assembled together (1 Cor. 14:23), come together (1 Cor. 14:26), gathered together (Acts 20:7), the assembly (Jas. 2:2).

I am indebted to our speaker of just a few moments ago in this emphasis on instruction as a purpose for pointing out that even singing primarily has as its purpose teaching and admonishing one another in these psalms and hymns and spiritual songs. Does this mean that we are not to strive for excellence in singing, as has so well been pointed out? Certainly not. We need always to keep in mind that all of these aspects of what we call “the worship” upon the Lord’s day and upon other occasions is not technical excellence as an end in view but as a means to an end. And I heartily agree with the things he has said calling for greater and greater excellence, and

certainly those of us who are within a college framework cannot be opposed to excellence of performance. A college exists for the very purpose of leading young people to have insights into and to cultivate the pursuit of, not merely the good or even the better, but the best.

Now this emphasis I think is needed in these two elements of the Lord's supper and the giving of our means upon the Lord's day. We have had a tremendous emphasis as preachers upon the sense of duty. It's our duty to partake of the Lord's supper every Lord's day. It's our duty to give of our means. I do not believe that we have touched the hem of the garment of what we need to realize about these two parts of our service to God if we approach them from the standpoint of duty. I suppose if one has no higher motivation than that, that this might be acceptable, but certainly a sense of duty is the poorest reason whatsoever for one's gathering around the Lord's table or for one's giving of his means to the church of our Lord.

I believe that the key point in gathering around our Lord's table is what the apostle said in 1 Cor. 11:28 when he said, "let a man examine himself and so let him eat." How shall one examine oneself? We preachers are accustomed to telling a great deal of the what and a considerable part of the why, but not enough of the how. On second thought, maybe I'd better modify that latter statement a little bit. When I say we don't give much of the how, I have no reference to certain methods of congregational work, but I'm speaking about how the individuals shall proceed to do those things that we tell them that they ought to do. How shall one examine oneself? It's easy for us to say, "Examine yourself, examine myself," but just how shall I do that? Shall we do it as the Pharisee did? "God, I thank thee that I am not as other men, or as the rest of men." It's easy for us to think of the Pharisees as a group of people who lived nearly two thousand years ago and condemn them as we preach from this particular passage in the eighteenth chapter of Luke. We may be like the Sunday school teacher who, after having taught a lesson from this particular passage, pointed out the error in the thinking and in the feeling of the Pharisee for saying, "God, I thank thee that I am not as the rest of men," and said, "Now we ought to be like the publican." At the end of the lesson she said, "Now, pupils, let's have a little word of prayer, and let's thank God that we're not like this Pharisee."

How shall we examine ourselves? Shall we examine ourselves as the rich young ruler did and find ourselves unwilling to pay the price? Shall we as preachers preach about the rich young ruler, who lived nearly two thousand years ago, and think smugly how “We are not wealthy; this doesn’t hit us. We can use him as an object lesson,” and be unaware of all the plutocrats who are sitting out in front of us and the plutocrat who is standing behind the lectern. Shall we find as he did that we are not prepared to pay the price? Shall we examine ourselves as Peter did and ask the question, “What does John have to do?” Instead we need to examine ourselves as the publican did and say, “God, be merciful unto me, a sinner!” We need to examine ourselves as Paul did, and say, “I count not myself yet to have laid hold, but I press on.” We need to emphasize in this matter of self-examination that it is self-examination and, therefore, that it isn’t you, but it’s “we” and “I,” and that of course includes the preacher. We need to place responsibility upon ourselves, that we may eat meaningfully because we discern the body. We have examined ourselves.

What is the content of this kind of an examination? Teachers give a good deal of study to the content of examinations, and sometimes students do. What is the content of it? In the first place we need to remember that Christ is the host. Am I a friend of the host? Ordinarily when we sit down to a meal, we sit down with our friends. Am I truly a friend of the host? Do I truly love the other guests at the meal, so that we have a fellowship there? Brother Rotenberry has emphasized that thought of the fellowship of this gathering, and this particular point is emphasized a great deal in the little that we have in the New Testament with regard to the Lord’s day assembly. Then again we need to remember that this is in remembrance of Jesus. We can’t remember him unless we knew him to begin with. Do I truly know Christ? If not, how can I remember him? Are there experiences in connection with my memory of him that I don’t want to remember in this particular service? And then again we need to remember that this shows forth the death of Christ in our lives. I point you here, and for the lack of time I shall not read or repeat any of it, to the sixth chapter of Romans, that all of us are familiar with, that first paragraph particularly. We use it a great deal to prove to people who are not members of the church that baptism is immersion, but we need to remember that this passage was writ-

ten to people who already were baptized into Christ to point out to them that they had lost, many of them, or had never seen the real significance of baptism in their lives and that baptism is not a ceremony which one once has and then forgets as a past experience, but something which will forever give him insights into this new life that we have heard so much about and so well during the days of this week. I simply point you to that passage. Yes, this is the death of Christ. Do we live by his death? Have we become alive in this new pattern which we have? We partake of bread. It's a symbol. Is it a symbol in our minds of the fact. Is Christ really the food of our souls? Are we like Jesus, hungering and thirsting for the bread of life? Is it our meat and drink? We partake of this which represents the cup in the New Covenant. Are we truly in covenant relationship with Jesus Christ?

And so it is with the contribution of our means. We've heard a great deal about duty there, but no one will ever give consistently and regularly, cheerfully and liberally, from a sense of duty. He may give on one occasion from a sense of duty because of pressures. He may because his name is called out that so-and-so gave such-and-such amount; but I repeat that no one is consistently and regularly and cheerfully and liberally giving to the Lord from a sense of duty, but from a sense of love. And we preachers need to emphasize that money is not being contributed because we need a new building, or because we need an addition to our present building, or for any other purpose, even though it has these uses; but we need to emphasize the fact that we give not because God needs to receive, but because of our need to give. We need to grow more and more in the realization of what Jesus meant when he said, "It is more blessed to give than to receive." We need more and more to emphasize not that we will give to deprive ourselves. When we deprive ourselves, it isn't scriptural giving. But we need to emphasize the fact that it is dedication to Christ; and when we are dedicated to his service, then the matter of giving doesn't involve what we call a sacrifice. That's another word we need to study about, because the word "sacrifice" in the Bible does not mean depriving oneself; but it means offering oneself, dedicating oneself to God. I know a congregation that has consistently year after year for a number of years increased its budget every year, a congregation that with those increases in budget each year has at any given time in the year been

ahead of its budget, a congregation where few sermons are ever preached about giving of money, a congregation in which there were no wealthy members; but this has been achieved because the preaching from the pulpit and the leadership by the elders, and the spirit of the congregation has consistently been one of, first of all, dedicating their lives to God. When men dedicate their lives to God truly so, one has no problem of giving. Giving will take care of itself. We'll have all the money that we need and can use in God's service when we first of all dedicate ourselves and look upon what we call *the* worship as an opportunity for growth, as an opportunity for dedication, as an opportunity to gather together that we might be instructed and build up in the most holy faith that day by day and year by year we may grow in the grace and knowledge of our Lord and saviour Jesus Christ.

Every time a gospel preacher preaches, no matter what his subject may be, he has in the back of his mind the hope that someone in that assembly will become obedient to the gospel in whatever way that he needs to respond. And so I am happy to offer the invitation this morning that if there may be anyone here who in any way ought to respond to the gospel invitation that you may do so at this time, while we stand and sing.

SOME FRUITS OF THE SPIRIT: *Joy and Peace*

(Gussie Lambert)

The text for the fruit of the Spirit is found in Gal. 5:22- 23. It reads: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The Galatians were a fickle people, tall and brawny. They had at least one thing in common with the American people in the summer time—they went nearly naked. This was conducive to a practice of the works of the flesh. Paul had pointed out specific condemnation for such and now gives, in contrast, the fruit of the Spirit. The fruit of the Spirit assigned me to discuss is joy and peace. A colored brother was asked why he was so successful as a minister. He replied: "Furst I discusses what is in de tex, den I discusses what is out of de tex, den I puts on de 'rousements.'" So may we discuss first what is in the text.

This subject is pleasant to discuss. It is good to be filled with joy, and peace is much desired. Paul said joy and peace are fruit of the Spirit, and Jesus said "by their fruits ye shall know them." Fruit bearing is necessary in the Christian life. Jesus cursed the fig tree that bore no fruit, and the one talent man was cast into outer darkness because he had not improved his talent. He bore no fruit. Not only should we bear fruit, but it is necessary that we bear good fruit. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). The fruit of the Spirit is good fruit and identifies those who bear it as the children of God.

Notice that the virtues of our text are fruits of the Spirit. They do not come from within us alone; they cannot be had by our efforts alone. They come to us only when we are led by the Spirit. Many people are sad and disgruntled in life, not because there is no joy to be found but because they follow the wrong course to find joy. Many find joy only in earthly, temporal things. Earthly things fail, temporal things change, and joy based upon them fades away. Such people need a new set of values; they need to learn to find joy in spiritual and eternal things.

Some who read daily the newspaper with great interest read the Bible only occasionally and that from a sense of duty. Some who cheer loudest at a ball game and never miss a play are seen to doze at

the worship service and could tell neither text nor subject after leaving the building. The temporal things mentioned are by no means wrong. We only need to learn to rejoice in the things of God.

Some think of the Christian life as a kill-joy business. Such is not true for no one is happier than a real Christian. David prayed “Restore unto me the joy of thy salvation” (Ps. 51:12). Paul taught the Philippians to “Rejoice in the Lord alway: and again I say rejoice” (Phil. 4:4). A Christian enjoys the beauty of nature, the glory of the heavens, and scientific progress more than anyone for he sees in them the handiwork of God and reckons them as gifts from the Father above. So a Christian has joy in every temporal thing that is right plus the spiritual blessings and unsearchable riches of Christ. But how would we characterize the joy that is a fruit of the Spirit?

1. *It is joy in the love of God.* No picture can depict the darkness of this world without God’s love. No artist can paint, no orator can describe the length and breadth, depth and height of God’s love. “We love him because he first loved us” (1 John 4:19). God loved us enough to give his son for us. He gave his son, not just to live a life before us, but to die that we might be saved. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). This is what Jesus did for us and it was done because of God’s love. Not only did God love us when we were dead in trespasses and sins, but God loves us still. David said, “I love the Lord, because he hath heard my voice and my supplication” (Psa. 116:1). In the New Testament we are taught, “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers” (1 Pet. 3:12). Notice that the Lord’s eyes ARE OVER the righteous, and his ears ARE OPEN to their prayers. The Christian rejoices in all that God has done in the past, but he also finds joy in the fact that God’s love is abundant for him now. He finds joy in the fact that God, through love, provided a way of salvation. He is glad that man, though lost in sin, can be forgiven and lifted from the condemnation of sin.

2. *It is joy in the evidence of pardon.* Man should be more interested in evidence of pardon than in any other evidence. But what is the evidence of pardon? Some people give as evidence of their pardon the fact that they feel good. One should feel good when pardoned, but good feeling alone is not conclusive evidence that pardon has taken place. Paul felt good while he persecuted Chris-

tians. We dare not trust our feelings alone. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Evidence of pardon must come from a higher source than man. If the only evidence we have for pardon is what we think and the way we feel, then we are no safer than the Mohammedan or Buddhist, for indeed they feel good and think they are right.

In the New Testament we read about Philip preaching Jesus to the eunuch. The Spirit sent Philip to his chariot (Acts 8:29). Philip's sermon was based on the word of God (Isa. 53). After hearing the sermon the eunuch believed, was baptized, sent on his way rejoicing (Acts 8:37-39). Why was this man happy? Not just because of what he felt, but because he had done what this Spirit-guided man commanded. He rejoiced only after he obeyed what Philip taught. His evidence of pardon was in the fact that he had obeyed the teaching of the Spirit. The same is true with us. The Spirit has made plain the conditions of pardon. These conditions are preserved for us in God's word, which cannot be destroyed. The Christian reads his evidence of pardon in the Bible. He finds joy in this evidence of pardon, for it cannot be destroyed, it cannot be changed, and God is not slack concerning his promise.

3. *It is joy in communion with God.* There is a fellowship between God and his children that is heavenly. Enoch walked with God and God took him. Jehovah led David beside the still waters. In the New Testament we are taught to cast our cares upon Him. We are encouraged to "Come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). The Christian finds joy in this communion. He rejoices that he has a place of refuge and God's divine presence to sustain him in every trial of life.

4. *It is joy in the service of God.* Most people are happy in their work. Many find satisfaction in the fact that their work benefits all. Such is the feeling of teachers, ministers, public officials. However, some are interested only in service that brings monetary reward. They find no joy in service that only glorifies God and helps their fellowman. The Christian is different. He finds joy in every church service. He welcomes the opportunity to visit the sick, those in sorrow, the hungry, the discouraged, and any who stand in need of spiritual guidance. John had much to say about the Christian's joy being full. People of the world have some joy. They are happy in

their prosperity, in their sport and revelry, but this joy is not full. They lack the qualities that make joy lasting and eternal. Jesus spoke to his disciples “that my joy might remain in you, and that your joy might be full” (John 15:11). What was the joy of Christ? It was to do the Father’s will, to finish the work God gave him to do, to return to the Father (Heb 12:2). For our joy to be full we must be happy in God’s service. Again Jesus said, “Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full” (John 16:24). The Christian is taught to ask God for the things that he needs. He is blessed in having an advocate in the person of Jesus Christ to plead his case before the Father. Surely here is one of the richest treasures in the Christian life. John wrote his epistle “that your joy may be full” (1 John 1:4). This verse surely points out the incompleteness of man’s joy without the written word and the necessity of God’s word that our joy may be full. It is only through the word of God that we have the fulness of the gospel (Rom. 15:29), the full assurance of faith (Heb. 10:22), the full assurance of hope (Heb. 6:11).

5. *It is joy in the hope of heaven.* There is within the heart of each individual a desire to live on. Every soul is immortal but only the Christian has the promise of joy in the world to come. Heaven is a prepared place, prepared by the Lord who doeth all things well. Heaven is a city. Its richness is like pure gold, its beauty is like transparent glass; and to point out the extended and careful preparation of this place John said it is like a bride adorned for her husband (Rev. 21:2). In heaven there will be no death, no tears, no sorrow. It will indeed be a wonderful place. The Christian finds joy in being able to say with confidence: “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (2 Cor. 5:1).

Peace As a Fruit of the Spirit

Peace is a precious word. Each year millions of dollars are spent trying to maintain peace among the nations of the earth. Thousands of officers are employed by our government to preserve peace in our cities and communities. Jesus is the Prince of Peace and he pronounces a blessing on the peacemaker. James says the wisdom that is from above is first pure then peaceable, thus the Bible places peace next to purity (Jas. 3:17). Nothing is more conducive to the

happiness and progress of God's people than peace. Nothing is further from the Spirit of Christ than a contentious, factious spirit. Those who enjoy peace as a fruit of the Spirit are:

1. Those who are at peace with God. We are at peace with God when we are justified by faith through our Lord Jesus Christ (Rom. 5:1).

2. Those who are at peace among themselves (1 Thess. 5:13). That peace might prevail among brethren we are taught to be of the same mind, to speak the same thing and that there be no division among us (1 Cor. 1:10).

3. Those who, as much as possible, live peaceably with all men (Rom. 12:18). We cannot live peaceably with everyone, so the Lord said "if it be possible." Jesus was not at peace with all and the apostles spent much time in prison. But neither Jesus nor the apostles had trouble with men through any fault of their own. Neither should we. Those who thus maintain peace as a fruit of the Spirit will find peace in the valley of the shadow of death.

LONGSUFFERING, GOODNESS, KINDNESS

(Jimmy Allen)

Brethren and friends. My remarks, like those of Brother Lambert, will be based upon Gal. 5:22. This is simply a further study of “the fruit of the Spirit.” The virtues now to be discussed are “longsuffering, goodness, and kindness.”

Longsuffering

“Longsuffering” obviously means to suffer long. Patience and longsuffering have about the same meaning, although there may be a technical difference between the two. Each implies suffering, enduring or waiting, as a determination of the will and not simply under necessity. We must endure uncomplainingly the various forms of sufferings, wrongs, and evils that we meet and bear up under injustices which we cannot remedy and provocations we cannot remove.

Patience cannot be developed without suffering. The one who never undergoes suffering, trial, or tribulation has no opportunity to become a patient person. “Tribulation worketh patience” (Rom. 5:2). “The trying of your faith worketh patience” (Jas. 1:3). Generally speaking, an elderly Christian should have, and in most instances does have, more endurance than those who are young in Christ. Older brethren, having been confronted with more difficulties, have had more opportunities to grow in this trait. One who has fought long and hard in the Master’s service could present a far better lesson on this topic than I.

Only those who have conviction and the determination to stand by their conviction will develop patience. The mother who does not care how her children are reared cannot be properly called a patient woman. However, the mother who labors diligently to raise her children “in the nurture and admonition of the Lord,” must be possessed with a great deal of patience. She has taken a stand for the Lord’s way and she must continue to uphold that way even in the face of seeming failure.

It is easy for a “stand-for-nothing” brother to say, “We need to exercise patience in dealing with brethren who differ with us on the issues confronting the church.” Of course his advice is sound and

must be accepted, but he is not the patient fellow he must have others think he is. When men of deep conviction see right as they understand it attacked and perverted, it is then that they have opportunity to develop patience toward those with whom they differ.

Job suffered far more than the average man, but he maintained his faith in a righteous God and in his own personal integrity. His losses, his sufferings, his wife's attitude, and all the reasoning of his friends could not destroy those two concepts. He is not held up as an example of patience simply because he suffered a long time, but because he patiently endured his calamities. He did not waver in standing for the right.

Patience is hard to gain and maintain, but, God is "the God of patience" (Rom 15:5) and He is able to grant that grace to those who look to Him and depend on Him for it. It is by reliance on God and acceptance of His will with trust in His goodness, wisdom, and faithfulness that we are enabled to endure steadfastly to the end.

Kindness

I shall now reverse the order of the next two virtues and discuss kindness before goodness. In my way of thinking, this is the order in which they should be studied.

The word translated "kindness" means benignity, goodness, or kindness (Thayer, p. 672). It is an outgrowth of love (1 Cor. 13:4) and is opposed to a harsh, morose, or bitter attitude. Kindness is mildness of temper, calmness of spirit, and sweetness of disposition. It will correct the sour and irritable disposition. It will lead us to make all around us as happy as possible. A kind person is always considerate, merciful, compassionate, and humane. Kindness is manifested in gentleness, tenderness, and politeness—a kind of politeness that can be better learned from the Book of God than from the works of Emily Post.

Jesus Christ was the kindest person who ever lived. He spoke words of understanding and love to a "sinful" woman (Luke 7:47-48). It is likely that she was a harlot. He tenderly and affectionately received little children and blessed them (Matt. 19:13-15). He had compassion on a bereaved mother and men afflicted with blindness (Luke 7:13, Matt. 20:34). He dealt kindly with the despised Publicans and hardened sinners (Matt. 9:10-13). He showed mercy and pity to a penitent Peter (John 21:15-17). He wept with

the broken hearted (John 11:35). The Savior in this trait, as well as in all other noble attributes, is to be our example (1 Pet. 2:21).

Brethren, we have greatly emphasized the need for a restoration of primitive Christianity. We have preached thousands of sermons on the establishment of the church, the organization and mission of the church, and the gospel plan of salvation. This kind of preaching was needed in the past and is still needed today. However, there are some great themes in the Bible we may have emphasized too little. I believe that kindness falls into that category.

I have never read a sermon or an article on this subject written by a brother. There is still plenty of work to do in restoring the spirit and practice of the Apostolic church.

We, as members of the New Testament church, are well known for our boldness, confidence, and willingness to debate our cause. However, we are not especially recognized as a people characterized by kindness. The Quakers are probably the holders of first place honors in this field. Our lacking in the matter is sometimes seen in public debate. One of the paradoxes of our time is to see a Christian man contending for truth, while at the same time violating the principles of kindness. One who is mean, harsh, severe, and vindictive with an opponent is a transgressor of the very law which he seeks to uphold. William Penn said, "Truth often times suffers more from the heat of its defenders than from the arguments of its opposers."

God told Ephraim and Judah that He "desired goodness (foot-note-kindness), and not sacrifice" (Hos. 6:6). Obviously, this is an elliptical statement. The Lord did want and command his people to sacrifice, but he did not want sacrifice *only*. In addition, to sacrifice, God expected his people to be possessed with the spirit of mercy, kindness, and goodness. That lesson is as meaningful today as it was then. The words of inspiration are, "Be ye kind one to another" (Eph. 4:32).

Kindness will sometimes succeed where everything else fails. This is easily demonstrated in the parable of the good Samaritan. The priest and Levite were both religious men and each probably had several commendable qualities, but they passed a half-dead man on the road and did nothing to relieve him! The glaring deficiency in their moral makeup was the absence of a kindly feeling toward a fellow man in suffering. The Samaritan had every reason for passing

the wounded man too. They were of different races, different religions, and different parts of the country.

Furthermore, a deep-rooted hatred and enmity existed between Jews and Samaritans. Normally, Jews traveling from Judea to Galilee journeyed east of the Jordan River so as to keep from passing through Samaritan land. Some Jews felt that if they drank Samaritan milk they might as well eat forbidden pork. Others stated that God's condemnation rested upon the Jewish home into which a Samaritan was allowed to enter. From the Jewish standpoint one of the hardest things said to the Lord was "say we not well that thou art a Samaritan and hast a devil?" (Jno. 8:48). The Samaritan, perfectly aware of what has been said, allowed none of these things to keep him from the course of duty and mercy. When he saw the beaten Jew, the barriers of prejudice and bigotry were removed. His heart was touched, his soul was stirred, and "he had compassion on him." Mercy, not a discourse on the correctness of the Samaritan religion, was needed and it was given. "He went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10:34). Kindness found the way!

In most instances, kindness will accomplish far more than harshness and severity. The following story well illustrates its power. "A rough-looking man brought his son into school, saying, 'I have brought my boy here, and would like to see if you can do anything with him. I confess, he is more than I can manage. Of all the stubborn boys I know of, he is the worst.' One day, as the teacher was passing along by the desks, he laid his hand kindly on his shoulder; but the boy shuddered, and shrank from him. 'What is the matter, Henry?' asked the teacher. 'I thought you were going to strike me.'—'Why should I strike you?'—'Because I am such a bad boy.'—'Who says you are a bad boy?'—'Father says I am a bad boy, and mother says so, and every one says so.'—'But you are not a bad boy; at least, I think so; and you can be as good a boy as anyone. Ask God to help you to be good, and you will be sure to succeed.' The poor boy's eyes filled with tears. He was not used to such kind words; and, when his teacher left him, he thought, 'Can I be a good boy when everyone says I'm bad? But he did not say I was bad: he said I could be a good boy. I will be a good boy. I will be a good boy.' From that time, a marked change was observed in the

boy. He took a great deal of interest in his studies, and made rapid progress. His school-fellows soon learned to love him. He grew up to be a great and good man, and became governor of one of our largest states.” (6000 Sermon Illustrations, p. 401) Again, I repeat, kindness found the way!

Goodness

I shall say very little about goodness since it is so closely related to kindness. In fact, it is hard to distinguish between them. Perhaps the old “all horses are animals, but all animals are not horses” rule will help here. All kindness is goodness, but all goodness is not kindness. Goodness is general; kindness is specific. It seems that it would be possible to do good to another without being kind.

Jesus “went about doing good” (Acts 10:38). The Lord did nothing but good; however, this does not mean he was always tender and gentle. The money-changers in the temple probably felt that Jesus was rather severe. He kicked over their tables of money, drove their animals from the temple, and said, “Ye have made my Father’s house a den of thieves!” (John 2:13-17, Mark 11:15-17). With the voice of authority, Christ told the smug and complacent, “Ye are of your father the devil!” (John 8:44). Certain of the scribes and Pharisees were “whited sepulchres,” “hypocrites,” and children of hell by the Lord’s standards (Matt. 23). In stentorian tones he asked how such people could “escape the damnation of hell!” (Matt. 23:33). From these statements we learn that Christ was not always kind and gentle, but he was always good!

Christ was severe with hypocrites and rebels. He was kind to those who sinned because of short-sightedness and weakness. We would do well to remember this in applying the Word of God to others. The strong language of Matt. 23 does not fit the conscientious denominationalist who has been misled religiously, but it most certainly should be used on hypocritical preachers and church leaders!

The evidence of the Spirit’s indwelling is seen in “the fruit of the Spirit.” “By their fruits ye shall know them” (Matt. 7:20). The traits here discussed are always found in the life of a genuine and sincere disciple. He who lacks these things has not the Spirit of Christ and does not belong to God (Rom. 8:9).

FAITHFULNESS, MEEKNESS, AND SELF-CONTROL

(Emmett Smith)

Faithfulness, meekness, and self-control are discussed in this connection from the viewpoint of their being fruits of the Spirit. They are introduced to the reader as the last of several fruits of the same Spirit, followed by the categorical statement that “—against such there is no law.” No law of the past, present, or future can deter or withstand the principles here named as fruits of the Holy Spirit of God!

Faithfulness

Whether approached from the standpoint of belief or faith in God or from the standpoint of fidelity to the principles taught by divinity, the term “faithfulness” implies steadfastness. It cannot but carry the idea of staunch character that will “stand fast therefore, and be not entangled again in the yoke of bondage.”

We should remember that Paul still is addressing those of whom he spoke when he said, “I marvel that ye are so quickly removed from him that called you in the grace of Christ unto a different gospel...” As he draws near to the close of his letter to them he is admonishing staunch steadfastness or faithfulness to Christ and the Father. The Galatians must have fitted into such a classification of persons as Walt Whitman excoriated as men with “hearts of rags and souls of chalk”; or those described by James as double-minded and unstable in all his ways, “—driven by the wind and tossed.”

The faithful will win his battle in the last day. There is no point in the struggle for relaxation. “Brethren, I count not myself yet to have laid hold...” is a statement characterizing Paul to the very end of life. The person who weakens near the end and becomes victim of overwhelming forces which we seemingly cannot control will give up in despondency, contending that he has tried with all his might only to be swept away with the tide of the world’s vices and entrapped in the inevitable morbidity that says, “O well, why resist at two minutes to midnight?”

“Be thou faithful unto death, and I will give thee the crown of life.”

References:

Matt. 10:22 Luke 16:10
Matt. 24:45, 46 1 Cor. 4:2
Matt. 25:14-23 Col. 3:22
Rev. 2:10

Meekness

Meekness is not weakness. Strength of faith and steadfastness in purpose characterize the meek. Moses was in no way a weakling; yet he was described as very meek. Jesus described himself as being “meek and lowly in heart...” His connecting “lowly in heart” with meekness casts some light upon meekness. Meekness disallows the spirit of self-importance. “And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted,” said the Master.

Dr. Abram L. Sachar said, “Some people, when responsibility increases for them, grow. And some people merely swell.” The meek grow with increased responsibility. Moses is again a good example.

There is the mistaken idea that meekness is characterized by a reticent, withdrawing spirit that shirks responsibility and requires constant prodding before it steps out into the lead in any phase of community endeavors. We must contend stoutly that the meek man is not, because of his meekness, a refuge from responsibility. He may readily and gladly accept his share of responsibility, but he does not shout from the housetop for attention to his accomplishments! The definition of meekness that refers to it as “spiritless” certainly does not fit the New Testament use of the term. In many instances of its use today, the term denotes a condition of timidity exhibited because the person displaying it cannot help himself. This certainly did not characterize the Lord when he referred to himself as “meek and lowly in spirit!”

Titus 3:2 1 Pet. 3:4 Jas. 1:21
Col. 3:12
1 Tim. 6:11
2 Tim. 2:24, 25
Eph. 4:1, 2
2 Cor. 10:1 Gal. 5:22 Gal. 6:1
Matt. 5:5 Matt. 11:28, 29

Meekness is a fruit of the Spirit, and as such is to be understood to be a fruit of power and not of weakness. References:

Self-Control

Solomon said, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” It would be interesting indeed to see set forth all of the possible ramifications of the three words, “ruleth his spirit.” In underlining “his,” it is interesting to recall that many a great ruler of others never learned to rule his own spirit. Alexander, Napoleon, Hitler, and many others who had unlimited power over the lives of millions never were able to exercise the self-control without which there can be no true happiness. Their own spirit tortured them night and day.

During the first Russo-Finnish war there came a report from a Helsinki hospital where many of Finland’s finest young men strove to recuperate from wounds and frostbite sustained in bitter Arctic battle. A newspaper man released to the world a conversation he had with one such young soldier who had been discovered near death from freezing just in time for his life to be saved. He said, “Do you know what troubled us most as we lay desperately wounded in the sub-zero weather of the Arctic? Not the parachute troops, used for the first time by the Russians in this war. We developed a defense against them. Not even the forty-ton tanks which were also tried out for the first time on a large scale by the Soviet forces. We were able to develop a defense against them. What troubled us mostly as we lay desperately wounded was the fear that we might succumb to the temptation of falling asleep. The pain was so intense that we courted the blessed oblivion of sleep. We didn’t have to be physicians to know that when pain disappears, death is near.”

It took great self-control to resist the welcome sleep, even if it meant death. Just as surely does it take great self-control to resist spiritual lethargy from which we may awaken only to realize that it has cost us eternal life!

Have you observed, with me, how often men and women of high ideals and ambitions return from some great task with somewhat downcast and disillusioned outlook on things? Many potentially great workers in the Lord’s cause go forth to reclaim the lost world, only to realize that persons and things do not respond in a manner as rosy and beautiful as imagined. They soon learn that nothing is

accomplished by will alone, even if that will is to give one's self in the public interest.

Discussion, persuasion, opposition, discord, and conflicts, abuse, vituperation, and questioned motives finally bring him to take stock and ask himself, "Why should I subject myself to all of this? What is to be gained from it? Nothing but ill-will and stomach ulcers! I'm getting out of it!" So—society loses the brightest potential for leadership because of failure of the leaders themselves to practice self-control that comes of the Holy Spirit!

Have you wondered, with me, why such fantastically incapable material finds its way into the high places of responsibility in every field of social endeavor? Could it be that it is that they have remained steadfast in the face of all opposition after the more able, but more sensitive, material has vacated the field and left the running to the less sensitive with more stamina? If this is true, then Dr. Sachar¹ is right that we have discovered a new law of the survival of the unfittest. He said in the same connection. "The minful lesson which must be learned is that along with idealism there must be large reservoirs of abdominal fortitude. Good intentions must be linked with stamina."

It has been a long time since Solomon said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," but the truth of the statement has never diminished in the least. We simply need to delve deeper into what is meant by ruling our spirit. One's spirit must weaken before he is allowed to quit! Let us allow the inspired Apostle Paul to conclude our lesson. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Against such fruits of the Spirit there is no successful opposition!

References:

Prov. 16:32 Matt. 26:62, 63 Matt. 27:12-14

1 Cor. 9:27

1 Cor. 15:58

1 Pet. 1:5-7 R. V. Jas. 3:2

1Dr. Sachar is president of Brandeis University.

THE NEW LIFE IN CHRIST AND THE EVANGELIZATION OF THE WORLD

(Otis Gatewood)

This subject is typical of the spirit that has prevailed in Harding College for years. When Brother Armstrong was president of Harding, the students were encouraged to dedicate their lives to the spreading of the gospel throughout the entire world. As a result in the early stages of mission work the majority of the missionaries were former students of Harding.

When plans were being made for post-war evangelism, Brother Benson invited me to speak nine times during the 1924 lectureship, stressing mission work. Brother Benson, who himself had served as a missionary in China, knew also the importance of world-wide evangelism. As a result of those 1942 lectures, it has been my happy privilege to work in Germany with some of the greatest students and teachers of Harding College: Irene Johnson, Keith Coleman, J. C. and Dot Moore, Bob and Marybelle Helsten, Loyd and Sara Collier, Hugh and Joy Mingle, Dixie Smith Knoebel, Marjorie Rogers Kasmir, Betty Roe-mer, the Jack and Ted Nadeaus, and others. Harding College has also made a great contribution toward training some of our most successful native preachers of Germany: Klaus Goebbels, Edgar Knoebel, and Gottfried Reichel.

I have been indeed thankful for the various invitations to return to the campus of Harding College to speak in behalf of the work in Germany—the field on which I have concentrated—during the last 10 years.

Tonight I am indeed happy to speak, not only in behalf of the work in Germany, but in behalf of preaching the gospel throughout the whole world. It has been my privilege during the last 10 years to visit 27 foreign nations and to preach the gospel on all but three of the continents of this world. During the next few years I plan to dedicate my life to teaching short courses on mission work in the various congregations and colleges in our brotherhood, to arousing interest in and raising support for mission work, and to encouraging more gospel preachers to go abroad to preach the gospel of Christ.

I am glad that my theme is titled “Evangelization of the World”

because I want to stress tonight the importance of preaching the gospel to nations other than the United States. In other words, I want to stress world-wide evangelism.

I am not saying this because I believe that America is not a ripe field. America presents one of the greatest opportunities, but 99 per cent of our preachers are preaching in America to only about one-sixth of the world's population. The Lord told us to go to all the world, not to only one segment of the world.

It is easier to preach the gospel in America. Often with the help of former members of a congregation you can put a church on a self-supporting basis within six months or a year. In America you do not need to learn a language or new customs; you do not need a visa, a passport, or travel fund. Here you can support yourself in a new community, and this makes possible the preaching of the gospel in many communities where churches will not send full time preachers. Statistics indicate that within the next 15 years 25,000,000 people in America who are not now religious will become identified with some church. Here we can buy radio and television time at our will. So the challenges indeed are great in America. It is true the Lord told us to go to all the world and to teach all nations, but he also told us to lift up our eyes and look upon the fields that are ripe unto harvest. Truly America is one of the ripest fields.

However, all is not easy here. The entertainments, radio, television, worldliness, and ungodliness present problems that are not encountered in other lands. Here the denominations offer competition on every corner. Here in many communities there is much prejudice. Here you have indifference and the rush to gain the almighty dollar. People don't seem to have time to stop and live and take time to think about their souls' salvation. So even though America is a field that is ripe unto harvest, there are still many problems to overcome in order to reach the people with the gospel. Many feel that the problems are too great here and that if they could only cross the ocean their problems would be eliminated. But this isn't true. If you can't succeed here, you can't succeed abroad in teaching others. So I would suggest that if you want to be a missionary, prove your worth here in America, and then you will know what you should do in another land.

I am conscious of the fact when I talk about preaching the gospel abroad that people begin immediately to give excuses. One of the

favorite excuses offered is that it takes too long to get the church established in a foreign country. Those who make this argument think how quickly congregations can be established in a new section of town, but we must remember that such congregations are often built up by moving members from a former congregation. This is not a fair comparison to preaching the gospel abroad. In a foreign land a person must begin without any members from a former congregation. He must build the church entirely from new converts. If you want a similar comparison, try sending a preacher out in your own town without allowing any members of a former congregation to go with him to help him or encourage him. Let him work alone and let him begin by inviting only those who have never known about the church of Christ before. See how long it would take him to build the church here in America. I know many places where the church has started with just a few people like this, and it has taken 30 or 40 years for them to get from across the railroad tracks into a decent location and in a respectable building. Don't expect the church to grow faster in a foreign land. I have had experience in America in mission fields and I know how long it takes to get a church started here. The church in Salt Lake City received support for 18 years before it was self-supporting. The church at Ogden, Utah, is still receiving support after 20 years. This is also true of the church in Provo, Utah. The church at Lincoln, Nebr., received help for about 15 years and the church there is composed mostly of former members who moved into that town. If we had built the church there only from the native population, it would have been much longer. The church in America has not made great strides until the last few years, after the members of the church have reared their children in the faith. Many of the present members have been reared in the church. We need not expect it to be different in a foreign land, so don't become impatient with a missionary when he goes abroad. Give him time. Some 15 or 20 years will be needed to get churches there self-supporting.

Another excuse that is offered against preaching the gospel abroad is that there are too many sacrifices. Many people believe that the missionary's life is composed only of sacrifices, but this isn't true. There are many blessings connected with his work. He is able to see different parts of the world that tourists spend millions of dollars each year to see. Many businessmen seek employment for

the purpose of getting into other cultures and knowing other peoples. In another land you learn a new language. One philosopher said, "He who learns a new language gains a new soul." The music is often far better there than here. There such low degrading tunes as "Wake Up, Little Susie," are not the most popular tunes. Such wonderful compositions as Handel's *Messiah* or *Matthew's Passion* and other great religious compositions are honored. America has the highest divorce and murder rate in the world, so don't be afraid for your child to go abroad. In other countries teachers, scientists, and professors are held in highest esteem and not the Elvis Presleys, the baseball or Hollywood stars. In other countries you don't have to listen to cigarette and beer ads every few minutes on radio or television programs. So don't think that if you go abroad you are sacrificing too much.

In going into another land you preach to people who have never before had an opportunity to hear the true gospel of Christ. Most of them have never known the message of the Book of Acts. Here in America we preach mostly to members of the church of Christ and oftentimes while you are preaching they compare you with a former preacher that they have heard who could preach far better. Also the sermons we preach here have been heard time and again by those who are listening. It is a real joy to preach to people who have never before heard; and it is a thrill to watch them respond and obey the gospel, sometimes 20 and 30 at a time.

One thing that hinders our going abroad to preach the gospel is our love for America and the American way of life. I love America and no one knows how to appreciate America as much as the man who has been abroad for a number of years and then comes back home. You see by comparison how really wonderful this land is. I have defended America before the Nazis, the Communists, and many other people who would attack and defame her. I know how really wonderful the life is here in America, but are we going to allow love for our nation and the comforts that she offers to keep us from going into other lands with the gospel of Christ? Oftentimes I think we are too egotistical about our own land. We think that our land is the best land and the way we do things is the only way to do them. There are many other ways of life than the American way. They may not be as good materially, but in spite of the physical comfort the Lord wanted us to go to all nations of all the world. If

we aren't willing to give up our favorite television program, the drive-in theater, the super-markets, and the luxuries of our homes here in America, then we are not worthy of the name which we honor for Christ. Many parents in America are willing for their sons to go to other nations to fight and kill as soldiers, but they are not willing for them to go into other lands as preachers of the word of God. Why honor the man who goes as a soldier of his nation and dishonor the man who goes as a soldier of Christ?

Yes, I know there are a few sacrifices in a material way, but in many lands there are good hospitals, good doctors, and nurses. You can buy almost any kind of food you wish; and oftentimes the transportation, music, and educational systems for children are superior in many respects to what we have in America.

Irene Johnson, who is one of your teachers, went abroad and spent 10 years of her life. While Irene was there, her mother lost her mind; and she had to return home without her mother being able to recognize her. Yes, Irene gave up a lot materially, but she has hundreds of little children in Germany who proudly call her "Aunt Irene" (Tante Irene), and love her enough to die for her.

J. C. Moore, also one of your faculty, and his wife—served in Germany. I saw him stay there even when he received a telegram that his father was dead. He remained on the field of duty. I have been in the homes of his fellow classmates and I have been in J. C.'s home. Most of them have better houses in which to live than J. C. and Dot have, but in Germany there are numbers of church buildings that are standing in honor of J. C. His fellow classmates do not have such a wonderful heritage on which to look.

The Bob Helstens went to Germany and left father and mother at home. His mother died, even though he came back to see her shortly before her death. They returned to America to find many of their classmates far ahead of them financially and educationally, but now they can look back and remember the church at Hanau that will continue to live. They have a young man sitting by them tonight by the name of Dieter Goebel, whom they helped in the boys' home. Dieter will return to Germany soon and will there lead many souls to the Lord. Yes, even though Bob's education has been delayed and his financial status is worse than it would have been had he stayed in America, he has a rich heritage spiritually.

So even though there are some things that we give up in the

world materially, we gain other things spiritually which those who have earthly possessions do not have.

So don't start making excuses when the call comes to go to other parts of the world for the gospel of Christ. Try to convince yourself you should go and see the advantages of going rather than magnifying the reasons why you shouldn't. The Lord told us to go into all the world and preach the gospel to every creature, and if we love the Lord as we say we do, we will allow nothing to stand in our way of spreading the gospel to the remotest corners of the earth before our death.

The Challenges

There are certain challenges in this world that cause us to realize how important it is to preach the gospel throughout the entire world. The first challenge is the rapid increase in population. Since the close of the last war, the death rate has been decreasing rapidly in most of the undeveloped nations of the earth, and this has resulted in a very rapid increase of population. *Reader's Digest* of February 1951 said, "In the few years that the United States has occupied Japan, the prewar death rate of 17.2 has been lowered to 11.4. Population has recently been increasing at a rate which would double her already dense population in 33 years." This is typical of many over-populated portions of the earth. Korea now has 31,000,000 people, but within less than 50 years she will reach 100,000,000. Turkey will increase from 17,000,000 to 29,000,000 people from 1935 to 1970. Egypt will double within 40 years, even though she is already one of the most over-populated and poverty-stricken countries in the world. India will increase more than the total population of Great Britain within 10 years. "If India's death rate should be lowered to the level of that of Puerto Rico in 1949, without lowering India's high birth rate, India in a single century could fill five earths as full as ours today."

Within less than 50 years most of us who are here today will be gone and there will be an entirely new generation here in America as well as throughout the entire world. We must arise to the challenge and preach the gospel to all these new people who never have before heard the gospel of Christ.

The growth of the local congregation is the second challenge. It depends upon our doing mission work. Many people have the

conception that when churches do mission work, it hinders the growth of the local work and takes money away from it. This isn't true. Within the last 10 years the church has done more mission work than she did in the previous 50, and it has been during this period that local congregations all over America have developed most rapidly. If your congregation is in a slump and having difficulty meeting your budget, take on a mission project; and you will find the stimulation that comes far more than offsets any expense involved.

The Lawrence Avenue church in Nashville is a living example of this. A few years ago they were faced with the problem of erecting a new building of worship. Their building was old and inadequate to meet their needs. About the same time there arose a challenge to send gospel preachers into Nigeria. They started holding more than one service in their building on Sunday morning, and their membership has been increasing ever since. Their contribution has excelled far more proportionally than their membership has increased and the spirit of the congregation is far superior to what it was before they took on a special mission project.

The Broadway Church of Christ in Lubbock, Texas, had never supported a missionary full time in the mission field before 1937. That year when they took their first missionary on for full support their budget was \$10,000. There was one other congregation in the city. Now there are 13 congregations in the city and the budget of the Broadway church this last year was over \$200,000. They are now supporting several missionaries full time. The mission work has not hurt the Broadway church. It has helped it. This has been the history of mission activities almost all over the world, so don't think that mission work will hurt your local program. It will add to it and develop it.

The third challenge: If we don't do mission work, we are going to be faced with divisions and decay that we have never experienced before. Within the last few years here at home there has been much debating between our own brethren. We have divided and redivided and have split hairs over so many technicalities that it is almost unbelievable. One preacher advocates to send the money directly to the missionary. Other preachers believe that it is right to send money to one congregation and let it take the responsibility for the man. One church drinks out of one cup and the other drinks out of

many. These small technicalities are but divisions of the Devil that have come in. We are great preachers of unity, but we are poor practicers of it. In one town of about 10,000 population that I was in a few days ago there are seven small struggling congregations and not over two or three of them had fellowship with one another. In another small town of 1,000 population that I went into a few days ago there were three small congregations and none of them fellowshiped the other. What a pitiable situation! This has come due to the fact that we have had too much time to wrangle over technicalities and methods. We have not been busy enough spreading the good old story of the cross of Christ to those who haven't heard it before.

Why can't we forget about methods? The Lord has not legislated on these matters. He has left us free to act. One man may use a tent, another some tracts. Sometimes native preachers can serve better in a field and sometimes American preachers can accomplish more. One man can accomplish more by meeting in a rented building. In another place more can be accomplished if American churches pay for the erection of the house. Children's work is more successful in some places while other preachers can do better through the correspondence Bible course. Different preachers are so adapted that some work more effectively one way than others, so why should we bite and devour one another because our particular method is not used? There is room enough for us all. We have been criticized in Germany, and perhaps rightly so, in many respects, because we have made many mistakes; but have you heard us stop working one time to answer the critic? If a spiritual principle were involved, we would be glad to do so. It is not worthwhile to waste our time from saving the lost to talk over technicalities and methods of no significance. Let us unite for the love of lost humanity and the love of God and help one another rather than try to bite and devour one another.

The fourth challenge that should inspire us to do more mission work is denominationalism. Protestantism has just recently produced 26 films at a cost of \$19,000 each in order to propagate their beliefs. Billy Graham spent over \$3,000,000 in one meeting alone in New York City. The Lutherans are spending \$25,000,000 a year to broadcast their message. The Catholics are rearing 69 per cent of the orphans in protestant America. There are 5,786 priests from

America alone going into different mission fields for the Catholics. The Catholics are training 1,000 priests to go to Russia; and so far as I know, we are not training one person. One Baptist church in Dallas, Texas, alone spent \$750,000 in mission work in one year. The Mormons have on the mission field 6,000 missionaries. Last year while we were preaching to 250 people a night in a tent meeting in Berlin, Jehovah's Witnesses were preaching in the stadium to 15,000 people per night. Brethren, these figures ought to make us ashamed of our puny efforts. We are allowing those who are in error to show more love for lost souls than we.

The last challenge that I mention is that of communism. If we do not answer the challenge by spreading the gospel of Christ throughout the world, the communists will answer it for us. Only a few days ago the following statement was made by Nikita Khrushchev: "The people of the United States now living never fought on their own territory. They do not understand war. They must understand that the next war, if there is one, will not be fought in Africa or Europe or Asia or some place like that. But from the very outset, and immediately it will be fought on United States soil." In the same paper this statement was made: "Dr. Edward Teller, father of the H-bomb and lead-off witness in the senate missile-satellite probe opening Monday, warned Sunday the U. S. is trailing Russia by as much as 10 years in developing space age scientists. Teller, appearing on the CBS television program Atomic Timetable, also vehemently asserted that the fact Soviet scientists are now outstripping their American competitors is a very sad and very dangerous situation. He declared, 'It is as if we had lost a major battle as important as Pearl Harbor.' " "Yes, we have lost the race of going into space so far, but we shouldn't lose the race for the souls of men. We should go to the Middle East with the gospel of Christ, where battle lines are being drawn between communism and the ideals of the western world. We should go to Hungary and to other places and answer the challenge that communism offers.

But How Can We Finance?

I know immediately that many people will say the task is too great, the cost is too much. We cannot go. But this isn't true. Government jobs and business opportunities are open throughout all parts of the world in places where the church has never been estab-

lished. Governmental and business employees, who are members of the church, can go to such lands and support themselves while they spread the gospel of Christ. Why be content to settle down in a big congregation in America? Why don't you apply for a transfer to some foreign land and there live and establish the church of the Lord?

But there are enough possibilities within the church itself to finance many more preachers than are preaching the gospel now. We have not yet begun to deny ourselves of even the luxuries of life. The early Christians sold their homes, but we haven't gone so far as to cut down the thermostat, to walk to church instead of riding a few blocks, to cut off the water heater, to stop the daily newspaper, to cut down on our diet, to drive a smaller car in order to get more miles per gallon, to put in smaller light globes in our homes, or to cut off lights when we leave a room in order to save money to preach the gospel of Christ.

Yes, we are a great land full of luxuries and surpluses while two-thirds of the world goes undernourished and hungry and dying without having heard the gospel of Christ. But we are the members of the church of Christ and sure that we are going to be saved. We have been baptized. We take the Lord's Supper every Sunday and thus we have built around those two "sacraments" a halo which assures us of salvation. I know we don't call them "sacraments." The Catholics call them that, but that is the way we look upon them and esteem them. We are a great preaching, praying, and worshipping church, but we are not a sacrificing and serving church. Brethren, we can't sing our way to heaven. We must give as our Lord gave if we intend to be his followers.

The new life has been stressed during this lectureship, and we have learned of all the wonderful characteristics that we should include in our lives; but one of the greatest characteristics of the new life is that we deny ourselves daily, losing our life for the Lord and others in order to save it. Unless we are willing to put this into practice, as well as talk and think about it, we cannot truly claim to be born again and live the new life.

Let us not forget the excuses, and in the light of the challenges that I have held before us, go into all the world with the gospel of Christ within this, our generation.

POLAND AND RUSSIA

(R. J. Smith, Jr.)

I am deeply thankful for the privilege of being your speaker on this occasion for the purpose of telling you something about efforts being made to preach the gospel of Christ in other nations of our world. One nation uppermost in the minds of many today is that great nation either to our east or west that wraps itself half-way around the globe, known as the Union of Soviet Socialist Republics, or more commonly known to most of us, perhaps, as Russia.

After more than a year of negotiations with the Soviet government I was given a 10-day visa in July of last year for a visit into this mysterious country; and a few months following, Bro. Otis Gatewood was also privileged to spend a few days in Russia. Then this past summer I was permitted to visit again in the Soviet Union, being accompanied on this journey by Brethren Carl Spain, Nyal Royse, and L. E. Cranford. We spent about one month visiting congregations, religious leaders, and government officials in both Poland and Russia.

The purpose of my first visit in Poland and Russia was threefold. (1) We in Germany had received numerous reports through Polish refugees that there were groups in Poland and Russia similar to the churches of Christ. I want to see if contact could be made with such groups. (2) I wanted to meet with the responsible officials in the Soviet Union for the purpose of obtaining permission for evangelists of the church to live and preach in their country. (3) I had always heard there was religious freedom in Russia, but did not believe it and wanted to see whether or not this was true.

From this first visit and the succeeding ones, we have learned that the church of Christ had its origin in Poland when a Polish convert from America returned to Poland and began preaching. As a result of this man's work there are today approximately 33 congregations and some 1200 members in Poland. We have learned that this work spread into the Soviet Union (primarily the Ukraine), where at one time there were some 84 congregations in existence. The total membership of these congregations is unknown but believed to be very large. These people believe in baptism for the remission of sins and the congregation form of government, each

congregation appointing elders who must meet the qualifications as set forth in the New Testament. They believe the Bible to be the only rule of authority. In some instances an instrument of music is used in worship services. However, they were very surprised there might be some Biblical objection to its use, and as a result of our discussions concerning this matter, we have recently been informed that a number have ceased its use.

A most delicate situation exists in both Poland and Russia in relation to the church, a situation we trust by the grace of God may soon be corrected. In 1951 the Soviet-dominated Polish government began a severe persecution of all religious activities. Many of the elders and evangelists of the church of Christ were imprisoned during this period, some of them spending as much as three years in prison for their religious activities. But one leading elder of the church was released after a six-month period, and following his release was forced by the government to place the then existing congregations into and under the direction of a government-formed religious alliance. The headquarters, or presidium, of the alliance was located in the city of Warsaw. When at later dates other elders and evangelists were released from prison, they found their hands virtually tied by the alliance. The alliance had complete control over the activities of each elder, preacher, and congregation. As a result of this union the churches of Christ in Poland almost lost their identity.

But a new government was elected in Poland in October of last year, and as a result religious freedom was relatively restored. The government's generous attitude toward religion has borne new hope for the church in the hearts of our Polish brethren. By our personal contacts with them they seemingly have been greatly encouraged and are continuing with renewed zeal their determination to restore identity of the churches of Christ. These brethren are most desirous of working hand-in-hand with their brethren in America for their common Cause. They have asked repeatedly for our prayers, and financial and spiritual assistance. I believe these events have given to the church of the Lord a great responsibility and a tremendous challenge. Some of the most outstanding leaders of the church in Poland have previously labored many years in the Soviet Union teaching God's Word. These men may well be the key figures who will in the future be responsible not only for the establishment of a

strong church in Poland, but also throughout the Soviet Union.

We are presently completing plans to bring a group of these Polish brethren to the United States in February of next year. We believe their visit among brethren in America will encourage our brethren to assist spiritually and financially these men in their labors. And by visiting congregations in America our brethren from Poland may be instructed, strengthened, and encouraged to return and continue their efforts with greater zeal. This program of work is under the direction of the eldership with whom I labor, the Urbandale church of Christ in Dallas, Tex.

The Church in Russia

The condition of the church of Christ in the Soviet Union differs somewhat from those now existing in Poland. In 1944 an alliance (similar to the Polish) was organized in Russia by the Soviet government. It was the desire of the government to get all Protestant groups into one organization and under one head. It was forbidden for a church to exist outside the alliance. Churches either had to conform with the new law or disband. The alliance established its headquarters in Moscow and from there began to legislate all practices and policies of member churches. When this alliance was established, the 84 congregations of the church earlier referred to as existing in Russia were incorporated into the alliance without choice. To our present knowledge organized churches of Christ in Soviet Russia have completely lost their identity and are known today, as are all protestant groups, as members of the Evangelical Christian Baptist Union—a union composed of Evangelical Christian, Baptist, Methodist, Churches of Christ, Pentecostal, and Seventh Day Adventist. I have had the opportunity on numerous occasions to be the guest of the officers of the alliance, and from my associations with these men I am unable to identify them with any belief with which we in America are familiar. As leaders of the union they have had to become extremely liberal in order to please each faith represented. It is my prayer that we may soon have the privilege of living and preaching in the Soviet Union and by the grace of God restore His church in that country.

While in Moscow last year, I talked with a Mr. Polanski, who is in charge of all religious affairs in the Soviet Union, for the purpose of obtaining permission for evangelists of the church to work on a

permanent basis in Russia. Although Mr. Polanski was no doubt an atheist, he was very receptive and favorable toward such plans. He, as well as all other officials with whom I spoke, stated there was no reason why such permission could not be granted. He said he was not the final one to give the permission, but when the proposal came before him for approval, he would give it his support. Upon returning to America in October of last year, I received a letter from the Soviet government asking that I appear before the Soviet Ambassador to the United States in Washington, D.C., for the purpose of discussing the details of our proposal to live and preach in the Soviet Union. Last March, Bro. Gus Farmer of Dallas, Tex., and I were the guests of Soviet Ambassador Georgi Zaroubin in Washington. Mr. Zaroubin stated also there was no reason why this permission would not be given. He instructed us to make application to him in the form of an official letter including a description of the church and the names of those Americans who desired to work in the Soviet Union. Brother Farmer and I composed this letter including in it the names of eight evangelists whose desire it is to take the gospel of Christ to the Soviet people. We have recently been notified by the Soviet embassy in Washington that our applications have been approved by the embassy and were forwarded to their superiors in Moscow for final approval. Officials in Moscow have assured us of their approval, so all we can do now is hope and pray. At no time have we ever been discouraged by the Soviet government from making our applications for visas, but greatly encouraged. It is my understanding we are the first religious group who has received such attention by the Soviet government since World War II. Why they have been so receptive I do not know, but I like to think the organization of the church is appealing to them. The Soviet officials understand that should congregations ever be established in Russia they would be self-governing and independent of any American church authority.

I was told that Bibles had been out of print in Russia for almost 30 years, and that the printing of religious material was prohibited without the consent of the government. When I presented an acquaintance I had made in Moscow with a Russian Bible purchased in Germany, he broke into tears and said it was the finest gift he had ever received. For some months now we have been sending Bibles and tracts in the Polish and Russian languages to these people, be-

lieving they will help them in serving God more perfectly. On our journey into the Soviet Union this past summer we took with us some 300 Bibles and thousands of tracts in the Russian language and distributed them wherever we went. They were received with much thanksgiving and amid many tears.

While in Moscow last year I was invited to speak to a gathering of the Alliance I referred to earlier. On this occasion there were over two thousand people present in an auditorium that would normally seat about eight hundred. There was not an available space left. And that does not mean a place to sit, but there was not an available space left to stand. The people were standing shoulder to shoulder, packed down against the pulpit, throughout the auditorium, out the entrance in the rear, and were standing for half a block in both directions in the street. This service lasted for two hours, and the people remained standing the entire time. On a previous Sunday morning a similar service was held in the same building. The service began at 10 o'clock, and was over at 12:30 with the audience standing throughout the two and a half hours. I was told that many had begun coming as early as 7:30 that morning in order to get a place inside the building. Such examples are characteristic of the religious zeal and interest I have experienced in all places visited while in Russia.

After I had finished speaking in Moscow, it seemed that each person present tried to shake my hand and offer words of parting. But the words of one woman, as she spoke to me in English, I think I shall never forget. She said, "I am so happy that you have been able to come to us and tell us what you have about the people in America and their love for God. When you go back to America please tell them about us, and tell them that we love them and are praying for them. And ask them to also pray for us." This past summer as our group was about to depart from the Soviet Union, the young lady who had acted as one of our interpreters in Russia was standing at the door of our plane and with tears streaming down her cheeks bid us farewell. Although an atheist, she said in parting, "Your visit to the Soviet Union has been a blessing. I will never forget all that I have seen and heard. If there really is a God as you believe, will you please pray to Him for me that somehow, some way, I might some day have the privilege to live and believe as do you." These are the heartrending words of one Russian soul for whom I fear I must give an answer in the judgment. But I fear even

more that there are over 200,000,000 souls in the Soviet Union for whom we may all give an answer in the day of God's judgment. I believe the Lord has opened a small crack in the door of opportunity for us, but I believe he has left to us the responsibility of forcing that door wide open. I believe that if we truly love the people in Russia and if we truly believe that we are the fulfillers of the Great Commission, we will sacrifice everything even to the point of death that the love of God we enjoy might be shared with those in that foreign land. I ask today above all for your prayers, and I plead for your financial assistance that the preaching of the gospel in Russia might well be a dream come true. I am convinced that if this challenge is not accepted today by the church of the Lord that God will close this door of opportunity, and we shall give an answer to Him in His judgment for our failure to answer His call.

OUR MISSION WORK IN NORTHERN RHODESIA

(J. D. Merritt)

Northern Rhodesia is part of the new Federation of Rhodesia and Nyasaland and stands in the center of the great Continent of Africa, its Northern boundary being seventeen degrees south of the equator. The Zambezi river, on which the roaring, spray-making Victoria Falls is found, is the boundary between Northern and Southern Rhodesia. The Zambezi valley at Livingstone is about 2,500 feet above sea level. The river leaves the country at an altitude of less than 1,900 feet. The rest of Northern Rhodesia lies between 3,600 and 5,000 feet above sea level. A dam is now being built for the development of electric power at Kareba Gorge. This dam will back the Zambezi river up to make a lake 200 miles long and 50 miles wide.

The country produces copper, hard timber, corn, tobacco, and cattle. A railway line going up from the cities and the coal fields in the south cuts through the country to serve the copper mines in the north along the Congo border. This railway, the only one in Rhodesia, has also helped to develop the farms and farm-towns along its right-of-way.

The population numbers more than 3 million. Of these about 30,000 white people, called Europeans, work as officials of government, railways, and mines or as missionaries, teachers, technicians, craftsmen, etc. The rest of the people are black and live and work back from the railway line a few miles or live on the farms or in the towns and work under white supervision. There are five main African tribes.

The government is British, controlled from the Colonial Office. Its officers are members of the Civil Service. Of the Elected Members in parliament four are black Africans.

Our mission work began near Livingstone, the southern Port of Entry, in 1923, and has spread north, up the railway line. At present we have three mission stations, all in the Southern Province, and a preacher working by himself in the capital city, Lusaka. Sinde Mission, where the work began, is seven miles from Senkobo, a station on the railway 20 miles from Livingstone. Kabanga Mission, our second attempt, 135 miles from Livingstone—87 miles along

the railroad north, then 48 miles across the country in an easterly direction towards the Zambezi Valley. Namwianga Mission was started in 1932 by Browns from Kabanga and Scotts from Sinda. It is situated at Kalomo, about half-way between the other two places.

The work at Lusaka was started by an English brother who came out to teach in the medical school for Africans. He began by collecting young men who had gone to the capitol from our communities to work in government jobs for worship on Lord's day. He was joined in this work about six years ago by Brother H. E. Pierce who began to expand the work to other settlements.

In the native quarters in the Southern Province where we work and along the railway line up to Lusaka and in the villages in the country around our mission stations, are several thousand Christians and more than 50 meeting places.

Sinda Mission is staffed by Brittell's, three families of them — the Jesse, the grandfather; Orville and Lester. At Namwianga Mission are Shorts, Shewmakers, Hobbys, and Jesse Brown. These are all Americans. British workers at Namwianga are Bells, Shesbys, Chrissops and Brother Baily. Ken and Iris Elder are the only white people now located at Kabanga Mission. Joe Lyons and family recently relieved the Pierce family at Lusaka.

The people in our area are all black. The name of the tribe is Ba-Tonga and the language is called Chi-Tonga. The people have always been friendly to our work. They live in not very large villages, from which they operate their fields and herd their cattle. Because of their work these villages are empty all morning and most of the afternoon during gardening season. Many of the men go for a few months each year to work for wages on the farms or in the towns. Not a few have left the villages to work for the government in various capacities: as clerks, teachers, typists, drivers, police, and in the Northern Rhodesian Regiment of the Queen's African Rifles.

We try in every way that we know how to get the people to hear the gospel. We preach to them in the ordinary way; we preach to them in the school room, where they are captive day after day and a planned program of daily Bible teaching can be directed at them. We help the sick and the suffering because we have compassion on them, but also because this gives us contacts; we offer advice and help along many lines—motor-car repairs, for instance —to make contacts.

We have found that it is of little value to go out into the country and preach to and baptize the people unless the converts are kept in hand and taught and encouraged continually. This represents too much of a physical burden for our few white workers, so native workers must be trained for this work. There comes the question of finding proper men for this work. We don't want hirelings. We don't want a "preacher factory" product either. What we do is to train young boys from the beginning of their school work to read their Bible, pray, give, speak in public, lead singing and give the other exercises to the end that they become able to be Christian teachers; and we give every encouragement to those who *want* to do this sort of work. We are determined to teach as many as possible to read the Bible and to make every Christian apt to teach.

And so with our preaching we conduct schools, care for the sick, mend plows and bicycles, write letters for the old men, or do anything that we think in some way might promote the cause of Christ.

To find shelter for ourselves and our work we have had to make bricks, hew logs, cut poles, clean thatching grass, etc., to build houses, school houses, dormitories, and hospitals. We have had to plow gardens and water them for part of our food supplies. This too, is preaching.

Many young men and women come from distant villages to school and have to be boarded. The fees and government grants in such cases covers the actual cost of boarding, but we have had to find the money for and do the building of the living quarters for these people. But these are the very people we want to have in our daily Bible classes.

The school, hospital, shop, and church are common on all of our mission stations; but each of them has a feature not found on any of the others. Kabanga makes a specialty of tooth-pulling. Sinde has an orphanage with more than 75 children. Namwianga has a special school for native girls, and a school for white children where they care for nearly 50 boarding pupils. All of these are *good works*, and they have possibilities for furthering the cause of Christ.

Namwianga also has a printing press that has been used every day for many years to print books and leaflets, magazines and tracts in English and Chi-Tonga.

Our missionaries operate 3 central schools, 14 village schools, 1 school for boarding girls—a white school. There are 900 girl stu-

dents and over 1,400 boy students in all the African schools. I want to say again that each of these boys and girls has a Bible lesson every day. There are 44 male and 2 female teachers and 5 women helpers, all native, all Christian.

After years of struggle—sweat, blood and, yes, ashes—it is sweet to see the ground break and the green shoots of the native church show its head! It is a wonderful thing to witness “The new life in Christ” being manifested amongst the heathen tribes of Northern Rhodesia.

To get material for the preparation of this paper I wrote to all the missionaries in the field, and they answered, everyone of them, to say, “Send new workers!” to the question of “What do you need?”

Brother and Sister Reese left the field without relief more than a year ago. Sister Rowe left too without an American to take her place. Brother Short and I are getting oldish. The others are not in very good health and need to ease up as they grow older. But do you know that there has not been one person that I have heard of who wants to go to Northern Rhodesia!

Workers are needed!

Who should go? Whom should we send as an answer to the call? How can we determine who is fit for such work? Well, we can’t know for sure who will make a good mission worker, of course. Hunters say that you can’t know whether a man will stand or run when he is attacked by a lion, no matter how brave he appears to be, until he has been tested. I think it is the same with a prospective missionary; we just have to do the best we can for our part, and for his he’ll have to take a field test.

I think in the first place he has to be sure that he has a *message* that he needs to deliver. He needs to be young enough to learn a new and strange language, but old enough to have some sense. He needs to like people, and to be kind, gentle, and absolutely honest. He must not be a one-job man, but be willing to try his hand at any work that turns up—even labor!

But if you cannot find a man for us; we still need lots of little things and some big ones that money will buy.

The work in Northern Rhodesia has grown slowly, but we believe that a foundation for indigenous progress has been laid.

OPPORTUNITIES IN NIGERIA

(Wendell Broom)

The opportunities in Nigeria and all that shall be said about them are merely one chapter in the larger volume entitled “World Evangelism.” The day of our consciousness of World Evangelism must come. Jesus set the theme for the church 1900 years ago, and any program of evangelism and mission work short of worldwide will fall short of the theme of Jesus and disappoint the will of God. The policies of the world have come to a “One World consciousness” : in the fields of politics, science, travel, and military science theories and principles of operation have been revised to consider the entire world as one community. The church must either change its localized policies of evangelism to face its worldwide responsibility, or carry the shame of falling behind the world’s wisdom.

The Nigerian chapter in this “World Evangelism” book is merely one. Other chapters have already been started, entitled “the work in Italy,” “in Germany,” “in the Philippines.” “in Denmark,” “in Japan”—and many others. All these chapters are in process of preparation; there will be souls in heaven from the work already done, but the strong independent churches are not yet accomplished. The accomplishments of the last 15 years in growing mission programs among the churches of Christ are certainly gratifying and encouraging, until we pause to consider that over 10,000 churches of Christ in America have so far sent less than 100 men outside the continental United States. If it is true that faith without works is dead, then we must stand under the condemnation: of the 10,000 churches, more than 9,900 of them do not believe that God expects them to preach the gospel to foreign nations. The time has come when we must stop looking at maps of the United States when we plan mission work, and begin buying world globes as a basis of our ideals and planning.

Now, I must bore you with some details and statistics, which like budgets and accounting sheets are universally disliked, but necessary. Nigeria is equal in size to the state of Arkansas, with Texas added. The population is over 30,000,000 all black. Nigeria is a sovereign state, within the commonwealth of British nations. Public education is growing rapidly, but only about 15 percent of

eligible children are currently enrolled, with the remaining 85 percent of the population remaining illiterate. The living standard is very low with wages for unskilled labor running at about 25 to 40 cents per day. The life expectancy is low, probably around 45 years. Religion is about 50 percent denominational Christianity, and 50 percent pagan superstition (idolatry, Ju-ju, etc.). Often this 50-50 division does not run in large population blocks; but within one man's own convictions he believes about half in a form of Christianity and about half in paganism.

The history of the opportunities in Nigeria is thrilling —and strengthens our faith in the power of the Word to generate life. Shortly after World War II, a Nigerian expolice constable learned the truth through a correspondence course from an American congregation. He immediately began teaching others and spreading the doctrine he had believed. Within two years, he and his co-workers had established about 20 congregations. In answer to their pleas for American workers to assist them, Boyd Reese and Eldred Echols came in 1950 and spent a short time teaching and training them. In 1952, Howard Horton and Jimmie Johnson arrived to spend two years working among them. In the five following years, other workers came and went. Presently, the work stands in this condition: in a radius of 50 miles, there are over 250 congregations of the Lord's church. Monthly, there are reports of baptisms numbering anywhere from 100 to 400 souls, some by the American evangelists and some by Nigerians. New congregations are reported beginning—usually three to five each month. About half of the time of the American workers is devoted to the training of young Nigerian men in the Word, equipping them to go out among their own people to teach and preach the truth. To date 77 such young men have completed two years of full time study in Bible (totalling 1600 hours of class time, not counting outside lesson preparation). One hundred more young men are now enrolled in this training program.

Counted great among the opportunities of Nigeria is the privilege of witnessing the *spontaneous expansion* of the gospel and Church of Christ. This spontaneous growing force within the church can be illustrated by analogy. If you were faced with the responsibility of feeding the 200,000,000 people of Africa, you would ask, "How is it possible?" With that task before you, which would you choose: three shiploads of canned rabbit meat or one rabbit family?

If you were impatient and short-sighted, you might choose the three shiploads of canned rabbit meat, because that is immediate and will relieve the need today. But when that supply is gone, you'll have to call for three more shiploads to be imported and then three more and three more—the supply will have to continue to come in from outside.

On the other hand, if you're patient and have confidence in the generative power of a mother and father rabbit, you would choose one little rabbit family. Within a given time, growing from those two, there would be unlimited quantities of food for the people. Now this will take a little more time, but once established there will be no need of importation and outside supply, because the generating force is in the country and is spontaneously growing of itself.

So much for the analogy. In Nigeria, several denominational missions have chosen the quickest way. They have imported equipment, institutions, European workers, European funds—all alien factors to the Nigerian people. And they have made a good showing—hospitals, schools, clinics—but all supported from outside the country and attached to the people. Should the political picture change and these foreign workers and factors be excluded, it is very doubtful that this work could survive. It would be seen to be sterile and barren—as incapable of reproducing itself as canned rabbit meat. This is what happened in China—the generations of mission work there were external and alien in nature—not partaking of the elements of the native population. Out of this grew resentments and shallowness which made a natural invitation for Communistic infiltration—a “Peoples movement.” The result is that the heroic labors of those workers have been lost—like the wood, hay, and stubble of 1 Cor. 3:11-15.

In Nigeria we are envisioning instead a Nigerian work among Nigerian churches, manned by Nigerians, governed by Nigerian elders, supported by Nigerian brethren, spreading by its own regenerative power, receiving its spiritual strength from God directly without the necessity of American missionaries to mediate God's grace to the people. We are working toward a group of Nigerian children of God—not nephews of God through friendship with American children of God.

Jesus built the church to be this way—with its generative power inherent in the Body. This is the teaching of the parable of the Seed,

the Living Water, etc. When the Jerusalem church was scattered by persecution, that seed was scattered and it grew among people of alien nations, because the Living Spirit was working in and through those disciples. This same living power will operate today in world evangelism (as well as home evangelism) if we will only allow it. Too often we hinder that power by our weakened view of the work of the Holy Spirit, by too impractical a view of the church, by too strong a desire to keep "control" of our mission work rather than entrust it to the God of providence and history. We are co-workers with God, but sometimes we need to allow God to move on beyond us—faster than we are able to follow.

Examples could be given. The Nigerian work itself from the beginning was a spontaneous movement among the native peoples. We have seen it spreading—into the Cameroons, the Yoruba nation, and into Ghana. If we look for such growth and assist it cautiously, we can see world evangelism in our generation.

The faith as it exists among these people is a surging growing evangelistic faith, reminiscent of the spontaneous growth of the New Testament. It is very easy to smother and choke this spontaneous quality (like an overbearing mother can ruin her son's first Boy Scout hike with overshoes and nose drops). We are striving to keep it growing in and of itself, without imposing foreign accessories and customs which will cause it to bog down—simple native faith lumbering under the weight of foreign institutions, like David in Saul's armor.

World evangelism in our generation is possible—more possible than in New Testament times. We have better technical equipment—planes, radio, TV, printing presses. The remaining factor is dedication of the hearts of God's people. With the thousands who now believe dedicated to the sacrificial sending of the Word, with missionaries understanding the spontaneous growth and spread of the Word under native initiative, with the help of God invoked by unceasing prayers of the saints—the conversion of the nations in our generation is perfectly possible. God speed that day!

THE CAUSE OF CHRIST IN JAPAN

(Colis Campbell)

In 1947 the first post-war missionaries began arriving in Japan. Most of them were young, enthusiastic, and optimistic as to the future of the church in that nation. Today, 10 years later, they no longer consider themselves very young, but they are still enthusiastic and optimistic. There is a common belief among the missionaries that the next 10 years will be even more fruitful than the past.

Since 1947, 25 families have entered Japan. All have located within a 150-mile radius of Tokyo, constituting four major areas of activity.

Some went to Shizuoka, 120 miles south of Tokyo. There they revived the pre-war work. They started also new congregations and works. Today there are six churches within an hour and twenty minute ride of the city of Shizuoka. In addition, small Japanese congregations have been established in Nagoya, 120 miles below Shizuoka, and in Osaka, 230 miles away.

Others went to the state of Yamanashi and established the cause of Christ in that area for the first time in the history of the church. In addition to the congregations established there, Motosu Bible camp was also developed. This camp, located at the foot of Mt. Fuji, has been one of the most fruitful works in Japan. During the past five years, 140 Japanese have been led to Christ while attending this camp.

The majority of missionaries went to Ibaraki, a state 100 miles north of Tokyo. There 35 congregations have been established, as well as Ibaraki Christian College. This institution recently celebrated its tenth anniversary. The facilities of I.C.C. consist of a 30-acre campus, on which are located high school and administration buildings, a home economics building, a library with additional class rooms and offices, and smaller buildings as well as homes to accommodate eight or nine missionary families. The enrollment in the school at present is about 600. A larger enrollment could be had if more facilities were available.

Recently, members of the Ibaraki Christian College Helpers Association, composed largely of business, professional, and civic leaders, contributed \$8,000 for the enlargement of the home eco-

nomics building. Previous to that the high school P.T.A. presented the school with a new \$15,000 addition to its present class room building.

Our first post war periodical, *Light and Life*, was started by the missionaries in this state. This magazine, with a circulation of about 1,000 copies per month, is now being edited by one of the Japanese preachers in Ibaraki.

In addition to the missionaries, there are now 25 Japanese brethren preaching the gospel in the state. The missionaries live on the campus, teach in the school during the week, and preach at surrounding congregations on Sundays. Their schedule is enough to exhaust the strongest of men.

The fourth major area where missionaries located after the war was Tokyo. This is one of the great cities of the world. It has a population of more than eight million and expects to increase to fifteen million within the next 10 years. It will easily reach this number and possibly surpass it.

In the Tokyo area, which includes Yokohama, there are six or seven congregations. In addition to the regular work surrounding these churches, other important works are the printing of religious literature, a radio program, and the work being done by American servicemen stationed in the Tokyo area.

The printing program began in 1952 and has continued since then. This important work was made possible by a congregation of American servicemen meeting in Yokohama who wanted to do something beneficial for the Japanese work. They decided to build and equip a print shop. It was built on the Yoyogi Hachiman Church property in Tokyo.

Their most important publication to date has been McGarvey's commentary on Acts. Brother Bales' book, *Roots of Unbelief*, is almost ready for printing and will soon be available to the Japanese Christians. Many other publications have been printed, too numerous to mention.

The radio program, broadcast from Tokyo each Sunday, is beginning its third year. This is an excellent program and is being well received by the Japanese people. The station manager recently said the program had a 4.3 percent listening audience rating which means that almost one million people are tuning in each week. The program now rates second in the Tokyo area for number of listeners

to religious programs. The Lutheran program rates number one.

An excellent correspondence course has been developed in connection with the radio program. More than 3,000 have already enrolled for the course with from 45 to 50 additional requests coming in weekly. The possibilities for this work are indeed great.

It would be unfair not to mention the work of the American servicemen in the Tokyo area. There are some seven congregations scattered throughout the area. These young men and women have been a constant source of help to the cause of Christ in Japan, and we readily admit that much of our success has been due to their help. As long as the church in America continues to produce young Christian men and women, the caliber of those we have had the privilege of associating with the past eight years, her future is bright.

For the past three years, the American servicemen have conducted a Far East Fellowship during Thanksgiving week in Tokyo. The first speaker for that Fellowship was Brother J. D. Bales. Last year Brother Dixon, president of Freed-Hardeman, was the featured speaker. This year Brother Batsell Baxter, from David Lipscomb, is there.

In summing up what has been discussed thus far, we see that there are some 50 congregations in Japan today, a Christian college and high school, a weekly radio program covering an area populated by fifteen or twenty million people, a printing press, Bible camp, and seven American congregations composed of servicemen. Ten years ago there was nothing.

The most encouraging fact, in my opinion, regarding the work in Japan is the progress that is being made toward making the congregations self-supporting. The congregation I am most familiar with is the Yoyogi Hachiman Church in Tokyo. Because of my familiarity with this fine congregation, I can describe more accurately what has taken place there.

The Yoyogi Hachiman congregation was established in 1951. Since that time, it has grown to be the largest congregation in Japan with an attendance on Sunday of around 120. In 1954 the decision was made to place this congregation on its own, to make it completely self-supporting. The Japanese brethren, at first, objected quite strongly to this idea because they did not believe it was possible. There was reason for their objections. After all, to our knowledge, no congregation in the history of the work in Japan had

become self-supporting. Therefore, there was no precedent for them to follow. But, with fear and many doubts, the step was taken. The results have been most gratifying. At first there seemed to be a slight decrease in attendance, but despite this decrease, the contributions increased. Not only did the contributions increase, but the leaders of the congregation began to assume more and more responsibility and take real interest in the work. The preacher too had to make some adjustments. He had to realize that he no longer was dependent upon the missionary, but upon the Japanese brethren. He realized they could even replace him. It was necessary for him to become their minister, whereas before he had felt obligated to the missionary. Then the members realized that he was their preacher. He depended upon them and they on him. His support and well-being was theirs to look after. In this manner the congregation began to function as a whole. We firmly believe, because of this step, a very permanent work has been left in Tokyo.

We missionaries, in times past, have made mistakes along these lines. We look at the Japanese people, who are not dressed as well as we are, consider their incomes, which are much smaller than ours, and conclude that they are too poor to support their own work. We then reach the decision that the only thing left to do is to raise money from the churches in the states, build all their buildings, support their preacher and many times their entire program, until, we tell ourselves, they are able to do it for themselves. The Japanese are very happy to see us do this because it relieves them of all responsibility and any sacrifice for the work. After all, why should they? Consequently the work doesn't seem to grow, and usually dies when the missionary leaves, and especially when the American money ceases to flow. However, there are areas in which American churches can and should help. But, this help should not become a crutch upon which a preacher or a congregation leans. If this happens we are doing them more harm than good.

Brethren, this is a very brief report on the cause of Christ in Japan. I wish it had been possible to describe in more detail the work that is being done in the different locations, to name the missionaries, and to tell you more about them and the sacrifices they are making; but time will not permit. However, from this report you can see why the optimism so characteristic of these missionaries 10 years ago, is still prevalent.

We are grateful for the prayers and sacrifices that have been made by congregations and individuals for this work throughout America. But brethren, there are nearly 90 million people in Japan who still need Christ, who have never heard His gospel. Will you join us in taking the gospel to them that they may “not perish, but have eternal life”?

THE CHALLENGE OF CHRISTIAN EDUCATION

(George W. DeHoff)

It is always a pleasure to come to Harding College. I count it an honor to have graduated from Harding the first year that Dr. George S. Benson became President, to have studied in his classes, and to have my thinking in the fields of religion, politics and service to God and man influenced by his teaching and life. No one could study in the classes of B. F. Rhodes, J. N. Armstrong, L. E. Pryor, L. C. Sears, and others without being better fitted for the tasks and responsibilities of life. The fact that more Harding students have gone into foreign fields and difficult places to carry the gospel of Christ than students from any similar institution is a commentary on the spirit of sacrifice and service which is here put into the hearts of boys and girls.

I am to speak on "The Challenge of Christian Education." All the teaching work of the church is part of Christian education, but in this address reference is made to the work done in schools rather than in the local congregation.

A great army is converging upon our nation. It will shortly take over, control, and operate every farm and factory, every school, home, and church. This is the vast army of young people in our land. Last year 4,202,000 babies were born to join the 24,000,000 pre-school children, already in our midst.¹

We are living in an era when the educational enterprise has attained an importance unprecedented in our history, both in the sense of public concern over its direction and in the sense of sheer magnitude of participation, over 40 million students—a fourth of a nation—now being enrolled in our schools and colleges.² It is estimated that there will be at least 6 million college students by 1970 among a total population of 200 million.³

In 1939 Dr. George S. Benson estimated that there were 500,000 disciples of the Lord with perhaps 6,000 congregations in 48 states with approximately 2,500 preachers ministering to them.⁴ Today there are more than 1,500,000 members of the Lord's church. We stand in sixth place among all the churches in the United States for number of congregations. We are one of five religious groups which gained more than 100,000 members last year. The growth of the

church in our generation has been phenomenal; yet, we have merely touched the hem of the garment when we consider the great opportunities before us. "A great door and effectual is opened unto us."

Education in the United States

Education in the United States was originally sponsored by churches and religious groups. Harvard, our nation's oldest college, was founded by a preacher, John Harvard. The second oldest college in our country, William and Mary, was founded by another minister, James Blair. So it is with many of the leading colleges and universities of our land. The people of our nation originally depended upon their ministers and churches for education. The concept of compulsory state-supported public education is a comparatively recent development. The distribution of students for the United States as a whole is approximately 60 percent in publicly-controlled and 40 percent in privately-controlled institutions.

In other words, nearly half of all the people now in college in the United States are in privately-controlled institutions.

One prominent educator, a former president of Harvard University and United States High Commissioner to Germany, has suggested the government should take over and operate all private institutions of learning. This is Socialism with a vengeance!

In the early history of the Restoration Movement, Alexander Campbell and his associates realized the importance of education. They founded and operated Buffalo Seminary and, later, Bethany College. This was only the first of a large number of schools in various parts of the country.

During the last 70 years, members of the church of our Lord have established dozens of schools, many of which have been closed. Hundreds of thousands of dollars have been spent, teachers have given their lives, and parents and students have sacrificed that boys and girls might have the advantage of these Christian schools.

All of the schools now operating have had a tremendous influence for good. David Lipscomb College in Nashville, Tenn., has been part and parcel of the growth of the church in that section of the country. There are 110 congregations in Davidson County alone, to say nothing of the tremendous influence of this institution throughout Middle Tennessee and in other states. Freed-Hardeman

College in Henderson, Tenn., has been a tower of strength for the Lord's people and has continually sent out young preachers who called for people to walk in the old paths. Harding College, at Searcy, Ark., has exerted tremendous influence not only in Arkansas but throughout the nation and the world. Abilene Christian College at Abilene, Tex., has contributed to the training of thousands of valuable young people in the great southwest. George Pepperdine College in Los Angeles is making great strides in the field of Christian education. A few years ago churches throughout the state of Florida were weak and struggling. Since the establishment of Florida Christian College in Tampa the strength of the churches more than doubled in Florida and the cause of Christ is strengthened on every hand. Alabama Christian College in Montgomery is just coming into its own in power and influence. Central Christian College in Bartlesville, Okla., is already wielding great influence for good. York College in York, Nebr., and Columbia Christian College, at Portland, Oreg., are two of our newest schools. Both are growing and filling needed places. Plans are being made for the opening of Northeastern Christian College in Villanova, Penn., and a college in Detroit, Mich. In September, 1958, God willing, Magic Valley Christian College will open in Albion, Idaho, on the beautiful five million dollar campus formerly occupied by Southern Idaho College of Education.

Great progress is being made in the field of Christian education but the schools which we have operating and in prospect cannot provide education for the children of the present members of the church who want to attend Christian colleges, to say nothing of the children of our friends and neighbors and of those people we hope to convert as the church triples in size during the next 20 years as it did during the last 20. Truly, we are challenged to provide Christian education for these young people.

What Is Christian Education?

The Christian College does not take the place of the church nor does it do the work of the organized congregation. The value of Christian education is not that the Christian College is a church institution—it is not. Christian education is based on the sound principle that it is the duty of the parents to “Train their children in the nurture and admonition of the Lord,” to give them sound

teaching in a wholesome environment in the home, in their social life, at play wherever they may be. The Bible does not teach that it is the responsibility of the state to educate children. This responsibility has been laid upon the parents.⁶

A general education has been defined as teaching man to be articulate both in speech and writing, teaching him to be at home in the world of quantity, numbers and measurement, to think rationally, logically, objectively and know the difference between fact and opinion.⁷ This is good as far as it goes, but it simply does not go far enough. It has been shown, many times, that there is no significant relationship between mere scholastic achievement and the development of a wholesome personality.⁸ Christian education does more than teach young people to know facts and make wise decisions. It teaches them to make a life—not merely a living. The best example of true education is found in Luke 2:52, where it is said, “Jesus advanced in wisdom and stature and in favor with God and man.” One who does not grow to some extent in all of these four essential ways is not truly educated. If one does not grow in wisdom—in the proper use of knowledge—he is not educated. One must grow physically to be educated. He must grow in favor with man. Of what value will a bunch of facts be if one does not know how to get along with other people and to work with them? To be truly educated one must grow in favor with God. If he does not grow spiritually, he is not an educated man or woman. These four essentials of education are not merely for preachers and elders but for teachers, doctors, lawyers, farmers, and businessmen. Every boy and every girl deserves a Christian education. Each one should grow in wisdom and stature and in favor with God and man.

Secular Schools Have Failed

Many state schools are doing splendid work in some fields, but in the very nature of the case they must neglect the most important field of all. Many institutions destroy faith in God and His word rather than build it. Dr. Edwin D. Starbuck of the University of Iowa made a study of religious conditions in the University of Iowa and three other colleges. Among other things Dr. Starbuck found:⁹

(1) Only 53 percent of the graduate students in these institutions had respect for any part of the Bible as authority.

(2) Only 52 percent believed that God created the world.

- (3) Only 26 percent believed that Jesus walked on the waters.
- (4) Only 18 percent believed that we should cling to the faith of our fathers.
- (5) Only 7 percent believed that the old-fashioned religion was good enough for them.

It is said that about 80 percent of all young people who enter college in the United States have some religious affiliation, but that by the time college training is over half of these young people have been lost to the church. We are sacrificing too many young people on the altar of Baal and before the god of Mammon.

Fruits of Christian Education

Our Christian schools are built on the idea that every student should study the Bible along with other courses necessary for his life training. They are established on the conviction that every teacher should be a member of the New Testament church. They are built and maintained with the belief that this kind of school will naturally bring together on the campus young people, the majority of whom are Christians or who come from Christian homes.

Some say there is no difference between the Christian College and any other college—they are all good schools and provide an education for those who attend. If teaching God's Word has a desirable effect on those who attend school, then the Christian college is better. If a teacher has influence on his students, then Christian teachers in a favorable environment may have an influence on the ideals of young people who attend their classes. If there is such a thing as the associations of college life having an influence on young men and young women, the association of students in the Christian college with its great majority of Christian students will have a wholesome effect. Yes, there is a difference in Christian education and secular education.

Pres. Don Morris of Abilene Christian College states that over a period of 10 years at ACC 42 percent of the students who entered the school without religious affiliation became members of the Lord's church before they left whether they remained in the school for two months or for four years, that for the same 10 year period 42 percent of the graduates of ACC who enrolled as sectarians became members of the church before they graduated, that during more than 30 years of the school's existence less than a half dozen graduates

who lived on the campus and thus came under the strongest influence of the college were not members of the church at the time of their graduation.

During the history of our Christian colleges many, many marriages have resulted from the meeting of students on the campuses of these institutions. The problems of marriage and divorce in the United States are serious. Where young men and young women from Christian homes meet at Christian colleges, their marriages are more likely to be successful than the average marriage in our country. One of our Christian colleges with hundreds of graduates reports that only one divorce may be found among the hundreds of young people who met on its campus. More than 88 percent of all graduates of Abilene Christian College are active members of the church. The record for other colleges is similar.

The very freedom of our nation and our way of life is bound up with Christian education. People need Christian education so they will be able to govern themselves. Democracy originated in Greece, but there unwanted babies were tossed in garbage cans and aged parents were left high in the mountains to freeze to death. It is only when people are trained in Christian principles that they know how to maintain democracy and to govern themselves.

If we would have an open Bible and freedom of religion, we must provide Christian education. Too often in other schools freedom of religion becomes freedom from religion.

The maintenance of Christian schools will help us keep the separation of church and state. God forbid that all education in our country should ever be controlled by a centralized government!

Can anyone doubt that the character education provided by Christian colleges is superior to that to be found elsewhere? It is not currently possible for Christian colleges to compete with the state colleges in the scope of education, but it is possible to excel in the quality of education. In science, in history, and in many other fields the graduates of small, Christian colleges are better equipped for the duties and responsibilities of life.

Magic Valley Christian College

Let me tell you now the most fabulous story of our generation—a story of a five million dollar gift to Christian education. At Albion, a small village in Southern Idaho, the state of Idaho oper-

ated since 1893 one of its most famous teacher training institutions known first as Southern Idaho Normal School and later as Southern Idaho College of Education. This institution gave to the state more than 6,000 public school teachers. In 1951 the governor of the state closed this school on the ground that he wanted to "economize." Except for maintenance men, the 41-acre campus stood empty. In the \$50,000 fireproof administration building the offices were silent. The 650 seats of the beautiful auditorium were empty. The 25,000 volumes in the library were unused. The dormitories and apartment buildings with sleeping space for 500 students gathered dust. The dining hall with a seating capacity of 350 sat silent and still. The dishes were stacked in the kitchen. Even the table linens, back from the laundry, were neatly stacked on the table. The gymnasium was quiet. The indoor track was still. The science department, the art department, the well-equipped home economics department, the training school, the shops, the football field, the skating pond, the president's lovely home—all were still and quiet.

Brethren in the state of Idaho decided they would like to have this plant for the operation of a Christian college. Existing laws required that a bill be placed before the legislature of Idaho. This bill passed the Senate by a vote of 36 to 7 and passed the House unanimously. The State Land Department immediately leased the entire college plant to the Board of Directors of Magic Valley Christian College for 99 years at \$100 per year. Indeed, the lease has a renewal clause and may be renewed at our option.

Never before in the history of our country has a state provided an entire college plant for the operation of a private, Christian college. Surely, the providence of God is seen in this action.

It is generally considered that 100,000 members of the church are necessary to support a senior college with students and money; that 40,000 members are necessary to support a junior college. There are perhaps not more than 15,000 members of the church in the territory to be served by Magic Valley Christian College. It is believed that this college may be successfully operated because people in Idaho and surrounding territory are going to give liberally. Nearly every college is either trying to raise money to pay off a building debt or to build a new building. No construction will be necessary on our campus at Albion. We have the facilities which we need to care for approximately 500 students. When people in other

sections of the country hear about this wonderful opportunity, they are going to contribute to help with the operating deficit. The northwestern section of our country is a growing and dynamic section. The Magic Valley of Idaho will double in population within the next 10 years. Many members of the church will be anxious to move to this wonderful territory when they know the college will be there for their children to attend. Next September Magic Valley Christian College will open at Albion. The last two years of high school and the first two years of college will be offered. Administrative officers are being selected. A faculty is being assembled. Funds are being raised. Everything points forward to a wonderful opening for this newest of our Christian colleges.

The Board of Directors of Magic Valley Christian College have asked me to serve as their first President. I have accepted the challenge. With God's help, we will build a strong liberal arts Christian college in the beautiful gem state of Idaho. We will maintain high academic standards. We will employ Christian teachers. We will see that every student is enrolled in a Bible class. We will teach our students to maintain strong faith in God and in the Bible as His word. We will teach them the dignity of the human soul, the value of individual initiative and free enterprise. With God's help, Magic Valley Christian College will render to the people in the great northwest the same service which Harding College renders to people in this territory.

There are many things to be done. We are doing them as rapidly as possible. We must raise more than a half million dollars between now and next June. This will be a five year operating deficit. We ask the prayers, the help, the money of every person who is here. Together we cannot fail.

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THE HOPE OF THE NEW LIFE IN CHRIST

(Marshall Keeble)

I believe every person hopes for the New Life in Christ, but people don't know how to obtain it. This New Life is a beautiful and happy life, because it lifts us above all sin) and takes us out of the world and worldly habits and puts us in Christ.

If there ever was a time that we all should hope for a New Life, it is now. Our Lord had a conversation during His personal ministry with Nicodemus concerning the New Life. Nicodemus could not understand it, and people still are puzzled over how to be recreated or made anew. Nicodemus thought he had to be born again by going back to be born of his mother. Although he was highly educated, he asked the most disgusting question ever asked by anyone since God created man. How one gets into this New Life is still a puzzle to the educated and the uneducated today.

Here is where the mistake is made. We generally think Christ was speaking of an earthly Kingdom or a fleshly birth, but our Lord had reference to the spiritual Kingdom. Out of all the things that God created, He never regretted making anything He created but man. He even repented that He made him, because man is the most ungrateful thing He ever made or created. God had made up His mind to completely destroy man, but He found a righteous man, just one. Today the whole world should be glad Noah lived.

After Noah went into the ark, God washed the earth clean with water, and Noah and his family stepped out of the ark on a clean earth. When we are born of water and of the Spirit, we are recreated or born again; and from this birth a New Life begins. We have new eyes, we have new feet, we have new hands. In fact the man who is recreated is completely made into a New Life or a new Kingdom. His eyes are new because he doesn't lust after the things of the world. When the hands are new, they don't handle things they used to handle, such as whiskey bottles and playing cards. His feet are new and he doesn't walk in the broad way any more. They don't take him into places where he used to go, such as ballrooms, gambling dens, and dancing halls. He who is trying to live a New Life will shun the appearance of sin and love his enemies.